Announcement

Gentleman,

The Second Volume of this Book is in the Press and will be available at the end of this year. Those who have bought the first Volume, will, please, register your order for the second Volume so that intimation may be given to them when it is ready for despatch

Gita Mandir,
Ahmedabad.
15th August, 1950

Shri Gita Prachar Samiti.

N. B.

This Shri Gita Gaurava Bhashya is available at the following places:—

1 Shree Gita Mandir, Ahmedabad (India).

2 ,, Gita Mandir, Goya Gate Road, Baroda (India).

3 ,, Gita Dharma Press, Mishra Pokhara, Benares (India).

4 ,, Chhaganlal Nagardas, Dadi Sheth Agiari Lane, House No 107, Bombay. 2

5 Sheth Pannalal Dalmia C/o M L Dalmia, 76, Ashutosh Mukerji Road, Bhawanipur, Calcutta

6 The Dewani Soap Works, P O Box No. 1515, Nairobi, East Africa

1950

The Hindu Philosophy of life, Conduct and Emancipation



GITA GAURAVA BHASHYA

With Text full English Translation
and elaborate comments on

Shrimad Bhagwad-Gita

With foreword
By

THE HON SHRI G V MAVLANKAR, M A, LL B
Speaker Parliament, Union of India

Volume I

॥ उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ॥

Arise! Awake! and stop not till the goal is reached

Published by

SHREE GITA PRACHAR SAMITI,
(Under the auspices of Swami Shri Vidyanandji)
Gita Mandir, AHMEDABAD.

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Most R. Gita-Vyas Swami Shri Vidyanandji

FOREWORD

THE "Bhagvatgita", shortly called "Gita", is a highly and universally respected composition, containing the philosophy of life "how to live." The Hindus believe it to be a sort of a revelation, though it is traditionally taken to be what Lord Shri Krishna conveyed to Arjun on the battlefield of the Kurukshetra. Shri Krishna is considered to be the incarnation of the Almighty and His preachings contained in the composition in the versical form are called the Gita, which means the Song, and the word Bhagvatgita means the preachings of the Lord. It has been a psalm of daily recitation of millions from times beyond living memory. It is not recited merely as a matter of blind faith but it has been the subject of deep thought and study, as well as of interpretation, from time to time during the last thousand or more years. The beauty is that, while it commands the allegiance of persons who profess the Hindu faith in all denomination, it equally commands the allegiance of intellectuals all the world over, by virtue of its inherent appeal to the reason of man.

The occasion of exposition of this philosophy was very apt and suggestive. There is a controversy amongst scholars as to whether the occasion was a fact or a fable. Whether it be, the truth is that the philosophy expounded is so unique and so sublime that it stands as an eternal truth for all climes and for all ages.

In form, the Gita is a discourse between the warrior Arjun and the Lord. Arjun raises doubts or difficulties and the Lord answers him. Arjun represents the mind of the ordinary man, facing a number of conflicts in his life, from hour to hour and from day to day. On the particular occasion, the conflict arose from the fact that the Kauravas were not prepared to recognise the rights of the Pandavas. All persuasions for a peaceful compromise even at the cost of huge sacrifice on the part of the Pandavas had failed. The peace mission of the Lord was unsuccessful, and it appeared, as it were, that in the human world there was no room for any such thing as truth or justice. The spirit of exploitation was rampant; and the only way open was to establish truth, not through reasoning and argument but through force of arms.

Both the parties had their armies on the battlefield arranged in battle array; and it was, at this juncture, that Arjun felt a mental depression. He saw pitched against him, his elders, his friends, his relations; and the idea of fighting them to death roused a different chain of reasoning in his mind. He was, till then, out to kill or

to die in the cause of Truth and Justice. The sight of dear and near ones in his front puts the wheel of thought in the opposite direction: " why am I out to fight my dear and near ones ? What is the good of having won the kingdom, if it means loss of near and dear ones ? It is better to retire and give up all pursuit of worldly plenty power, or prestige, " Here was a mood of renunciation or inaction on the part of Arjuna. If that mood were to prevail, what was to happen to the pursuit of Truth and Justice in the adjustment of human relations ? The spirit of exploitation would get the better of the sense of justice, and the society would continue to remain unstable. The wider interests of Humanity, therefore, required a balancing philosophy of action in life. The Bhagvatgita gives it and has therefore continued to remain the fountain source of inspiration and guidance to millions and millions of its devotees, readers, students, and thinkers.

It is important to note that what the Lord has given in the Gita is stated by him to be no new philosophy. He says that this was expounded in previous ages to Vivasvan Manu, who gave it to Ikshvaku; but it had got into oblivion in the course of time and the Lord was merely conveying it anew to Arjun as his friend. One may possibly infer from this that the composition of the Gita was perhaps woven by use of the old threads and by harmonising and different aspects, expounded by defferent thinkers from time to time.

What is the central theme of the Gita philosophy? One may shortly put it as under:-

The soul is immortal and the body is perishable. The body is bound to perish some day or other, and the soul will discard it as we discard old clothes. What dies, therefore, is not the soul but the body, and we have continuity of our life through the soul and not the body.

So long as the soul lives in the body, it has always to be in action. It has to breathe, eat, sleep etc. and continue to act and act. It is impossible thus to abandon or get rid of all action (Karma). We have, therefore, to do karma, i. e. discharge duties continuously, for fulfilling the purpose of life; and the best way of doing so is to do our duties in a detached manner, i. e without any expectation of results or reward. We must do our duty for its own sake. Such an attitude alone can keep us on the path of righteousness and justice. The moment we have any idea of bringing about a particular result, by swerving from the path of duty, we are bound to be influenced by exteraneous considerations and there is always the likelihood of defeating Truth and Justice. Therefore says the Lord: " Surrender thyself to me ". This means " Do your duty and leave the rest to the hands of God, with absolute self-surrender. " This is not a philosophy of inaction, retirement to a forest grove from the busy world

but it is a philosophy which enjoins us to live in the world and enjoy its material comforts and at the same time calls upon us to discharge our duties, preparing ourselves to face adversities and even death, if such discharge of duty requires us to face them. This appears to me to be the pivot, around which revolves the whole philosophy.

If the philosophy is not only understood intellectually but put into practice by Humanity in the world, we shall have perhaps an end of the sorts of conflicts which the world is now experiencing. The value of the philosophy is not merely in its intellectual understanding, but in its practice in one's life. A large number of saints and leaders of man in India have tried to live up to the philosophy of the Gita, and that constitutes the special distinguishing merit of India of comparison with the other nations of the world.

Swami Vidyanandji, though wearing the robes of an ascetic, having assimilated the philosophy of the Gita, is naturally keen that, not only his countrymen but the whole of humanity should try to know and understand that philosophy. The Gita is truly called the "*guide for human relationship*" (Manavadharma Shastra). He therefore considers it essential that the message of the Gita should be conveyed to the Western World also He gave a number of discourses on Gita at different places in India during the last twenty-five years or more. The said discourses were taken down and have appeared in five big volumes in some of the Indian languages. The present publication is an English rendering of those discourses, which expound the text and philosophy of the Gita in a homely manner, with apt illustrations from daily life, and without the use of any difficult and technical terminology. I trust that the book will be found interesting and useful by all, who wish to know the philosophy, without having to study the intricacies of a technical discussion of the subject.

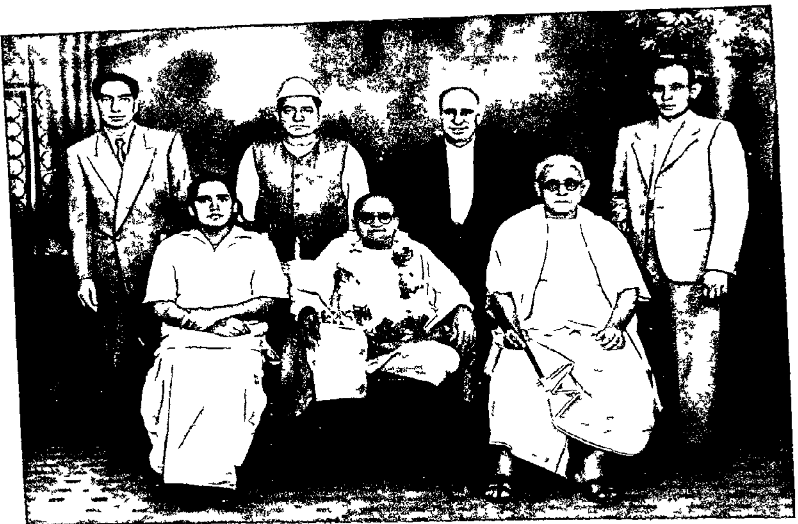
Seva Kutir,
16, Maharashtra Society,
Ahmedabad, 19th July 1950

Sj. G. V. Mavlankar,
Speaker, Parliament, Union of India.

PREFACE

Shreemad Bhagwad Gita has been commented and published more than once, with all the advantages of Europion editorial skill and the most luxurious typography. It has also been translated both in verse and prose and into Latin as well as into Italian, French and English. In placing before the English-knowing public, this English translation of Gita Gauarava Bhashya, the object of this Gita Prachar Samiti has been to give this Exposition of the Message of the Gita by Swami Shree Vidyanandji a far wider circulation than it could have in its Hindi and Gujarati forms. Shreemad Bhagwadgita, the wonderful book of eighteen small chapters contains the essence of the Vedas and the Upnishads and is a sure guide of way to perfect happiness, here as well as hereafter. It brings to men the highest knowledge, the purest love and the most luminous action. It teaches self-control the three-fold austerity, non-violence, truth, compassion obedience to the call of duty for the sake of duty and putting up a fight against unrighteousness. Swami Shree Vidyanandji follows a unique method of the exposition of the teachings of Gita in his inimitable manner, giving the message of Gita as a man in the street can easily understand, illustrating the deeper truth in a homely language creating a familiar atmosphere which goes straight to the heart of the listner. That thousands of the people from everywhere throng to hear his discourses is itself an indisputable evidence that if the Message of Gita has to percolate deep into the masses, it can only be done by the critical study of human phychology in which Swami Shree Vidyanandji is a past master in the art. He has, therefore, been able to attract thousands of devotees under the banner of Gita and the Gita Mandirs which are springing up everywhere, have become the humming centres where men of all ranks and files find a common meeting ground for studying and understanding Lord Shri Krishna's immortal message as given in his discourses on Gita.

Many attempts have been made in the past to interpret the mind of the East to the West. But the interpretation of Swami Shri Vidyanandji is a sort of spiritual renaissance indicating the awakening of the masses to understand their religion not only from an orthodox view point but also from a comparative standpoint. The English reader will, therefore, have the first hand information as to how the people in India generally think and live in their everyday existence and how the principles enunciated in Gita have a direct bearing on their every-day-to-day life. Of all these scriptures, Gita is an outstanding book containing useful instructions as to how a man can



Gita Preaching Association with Swamiji
[East Africa]

conveniently put into practice the eternal and immortal truths propounded by the Rishis of the ancient times in their day-to-day dealings with man and things. It teaches him real and practical renunciation though living his worldly existence in the midst of innumerable cares and anxieties in earning his daily bread and rearing families. Therefore Swami Shri Vidyanandji emphasises the example more than the precept of the great heroes and heroines who lived their lives to serve as an ideal for the man in the street.

Swamiji preaches the teachings of Gita not only by the time honoured method of sermons and discourses but by building Gita Mandirs in various towns which attract thousands of devotees everyday from the surrounding areas. The magnificint Gita Mandirs at Ahmedabad, Baroda, Karnali, Junagadh, Kathana Bunder, Benares and Nagpur bear unforgettable testimony to the great work done by Swamiji in the cause of religious education and of the spread of the Knowledge of Gita amongst the people of Gujarat and other provinces. It needs hardly to emphasise the fact that no other religious preacher has done so much as Swamiji has done for the spiritual uplift of the people of Gujarat by means of discourses given from time to time at different centres, publication of books and magazines in Hindi and Gujarati and the establishments of Gita Mandirs at several places in India. Swamiji also emphasises on the huge audiance the importance of the greatness of the Ramayana of Shree Tulsi Dasji, recites and explains the deep philosophy of Tulsidasji by quoting several verses from the Ramayana. To whatever part of India Swamiji goes, he attracts thousands of people. He has numerous devoted followers. Not only Swamiji preaches Gita but he is helping the cause of the distressed by services such as obtaining donations in the shape of grain, cloth and utensils to the value of thousands of Rupees.

Swamiji's sermons on Gita made such an indelible impression on one of his devotees Shriyut Hajarilal Shrivastav that he took notes of all the preachings of Swamiji on Gita for nearly three years and then got the notes printed in shape of Gita Gaurava Bhashya in Hindi and in Gujarati in five volumes.

In order to promote the knowledge of Gita and Manava Dharma and wide circulation of the principles propounded in Gita by sale of books and to secure the widest possible circulation of Gita in different versions and languages of India and other foreign countries, Swamiji has organised a Samiti named Gita Prachar Samiti from his devotees. This Samiti works under the supervision and control of Swamiji.

Attracted by his unique method of popularising Gita, some of his followers had been repeatedly calling Swamiji to tour in Africa. In 1949-50 he toured in Africa and preached Gita wherever he went. Several thousands of men and women of all

classes in Africa attended these discourses. There Swamiji's eloquence kept thousands of men and women spell bound. Many became the devotees of Swamiji and requested Swamiji to get Gita Gaurava Bhashya translated into English for the benefit of the European countries and Sheth Tribhowandas of Messrs. Beliram Pariwal of Nairobi and Sheth Muljibhai Prabhudas Madhvani, Proprietor of the Kakira Sugar Factory of Jinja in East Africa-each has donated 15000/-Shillings for the purpose. Swamiji directed this work to the Gita Prachar Samiti of publishing Gita Gaurava Bhashya in English and this work was entrusted to the learned devotee Mr. Narendra C. Desai who loved labour for the sake of religion and took great pains to render all the five volumes of Gita Gaurava Bhashya in English. Mr. Narendra's style will give some idea of what is certainly the main difficulty that has to be encountered in translation from Hindi or Gujarati Gita Gaurav Bhashya. No one who has not had practical experience in the matter can fully appreciate the amount of thought that has to be expended on almost every word before the pecularities of Sanskrit expression can be adopted to the requirements of English idiom. Without the most delicate handling it is impossible to avoid either a sacrifice of accuracy in the letter or a misrepresentation of the spirit by a boldness of rendering the sentiments of the original into English. This first volume contains the first nine discourses and the other will contain 10th to 18th discourses. The Gita Prachar Samiti wishes to express its greatful thanks to Mr. Narendra C. Desai who has translated the eleven discourses of the Gita Gaurava Bhashya into English. Within a comparatively short space of time, after it had been entrusted to him, by dint of untiring energy, in spare time, in spite of the numerous other taxes on his time and labour, apart from his Railway service which ties him down most part of the day to his office.

This Samati is much indebted to Mr. Ramanlal Shastri Vidya Ratna for reading all the printed formes of this volume and preparing errata for this volume.

Grateful acknowledgment is made to Mr. Ishvarrai Atmaram Trivedi, B. A. LL. B. who has done great labours with selfless love in the publication of this volume. Under the guidance and directions of Swamiji, he has written the preface of this Book and got the biography of Swamiji, and rendered practical assistance in the preparation and get-up of this Volume through Press. This Samiti must express its thanks to Mr. Nandlal Bodiwala who undertook to get this Book printed carefully and as early as possible in the Gujarat Printing Press-Ahmedabad.

As Swamiji has to start to Europe in the coming August, haste in printing might have left many errors undetected for which this Samiti craves the indulgence of the readers. This Samiti hopes that the reader will condone all the errors of ommissions and commissions that may be detected by him and read them as corrected according to the errata printed on the separate page of this Volume.



Mr. & Mrs. Muljibhai Prabhudas Maghwani

Donor of [illegible]



Mr. & Mrs T. K. Patel, Donor of 15000/ Shs for this book.
Nairobi, Africa

Needless to say, without the assistance of all these people, it would have been impossible for this Samiti to publish this volume so soon. This Samiti therefore takes this opportunity of sincerely thanking all these people.

Finally this Samiti prays to everyone that one should not fail to thoroughly understand this ancient science of life, conduct and emancipation in one's life as early as possible.

सर्वेऽपि सुखिनः सन्तु सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु माकश्चिद्दुःखमाप्नुयात् ॥

Sarve pi sukhinas santu, sarve santu niramayaha;
Sarve bhadrani pashyantu, Ma kashit dukhamapnuyat.

May all become happy; may all become free from affliction,
May all see the good : may none get misery.

Gita Mandir,
Ahmedabad,
20th July, 1950.

Gita Prachar Samiti.

BIOGRAPHY OF SWAMI SHREE VIDYANANDJI.

An attempt has been made in the following pages to present to the English-reading public a succinct account gleaned from the voluminous biography written by Swami Ramandji in Hindi and Gujarati, who came in his contact at a very early age with Swami Shree Vidyanandji.

Boyhood.

Swami Vidyanandji was born in a respectable Brahmin family 57 years ago in Gadoli, a village in the United Provinces-the home of India's sages and seers like Rama, Krishna, Buddha, and Mahavir. He was then called Murari Sharma. His mother was a pious lady who used to recite the verses of the Gita, leaving an indelible impress on the infant mind of Murari Sharma, who was destined to be so powerful an exponent of Gita. The astrologers whom his mother consulted predicted that he would be fortunate in life but leave the world and be a recluse. The mother who had lost before five sons and one daughter was both pleased and pained at such prediction and desired her only surviving child to be a great householder who would uphold the great name of the family. But God willed otherwise, and Murari Sharma lost his mother at the age of ten and one year later his father too, leaving him in the hands of God and the care of his paternal and maternal uncles. Bereaved of both father and mother at a tender age, Murari Sharme pondered over the eternal problem of death and lost himself in the reverie of the dispensation of the great Province.

Initiation as a Sanyasin

Murari Sharma was brought up by his maternal uncle till the age of 15 and taught both Hindi and Sanskrit. His paternal uncle afterwards took him to his ancestral home at Gadarvada and put him in an English school but he declined to learn English and prosecuted further studies in Sanskrit, besides devoting greater attention to the performance of religious rites One morning he suddenly left home for a pilgrimage of Brindavan in search of Lord Krishna, bnt he was traced and brought back. He however took to fasting as a preparation for the future life of penance.

On completing the age of 17 when the time predicted by the astrologers for his leaving the home came, a rich widowed auntie took him on a pilgrimage which fired his zeal for leaving the home On return from pilgrimage he stayed with the auntie and took to the chanting of Gayatri Mantra which is enjoined on every Brahmin. Meantime on hearing about the Kumbh fair (where Mahatmas from all over India congregate) being held at prayag, he left home while performing the daily worship of God. At Prayag he began to search the Mahatma who can show him the way to God-reali-

sation, and met Swami Govindanand whom he accepted as his Guru. Swami Govindanand initiated him as a Sanyasin and called him Vidyanand.

Wandering On the Himalayas

After initiation Swami Vidyanand decided to go to the Himalayas for penance, and obtained the permission of the Guru, who said "You will enlighten the world by your penance." He remained for two years at Hardwar studying scriptures and then proceeded on foot to Nilkantheshwar Mahadev situate on the first peak of the Himalayas where he met a 100-year old Mahatma. At the sight of the Himalayas Swami Vidyanandji fell in a trance. He passed several nights in trance in expectation of the manifestation of God. He saw God in trance but he wanted to see God in flesh and talk to him personally. He got agitated as God eluded him The Mahatma advised him to hold patience but he wandered far and wide for days in search of God. He thus passed nearly two years in the region of Nilkanth pursuing God in caves and on peaks, in forests and streams On hearing about the Kumbh fair being held at Hardwar he proceeded to Hardwar to meet his great spiritual progress and predicted that he would soon attain Godhead.

Swami Vidyanandji was 22 years old at this time, and in his eagerness to search God went to Brindavan where he met the Dewan of Kota State Being dissatisfied with his ways Swami Vidyanandji proceeded to Girnar mountain in Kathiawar and from there to Mount Abu where the Maharaja of Alwar invited him to Alwar. But at Alwar people of some villages who were evacuated for creating a forest for wild animals for shooting approached Swami Vidyanandji with their grievance which he represented to the Maharaja. On the Maharaja declining to redress that grievance, Swami Vidyanandji left Alwar and went to Bikaner where he was offered the post of Mahant of the State temple. He accepted that post with its pomp for a time, But soon gave it up on being reminded of his mission of seeing God, and made a dash for the Punjab, with the firm determination to complete the pilgrimage of the whole of the Himalayas without returning till God was realised. Unlike Gautam Buddha who realised God by sitting at one place for days together without food and water Swami Vidyanandji took to roaming on the Himalayas for God-realisation.

God-Realisation

On reaching Amritsar Swami Vidyanandji heard about the great pilgrimage to Amarnath where God Siva had explained to his consort-Parvati-the story of how to be Amar, that is to die only at will. He thought that if he could be AMAR at Amarnath he would roam about on the Himalayas While there was time for the pilgrimage to Amarnath to start, Swami Vidyanandji met Maharaja Pratapsingh of Kashmir who took him to his palace at Srinagar and worshipped him with full rites like his deity. He said "I consider you and my deity alike at the time of worship."

So impressed was the Maharaja with the spiritual greatness of Swami Vidyanandji. He however started on the pilgrimage to Amarnath ahead of the pilgrims to enjoy alone the beauty of the scenery along 90-mile trek over snow-peaks and ravines, and later joined the pilgrims on the way. On reaching the cave of Amarnath Swami Vidyanandji worshipped the ice-lingam of Siva with Vedic rites and passed the whole night in meditation after lighting fire to keep himself warm but he could not see God whom he was searching.

He then entered Nepal and met Lamas of Tibet, Bhutan, Burma, China and Japan who had assembled in a conference. They greeted him as a Sanyasin from India which had given them their religion. While continuing his wanderings over the Himalayas Swami Vidyanandji came to a spot where he saw the divine light within and heard the inner voice to "roam in the world, preaching the Gita" which was little known by the people. The inner voice said "Time will come when you will know how to enshrine the image of the Gita." As he came down the Himalayas, thinking over the message of God which he had received, he realised the great blessings which the world was to derive from the sacred book of the Gita. He started asking for a copy of the Gita which a religious-minded person in Nepal gave him with a piece of Gold. He accepted the Gita but refused to accept the gold piece. The gentleman however said that the Gita which was God must be accompanied by gold. If gold was poison, Gita was the antidote.

Preaching Gita

Swami Vidyanandji made an image of Krishna out of the gold piece he had received and went to Rangoon where he started preaching the Gita which the people liked very much. He also began studying all the available literature on the Gita. He sometimes got dreams of reading the Gita and the God telling him to pursue it with pleasure. At this time the Municipality of Rangoon prohibited cow-keeping within Municipal limits. The Hindus who were perturbed requested Swami Vidyanandji to lead their agitation. He held protest meetings and waited in a deputation on the Municipal authorities of Rangoon who cancelled their order prohibiting cow-keeping in Rangoon. The first victory of swami Vidyanandji as a popular leader spread his fame throughout Burma, and one of the rich Marwari merchants requested him to accompany his family on a pilgimage of the sacred places of India. He ccompanied the Marwari family to Calcutta from where he proceeded alone wandering from place to place in search of the lovers of Gita just as he had wandred before in search of God. He went as far as Setubandh Rameshvar in the South and Dwarka in the west, thus completing the pilgrimage round the country in accordance with the ancient custom of Indian spiritual teachers and savants. Throughout the pilgrimage he avoided polemical discussions with the learned people and tried to learn from them how far Gita exercised unifying influence over the different cults.

Image of Gita

Swami Vidyanand now started on his life-mission of preaching the message of the Gita and reached Amritsar where he received invitations to deliver lectures which proved very popular. He addressed the Sikhs on one of their festivals and said that of all the religions their religion combined heroism with devotion. They took up arms for the protection of their religion and country, and curbed the fanaticism of Aurangzeb which increased under the influence of the cult of nonviolence of Buddha and Mahavir. Swami Vidyanandji exhorted the Sikhs to be brave and carry out the injunctions of Guru Govindsingh who called them "Akalis"-fearless of death. From Amritsar he was invited to Lahore, Gujaranwalla, Rawalpindi and Peshawar. At Peshawar an English Captain of a Gurkha regiment invited him to address a soldiers' meeting. The address which was based on the Gita was very much appreciated by the officers of the regiment who presented him an address. At one place he addressed a meeting of the Muslims and exhorted them to be tolerant. He thus toured for two years in the United Provinces and the Punjab. He was now 27 years old. He felt that he must give up lecturing at meetings and conferences and take to pure preaching of the Gita from pulpits in the style of religious preachers. For this purpose he went to Katasraj-a sacred place in the Punjab, and began preaching the Gita in solitude to himself alone. Sometimes some stray pilgrims gathered to hear his discourses and offered gifts of cloth and food. The Punjabis being generous donors, Swami Vidyanandji got surplus gifts which he gave away to whoever came across, remaining true to the principle of not possessing worldly goods. Thus passing several months he one day saw while in meditation a celestial girl who said that she was the image of Gita. Soon a Mahatma arrived on the spot and explained to him that Goddess Gita desired to be enshrined by him at various places.

Preaching in Gujarat

Some Mahatmas coming from Dwarka in Gujarat told Swami Vidyanandji that he should go to Gujarat where Sanyasins were held in scant respect. Immediately he proceeded to Dwarka, the headquarters of Sri Krishna before reciting the Gita on Kurukshetra. At Dwarka he prayed to God to help him in fulfilling his mission of preaching Gita in Gujarat. First he went to Cutch and then to Baroda, Anand and other places in Gujarat. At Ahmedabad Swamiji delivered sermons on Gita in the Bordi Mill Compound where twenty to twenty five thousands of people came to hear Swamiji everyday. In order to follow the lecture of Swamiji, Mr. Ishvarrai A. Trivedi B. A., LL. B. published in thousands of copies and distributed to the audience each Adhyaya with the text, word-by-word translation, full Gujarati, Hindi and English translations with Gujarati commentary in light of Swamiji's method of interpretation of Gita. After all eighteen Adhyayas were thus separately published and Swamiji

completed his lectures on all eighteen Adhyays, all eighteen books were compiled into one book and it was first published as a complete book on Gita in 1930 under the revered patronage of Swami Shri Vidyanandji. It ran into second edition within six months. Thus Swamiji has greatly encouraged such publication of Gita. At Dalkor Mrs. Kasturba Gandhi invited him to visit Sabarmati Ashram at Ahmedabad and meet Mahatma Gandhi. Swami Vidyanandji accordingly met Mahatma Gandhi for several days while he was strolling on the Jail road. At Baroda large crowds attended the sermons of Swami Vidyanandji whom the Maharaja specially invited to his palace to preach the Gita to the royal family. The Maharaja also offered to Swami Vidyanand the exalted post of Shankaracharya of Dwarka which had fallen vacant on the demise of Shankracharya Shantyanandtirth. But Swami Vidyanand declined that honour to be free to preach Gita in his own way.

Pilgrimage on Foot.

At the suggestion of some of his followers Swami Vidyanandji went on foot on a pilgrimage of Dakor with a band of pilgrims whose number swelled to a thousand on the way. The people of Dakor welcomed Swami Vidyanandji and his band of pilgrims. The impression which this pilgrimage created led Swami Vidyanandji to undertake a second foot pilgrimage to Karnali on the bank of the Narmada with a band of about 2000 pilgrims. Now Swami Vidyanandji received a pressing invitation from Seth Ramanlal Lallubhai, Mill agent, to go to Ahmedabad from where he proceeded with 500 persons to the Kumbh fair at Haridwar, where the Mahatmas assembled, offered Swami Vidyanandji the title of Mandaleshwar but he declined to accept it. On return from Haridwar he organized flood relief at Baroda. One of the recepients of the relief offered Swami Vidyanandji 13 years after at Bombay handsome donation after inviting him to his house as he had earned enough money by that time.

Gita Mundir

Swami Vidyanand was now being invited at various places. He was called to address the annual session of the All-India Hindu Mahasabha at Surat from where he was invited to address the Parsis of Navsari. Some of his followers at Baroda purchased a house at Karnali and offered it to Swami Vidyanandji for opening a Gita Mandir. A large number of people including wel-known religious preceptors like Swami Jayendrapuriji assembled to perform the opening ceremony at which promises were made for opening Gita Mandir at Ahmedabad, The popularity of Swami Vidyanandji was now growing to such an extent that when he went to Nagpur, floral offerings weighed two maunds, inspite of his remonstrance, and an aged lady, mother of a judge, died while hearing from his lips the importance of uttering Om at death as enjoined in the Gita. One day while going for a bath to the Nurmada, Swami Vidyanandji came across a stone resembling Shivling with water inside. Some Americans



MEETING OF MAHATMA GANDHIJI AND SWAMI VIDYANANDJI

(*Vide p XIV*)

offered Rs. 21000 for the stone but Swami refused to sell it. The tourists said that the stone must be over two lakhs years old as it would take no less time for the water to accumulate and remain airtight inside the stone. This stone is still being preserved aud daily worshipped by Swami Vidyanandji as a sacred relic of God.

Honours and Titles

On being impressed with his sermons on Gita a person took down for three years his full commentary on the Gita which has been published in five big volumes in Hindi and Gujarati and will be published shortly in English. It has run in to several editions. On hearing about the earthquake in Bihar he organised relief which was appreciated by Pandit Jawaharlal Nehru. Mrs. Swaruprani Nehru, mother of Pandit Jawaharlal Nehru, once invited Swami Vidyanandji to Anand Bhuvan where Pandit Motilal Nehru also had his Darahan. Swami Vidyanandji now opened a printing press which is one of the biggest printing presses at Benares for printing literature on Gita including a monthly magazine. When Mahatma Gandhi saw this press he was greatly struck. The Mahatmas of Benares conferred the title of "Gita Vyas" on Swami Vidyanandji while the people of Baroda presented him an address under the Presidentship of Dewan Sir V. T. Krishnamacharya. Once the Harijans of North Gujarat demanded copies of Gita which Swami Vidyanandji has been since giving them every year. At the Kumbh fair of Haridwar he was again offered the title of Mahamadaleshwar which he accepted but discarded the insignia attached to that exalted post, which is considered the highest among the Mahatmas. He was later given the title of Jagadguru at Karnali while he was in the midst of penance When he went to Ahmedabad on completing a year's penance he was taken in a procession from the station and presented an address which eulogised the rare combination of of penance and service in him which soon culminated in the erection of Gita Mandirs at Ahmedabad, Bombay, Junagadh, Banaras and other places. In the Gita mandir at Ahmedabad a free Ayurvedic dispensary is being run by Swami Shivanand who was brought from Haridwar by Swami Vidyanandji. When famine broke out in Bengal Swami Vidyanandji went to Calcutta to give relief, but returned shortly, being unable to bear the ghastly scenes being enacted there. While going from Surat to Bombay he met Sardar Vallabhbhai Patel in train and discussed with him the problem of partitioning the country which was agitating the country.

Silver jubilee celebration

On the completion of 25 years of the preaching of the Gita by Swami Vidyanandji in Gujarat, Seth Nandlal Bodiwalla, editor of the Sandesh, suggested that his silver jubilee should be celebrated, and five Yagnas-sacrificial fires-such as were performed in the time of the Mahabharat should be performed for ensuring the peace of the world. An elaborate programme was arranged in which religious heads from all

over the country participated, and paid glowing tribute to the achievements of Swami Vidyanandji who is now fasting becoming an institution in the country. He is organising Gita Society on the lines of the Bible Society for coordinating and expanding his varied, beneficent activities. Gita Society has been registered as a public trust to which Swami Vidyanandji has contributed property worth several lakhs of rupees.

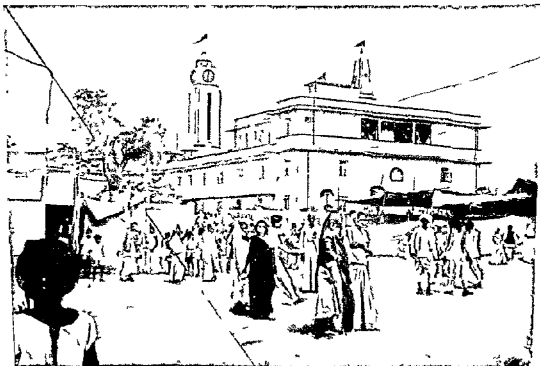
Tour in Africa.

Inspired by his great work in India some of his followers have taken him to Africa to expound the philosophy of the Gita there. Swamiji went to Africa with suite of seven members for propagating Lord Shri Krishna's immortal message as given in his discourses on Gita. In East Africa, he went to Mombasa, Nairobi, Nakoru, Kericho, Kisumu, KakaMegha Kampala, Dare-e-Salam, Janjiwar and Jinja. He was enthusiatically received by the people of each city wherever he went. On arrival of Swamiji, the people gathered in unexpected large crowds to drink the Gita Rasa at the fountain of nector of Swamiji's tongue. Swamiji preached the teachings of Gita in the Jails of Mombasa and Nairobi by the request of the Jail authorities. Many presents are offered to Swamiji by the citizens. Even the Government Servants were moved and thrilled at the sight of Swamiji, listened the sermons of Swamiji with great zeal and expressed their deep reverence for Swamiji. Swamiji organised a Gita Pracharak Mandal in Mombasa and another at Nairobi. Swamiji has also made the ceremony of opening a Gita Pathashala at Nairobi for circulating the knowledge of Gita. At Nairobi Gita Jayanti was observed by the people under the auspices of Swamiji. Sheth Tribhuvandas of Beliram Parimal Firm donated 15000 shillings for getting the translation of Gita Gaurav Bhashya into English and publishing it for the use of English-reading public. At Jinja Sheth Muljibhai Prabhudas Madhvani, Proprietor of the Kakira Sugar Factory donated 15000/-shillings for the same purpose. Thus Swamiji made an indelible impression of his preachings on Gita on the minds of the people of East Africa and returned to India in June 1950.

Swamiji directed the work of publishing Gita Gaurava Bhashya into English to the Gita Prachar Samiti, Gita Mandir, Ahmedabad.

While roaming in the Himalayas Swamiji saw the divine life within and heard the inner voice " roam in the world and preach Gita ". In response to this inner voice, he roamed all over India and Africa and preached Gita. Thus inspired Swamiji has made up his mind to tour the European countries to preach Gita in order to infuse the spiritual message of Gita for the enlightenment and uplift of the world, when the world today is torn into different parties for blood and conflict. Swamiji has thought to start at the end of the month of August 1950 to Italy accompanying with the Hon. Shri. G. V. Mavlankar, M. A. LL. B. Speaker,

Above **GITA MANDIR OF AHMEDABAD** Below Front View of Gita Mandir, Ahmedabad



Parliament, Union of India and Smt. Mavlankar. Mr. Baburao Mehta, a member of the Ahmedabad Bar, Mr. Vikrambhai Fakirbhai Patel of Patel Mills, Ahmedabad and Brahmachari Sadanandji are with him on his glorious European tour. From Italy, he will visit London en route to Switzerland, Germany, France and Holland. He will also visit Ireland. In this tour he will fulfil his life mission of preaching Gita to the world.

Let us hope that his message of the Gita will bring peace to the war-weary world and particularly to the European countries which Swamiji will visit. Though nearing the age of 60, he still possesses unbounded energy and enthusiasm, and will give a new direction and orientation to the ancient Hindu religion so as to make it a *world-religion for world*-peace.

Ahmedabad,
8th. August, 1950.

ERRATA

Page No	Line	Incorrect	Read as corrected
1	Last	eagar	eager
2	6	wiih	with
2	13	brouble	trouble
3	3	reins	reigns
6	27	strenght	strength
6	29	*Entited*	*Entitled*
6	32	lel	led
7	7	resuted	resulted
7	23	o	of
8	36	skiful	skilful
9	22	divisisns	divisons
13	Last And	earth' these two lines to be read on p	15 after verse
14	19	Arujana	Arjuna
15	5	manoevers	manoeuvres
16	26	miget	might
18	16 was overcome	spoke these two lines to be read on p	19 after verse
25	3	tnese	these
26	9	socicity	society
,	11		
30	6	caustoms	customs
	8	caufuse	confuse
31	13	kill	to kill
32	18	bettle	battle
33	2	dispair	despair
36	10	heroses	*heroes*
38	34	sbout	about
	6	af	of
48	27	himcelf	himself
	32	himsetf	*him-elf*
	34	dispair	*despair*
49	2	haven	heaven
51	13	Sansnra	Sansara
52	33	SpaLe	spoke
52	Last	o ercome	overcome
53	1	spake	*spoke*
56	5	khown	known
59	1	and	end
60	1	dobt	doubt
61	17	Samskaras	Sanskaras

Page No	Line No	Incorrect	Read as corrected
62	24	perceptian	perception
64	6	everyane	everyone
,,	16	oly	only
66	Last	twon	town
67	27	remembred	remembered
70	22	becomes is	becomes
,,	35	acticifies	activities
71	8	uselfish	unselfish
72	25	asumes	assumes
,,	26	twelth	twelfth
75	26	Bening	Being
78	4	sould	soul
79	11	fathrehood	fatherhood
80	4	indistrictible	indestructible
83	5	howover	however
85	23	dertruction	destruction
89	21	colthes	clothes
95	28	unmanits	unmanifests
96	21	whtch	which
,	39	mervellous	marvellous
100	28	bodles	bodies
101	9	upen	upon
,,	14	conlrary	contrary
,,	16	one' study	one's duty
103	11	malny	manly
103	14	lall	fall
104	19	importonce	impotence
,,	22	an	a
105	31	obtaid	obtain
108	26	ac	act
,,	27	etroke	stroke
111	25	penaoc	penance
112	23	precediog	preceding
114	1	aceording	according
115	27	observad	observed
116	12	grings	brings
,	16	Virsa	Verse
117	2	trail	train
120	4	Tarefore	Therefore
,	19	Rr	Rs
123	34	nether	neither
125	2	standardts	standards

Page No.	Line No.	Incorrect	Read as corrected
126	14	Vadas	Vedas
131		Cordiments	Condiments
139	16	Aarjuna	Arjuna
140	Last	Stitha Prugna	Sthita Pragna
144	4	So-Colled	So-called
,,	17	millioners	millionaires
146	4	auomaticully	automatically
,,	35	conraty	contrary
151	35	pragna	Pragna
155	1	tempe	temple
,,	2	is	us
,,	15	clange	change
156	3	lo	to
158	31	denger	danger
159	3	Cheak	Check
160	35	unsefish	unselfish
163	19	does does	does
,,	26	otheres	others
165	32	whataver	whatever
168	18	Bakti	Bhakti
169	28	desreth	desireth
170	26	ihe	the
174	16	humn	human
176	14	al	all
,,	29	"I-nes"	"I-ness"
,,	33	creastiures	creatures
177	2	Ansnda	Ananda
,,	24	differetiated	differntiated
178	6	Prsoe	Prose
179	32	gradneur	grandeur
181	20	Aajuna	Arjuna
182	21	inciavity	inactivity
183	30	hirmony	harmony
185	13	reuge	refuge
187	17	thus	this
,,	23	rcalled	recalled
188	26	remoed	removed
189	12	assmilate	assimilate
,,	31	pahs	paths
190	12	Snkhyas	Sankhyas
191	13	eacn	each
,,	31	thsaefore	therefore

Page No.	Line No.	Incorrect	Read as corrected
191	Last	ma	man
192	13	attaced	attached
"	14	omnisent	omniscient
"	16	al	all
193	21	nd	and
194	3	con	can
"	10	tle	the
"	11	minly	manly
195	14	dscards	discards
"	1	Prakrutl	Prakruti
201	7	Sustenance	Sustanance
203	14	agrandisment	aggrandisment
"	29	rago	rajo
205	Last	agiating	agitating
206	19	glve	give
"	20	oferngs	offerings
207	16	riturals	rituals
210	9	ver	ever
216	19	lie	life
220	1	wlo	who
"	4	tre	tree
222	33	Frinds	Friends
226	2	doc	does
231	15	alik	alike
235	36	Rejas	Rajas
236	33	lelpfulness	helpfulness
"	34	becoms	becomes
237	8	cours	course
239	Last	nesct	next
240	32	seeond	second
244	30	onitual	continual
249	13	ennot	cannot
"	33	rature	nature
251	15	remein	remain
"	33	demarcation	demarkation
252	14	dong	doing
253	6	hypocricy	hyprocrisy
258	32	Shankaracharys	Shankaracharya
"	24	is all smiles	smiles
260	36	Nfture	Nature
263	Last	sputual	spiritual
266	36	shy	thy

Page No	Line No	Incorrect	Read as corrected
273	15	lere	here
276	Last	spake	spoke
278	31	condut	conduct
279	32	ıtted	fıtted
280	1	matıer	matter
,,	1	maı	man
281	2	Ramayna	Ramayana
282	6	respet	respect
283	5	se	see
,,	13	saıd	ıs saıd
,,	19	betore	before
,,	37	Frıeud	Frıend
284	1	lord	Lord
,,	33	nat	not
286	Last	boly	body
288	Last	ındeturmınate	ındetermınate
289	16	ı	ıs
291	16	nether	neıther
,	27	Kasdhyapa	Kashyapa
294	4	lave	have
295	4	recıvıng	receıvıng
,,	9	ınculcated	ıncalculated
,,	24	connot	cannot
296	36	ont	out
297	10	o	to
300	9	call	all
301	11	prosc	Prose
303	Last	ultımae	ultımate
304	3	prose	Prose
310	8	usıveroe	unıverse
315	28	awn	own
330	34	acıons	actıons
321	9	ıs	ıt
33o	9	perfosm	perform
331	27	pursure	pursue
332	26	culmıhate	culmınate
333	33	cıvılıstıon	cıvılısatıon
338	20	be be	be
339	14	cocludıng	concludıng
340	7	benave	behave
,,	7	nave	have
,,	8	souf	soul

Page No	Line No	Incorrect	Read as corrected
"	8	realty	reality
"	10	felf	self
"	10	Descriptıon	Descrıption
"	19	concut	conduct
340	26	Discurse	Discourse
"	27	welf	well
341	3	natuere	nature
"	9	aeccordance	accordance
342	35	leas	less
343	1	Aajuna	Arjuna
"	15	Discocrse	Discourse
344	9	Renuneiation	Renunciation
"	25	reunciation	renunciation
345	26	praiswothy	praisworthy
347	2	establshed	established
350	32	Prase	Prose
352	2	hawever	however
"	18	smslling	smelling
354	3	atchment	attachment
356	13	develop	develope
359	6	Sre	are
361	12	anyithing	anything
363	11	wul	will
364	13	ac	are
365	6	tha	the
366	30	rhat	that
"	33	Anyani	Agnyani
367	22	dsvotion	devotion
"	24	Kekps	Keeps
368	19	Connot	Cannot
372	5	sslf	self
373	32	personlty	personality
374	7	darwing	drawing
"	21	Branamanda	Brahmanda
"	31	evploit	exploit
376	9	cose	ooze
377	21	thaught	thought
"	29	attentiun	attention
378	36	sacrfice	sacrifice
379	1	Gayna	Gnayana
380	17	paychology	psychology
380	30	spirittnal	spiritual

Page No.	Line No.	Incorrect	Read as corrected
,,	32	ralisation	realisation
382	12	Renouucer	Renouncer
383	34	Sadyasi	Sanyasi
384	28	50/ or 100/-	Rs 50/ or Rs. 100/-
387	3	describe a	described
,,	17	ihe	the
391	29	strangrs	strangers
393	8	withuot	without
,,	23	thruth	truth
,,	28	rerlisation	realisation
,,	28	us	as
,,	30	o one	one
,,	35	ghitta	Chitta
394	17	to not	not
,,	36	fhe	the
395	22	practicıng	practising
397	5	Ordınarlio	Ordinarily
,,	26	cın	can
400	26	lnstre	lustre
,,	27	oı	of
	35	experience	experiences
401	19	yaga	yoga
402	9	remaıus	remains
,,	12	ultsmately	ultımately
,,	13	liget	lıght
,,	13	rerlısation	realısation
,,	13	Drsshti	Drishti
,,	24	tnis	thıs
404	6	destoge	destroy
406	14	mentel	mental
,,	29	atrention	attention
,,	32	whon	when
,,	33	declrıng	desiring
412	3	tronble	trouble
,,	14	painjin	pain in
413	2	tıll	stıll
,,	26	gradully	gradually
421	15	epual	equal
,,	27	fron	from
,,	33	yugi	yogi
,,	35	towerds	towards
422	14	eigh	eight

Page No	Line No	Incorrect	Read as corrected
423	11	embediment	embodiment
"	26	realis	realise
424	11	desstroyed	destroyed
426	17	Prajapti	Prajapati
427	30	interpreation	interpretetion
428	10	Parsit	Parsi
429	28	braught	brought
"	36	ses	sees
432	25	radiance	rediance
434	Last	dbout	doubt
440	21	af	of
442	34	ritualiam	ritualism
"	36	bolonged	belonged
443	2	ftuals	rituals
444	36	enaeavour	endeavour
447	10	habt	habit
448	6	numan	human
450	Last	steadfas	steadfast
452	7	selfs-surrender	self-surrender
453	17	bomprehensive	Comprehensive
457	2	accoring	according
461	10	Bhatti	Bhakti
"	13	penarce	penance
"	22	comprshensive	comprehensive
467	12	Grurov	Gaurava
462	30	lesire	desire
"	23	dirths	births
464	12	folfowing	following
"	28	on	you
465	30	afl	all
466	18	lefe	life
468	31	rediation	radiation
472	11	fhe	the
478	30	rhrough	through
479	24	i	in
480	12	accunt	account
481	15	wounder	wonder
484	26	Conjecture	Conjucture
485	31	religons	religions
"	Last	shonld	should
494	6	stendfast	steadfast
"	12	Nhakti	Bhakti
"	14	remnining	remaining
496	32	particulai	particular
497	33	offfcers	officers
498	26	comes	comes
49	27	Deves	Devas
50	16	is us	is

Page No	Line No	Incorrect	Read as corrected
507	3	rot	not
509	30	in	is
	30	explanted	explained
511	14	conqnering	conquering
515	6	templation	temptation
516	36	complicated	complicated
518	32	bacome	become
	Last	disire	desire
519	5	aud	and
	31	Adhibhhta	Adhibhuta
520	8	Vishhu	Vishnu
522	7	cansciouness	consciousness
525	28	Niahkama	Nishkama
526	32	knowleage	knowledge
529	5	Throug	Through
530	last	object e	objective
533	32	psuchological	psychological
534	27	Hs	He
535	1	Iudefinable	Indefinable
	2	asopect	aspect
	20	preactice	practice
537	last	Supar	Super
539	31	detsrmination	determination
541	26	unison	union
544	34	*seman*	*semen*
545	26	m/nd	mind
546	5	nervons	nervous
549	2	developmeent	development
550	9	un dffferentiated	undifferentiated
551	4	ihe	the
	25	idnividuals	individuals
554	4	ond	and
555	3	Kntma	Karma
	33	hesvenly	heavenly
558	23	belies	beliefs
559	9	toments	torments
560	31	throw	through
561	5	spproach	approach
	23	connot	cannot
563	1	*psycical*	*psychical*
569	9	alloted	allotted
570	21	straining	attaining
572	25	Caandra	Chandra
	29	earth	earth
574	32	Samasara	*Sansara*
575	35	pth	path
577	2	fortgettting	forgetting
579	14	sncaession	succession
	Last	convicti	conviction
581	8	byond	beyond

Page No.	Line No.	Incorrect	Read as corrected
	23	Samsara	Sansara
,,	31	heving	having
583	2	pehple	people
,,	26	verious	various
584	10	illulory	illusory
585	7	demostrable	demonstrable
,,	29	eujoyment	enjoyment
586	22	ond	and
587	31	onr	out
588	2	aud	and
590	17	sensual	sexual
691	33	sansyasi	sanyasi
592	6	Ta	To
695	10	orber	order
,,	Last	cvvle	cycle
600	30	aud	and
605	15	i	is
610	29	practise	practice
611	30	Ueisr	Verse
615	15	my	may
,,	23	is is	it is
623	7	gammar	grammar
,,	15	moditating	meditating
628	8	activfty	activity
629	18	accood	accord
630	11	oflers	offers
633	5	Sits	gifts
634	9	drected	directed
636	33	hear	heart
638	8	nxiety	anxiety
640	7	reuge	refuge
641	27	Gaun	Guna
,,	29	infleuce	influence
643	22	yoy	you
644	35	ene	one
646	19	bsic	basic
648	3	snbtle	subtle
,,	7	Kowledge	Knowledge
649	32	Shrowana	Shravana
,,	Last	Akesha	Akasha
450	20	wherd	where
651	28	whnch	which
653	13	discarding	discarding
,,	24	s	is
655	24	te	the
656	11	Fiends	Friends
659	4	fac	fact
660	16	hear	heart
662	1	quet	quiet
,,	16	yga	yoga
,,	18	Mandaleshwa	Mandaleshwar

CONTENTS.

FIRST DISCOURSE

Here the Blessed Lord's song is begun :

धृतराष्ट्र उवाच ॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पांडवाश्चैव किमकुर्वत संजय ॥ १ ॥

Prose order:—(हे) संजय धर्मक्षेत्रे कुरुक्षेत्रे युयुत्सवः समवेताः मामकाः पाण्डवाः च एव किम् अकुर्वत ? (तद् ब्रुहि)

Grammar:—धृतराष्ट्र Dhritarashtra; उवाच said; धर्मक्षेत्रे: धर्मस्य क्षेत्रे of Dharma in (on) the field कुरुक्षेत्रे कुरोः क्षेत्रे of Kuru in (on) the field; समवेताः gathered together; युयुत्सवः : wishing to fight; मामकाः : mine; पांडवाः पांडोः पुत्राः : of Pandu, the sons; च and; एव also; किम् what; अकुर्वत did they; संजय O Sanjaya.

Verse:—Dhritarashtra said :

In Kurukshetra, Dharma's field,
Assembled, eager for the fight,
My sons and sons of Pandu all,
What did they do, O Sanjaya?

Explanation:—On the holy plain, on the field of Kuru, gathered together, eagar for battle, What did they do, O Sanjay my people and the Pandavas ?

Gita Gaurav:—Gita forms a part of the Mahabharat epic. Sri Krishna taught the philosophy of Gita on the battle-field of Kurukhshetra. The Pandavas were unhappy on account of their losing the kingdom which was usurped by the Kauravas led by Duryodhana. According to an arrangement entered into between the Kauravas and the Pandavas, the latter had to spend twelve years in the forest and the thirteenth year incognito. At the end of this period, the Pandavas returned to Hastinapur and demanded their share in the kingdom which Duryodhana refused to comply. Yudhishthira, the eldest of the Pandavas sent a word to Duryodhana suggesting a compromise and showed his readiness to accept lordship even over five villages out of the kingdom; but Duryodhana was not at all in a compromising mood and sent an insolent reply that he was not prepared to part with even an iota of land much less five villages without a battle. The result was the declaration of war by the Pandavas against the Kauravas.

The first chapter of the Bhagwad Gita deals with the arrangement of the two opposing forces, their respective attitude and feelings, their strength and numbers. It describes the advance of Arjuna, the Pandava Hero in the centre of the battle-field, eagar for fight and feeling sure of victory. The moment, however, Arjuna stands at the

centre, midway between the two forces, there comes a sudden change in his mood—a change rarely to be observed in a real hero, and in a real warfare, taken in their literal and military sense. The cause of the sudden change lay, certainly not in fear nor in cowardice, for that would belie the whole of Arjuna's past, full of mighty deeds of fearless valour, nor did it lie in his compunction at his having to kill the persons he was going to fight with, because he all along knew whom he was going to meet. This was not again the first time that he had met his cousins and relatives, the Kauravas and his adherents, in open field; some at least, if not all, of the same relatives he had faught before It was when he won by his prowess in archery the daughter of Drupada, and again at the gates of the city of 'Virata' where the Pandavas had passed their last year of exile The feeling of bitterness between the cousins had been continually growing till it culminated in the present struggle Never in the past did any idea of sin in fighting his cousins trouble Arjuna or stay his hands. Does it not look strange that it should do so now, when the feelings rankling in the heart were the bitterest, and the wrongs done to him fresh in his memory-he deprived of his dominions, his queen insulted and himself with his brothers and aged mother driven into exile ?

On this occasion, Bhagvan Krishna Dwaipayana Sri Vyas Dev went to Dhritarashtra and said to him. "O King, if you want to see the battle of Kurukshetra with your own eyes, I can give you the divine sight", but Dhritarashtra said in reply that he did not want to witness the fight himself All the same, he wanted to know the full details of the battle that was being waged on the field of Kurukshetra and at his request Vyasaji gave the divine sight to Sanjaya and according to this arrangement Dhritarashtra begins the first chapter by the question as stated above.

Discourse.—Friends, what do we see in this world happening in our everyday existence ? People are seen to spend thousands of rupees in litigation for a small piece of land and they do not desist even from committing murders. Naturally therefore human nature as it is, there is no wonder that the Pandavas should resolve to fight for their share in the kingdom so big and so prosperous as the kingdom of Hastinapur The Pandavas had a share in the kingdom as a birth right. Once having resolved to fight, the two opposing forces were arranged in battle array and Arjuna, a friend of Sri Krishna and greatest amongst the archers, lost nerve and began telling Lord Sri Krishna that he would not fight This was a bolt from the blue as such an attitude on the part of Arjuna was the least expected Lord Sri Krishna had therefore to explain to him his duty and bring him round to give battle. The state of mind which Arjuna displayed in the hour of battle is not different in any way from that of the ordinary mortals when they are faced with a critical situation When a man is entangled in the maize of doubt, he cries out for deliverence and his cry is addressed to the Lord of his Being Similarly Arjuna seeks Lord Krishna's advice and the result was the immortal Gita consisting of seven hundred verses spread over in eighteen discourses

The first chapter opens with a question. Who put this question ? The blind king Dhritarashtra, the father of the Kauravas. As he was blind by birth, Duryodhana, the eldest of the Kauravas held reins of Government and Dhritarshtra was only a king in name. Looked at from another angle, Dhritarashatra personifies the ignorant 'Jiva, (soul) who questions Sanjaya which literally means 'one who had conquered well,' representing the 'Budhdhi' which had gained mastery over the physical body and the senses, not clouded by that gross impression. To such a 'Budhdhi' the ignorant 'Jiva' has recourse for the information he wants. This questioning attitude shows a tendency of the 'Jiva, to sore higher towards subtleness. The divine sight referred to here is the sight by which one can see anything one desires to see. Many would not believe that somebody could impart the divine sight to another who could see all the incidents of a fight, sitting in a palace hundreds of miles away from the field of battle. But the modern science has proved even this to be possible. The telephones, television, and radio installations of the present day have proved to us that what is stated in the Gita is not a tale born of imagination. Scientists explain that Just as by throwing a piece of stone in the water, waves of water spread round in a circle, simiarly even a thought or a spoken word or act spreads itself out in its subtlest form in the 'Akasha' (void) and it is the fire element in the 'Akasha' that is the cause of this phenomenon. This is not the case only with thoughts but it has the same effect on ordinary actions and the fire element is the instrument through which the waves are spread out, both in the mental and physical spheres

Friends, the power of thought is immense and the mind is capable of achieving anything. But this is only possible through developing subtle powers and it is this type of power which Vyasaji has imparted to Sanjaya by giving him the divine sight. Even in these days we come across men endowed with such supernormal powers.

The war of Kurukshetra is known as 'Dharma-Yuddh, and it has set an ideal which the Indians venerate and the battle-field which witnessed the fight is today known as 'Kurukshetra' and it is the very place where the battles of Haldighat and Panipat were fought.

The first chapter of the Gita describes the battle strength of the Pandavas and Kauravas. The Kauravas had collected eleven divisions against the seven divisions of the Pandavas. If justice was on the side of the Pandavas how was it that the Kauravas were able to collect a larger army than that of the Pandavas ? A little thought will show that such a thing is not unnatural. People in power however in the wrong are able to muster strength sheerly on the strength of their position and the people though their cause is just appear to be weak. The strength of righteousness more than counterbalances the numbers and experience has shown that truth wins in the end The party, which has justice on his side and has faith and patience in the ultimate victory,

wins in the end. Similarly, in case of the Pandavas, as justice was on their side, they were able to win over Lord Krishna to their assistance and no wonder that they ultimately won.

संजय उवाच ॥

दृष्ट्वा तु पांडवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥२॥

Prose order:—राजा दुर्योधनः तु तदा व्यूढं पाण्डवानीकं दृष्ट्वा आचार्यम् उपसंगम्य (इदम्) वचनम् अब्रवीत् ॥

Grammar:—संजय: Sanjaya; उवाच said; दृष्ट्वा having seen तु indeed; पांडवानीकं= पांडवानां अनीकं of the Pandavas, the army; व्यूढं arrayed; दुर्योधनः Duryodhana; तदा then; आचार्यम् the teacher; उपसंगम्य having approached; राजा the king (Duryodhana); वचनम् speech; अब्रवीत् said:

Verse:—Sanjaya said:—

The forces of the Pandavas,
Seeing in battle-order drawn,
King Duryodhan to Drona came,
His teacher, and thus said to him;

Explanation:—Having seen arrayed, the army of the Pandavas, the Raja, Duryodhana approached his teacher and spake these words:

पश्यैतां पांडुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

Prose order:—(हे) आचार्य धीमता तव शिष्येण द्रुपदपुत्रेण व्यूढां एतां महतीं पाण्डुपुत्राणाम् चमूम् पश्य (इति उवाच दुर्योधनः) ॥

Grammar:— पश्य behold; एतां this; पांडुपुत्राणाम्=पांडोः पुत्राणाम् of Pandu, the sons; आचार्य O teacher; महतीं great; चमूम् army; व्यूढां arrayed; द्रुपदपुत्रेण= द्रुपदस्य पुत्रेण of Drupada, by the son; तव thy; शिष्येण (by) disciple; धीमता (by) wise.

Verse:—"Behold, O thou preceptor, this
Great army of the Pandavas:
By Drupada's son it is arrayed,
Thy pupil, most intelligent.

Explanation:—Behold this mighty host of the sons of Pandu, O teacher, arrayed by the son of Drupada, thy wise disciple.

Gita Gaurav :—How was it that Duryodhana found the army of the Pandavas which consisted only of seven divisions against eleven of that of the Kauravas a formidable and a mighty array? It may be that Lord Sri Krishna had himself

so spread out his divisions which gave this impression. Moreover, Duryodhana was afraid and dismayed at the determined aspect the Pandavas' forces presented. This makes him uneasy and he rushes to his Guru Dronacharya for guidance and help.

Discourse :—Just as Lord Krishna has revealed his Vishwarup in the eleventh discourse, He shows him (Duryodhana) a sight of the opposing army through his 'Maya' which terrifies him. The words of Duryodhana are an appeal for help and betray fear and distress. He fears extent and the strength of the Pandava forces. In reply to Dronacharya's question, Duryodhana, it would seem, ingratiates himself in Drona's favour by alluding indirectly to the faithlessness and ingratitude of Drupadas son and not less of the Pandvas who allow themselves to be led by him, in seeking destruction of the very one to whom they owe all that they are and have. Will not Drona help him who continues faithful to him and entreats his help against those who in return for what he has done for them seek his destruction ? Here Duryodhana reveals a curious type of diplomacy and in his efforts to incite Drona against his pupil, he wants to make sure that Dronacharya does not make a common cause with his opponents. It is also an evidence of the condition of strain and agitation to which the Kauravas are subjected in facing the army of the Pandavas. Dronacharya however assures Duryodhana about the ultimate result and with a view to studying the situation asks Duryodhana to enumerate some of the chief warriors in the Pandava forces in the next three verses. These are now described.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

Prose order:—युयुधानः विराटः च महारथः द्रुपदः (इत्यादि) अत्र शूराः महेष्वासाः युधि भीमार्जुनसमाः ॥

Grammar:—अत्र here; शूराः heroes; महेष्वासाः=महांतः इष्वासाः येषां ते great, bows, whose (are) they इष्वासः=य इषुं अस्यति that which, the arrow throws); भीमार्जुनसमाः=भीमस्य अर्जुनस्य समाः of Bhima, of Arjuna, equal; युधि in battle; युयुधानः Yuyudhana; विराटः Virat; च and; द्रुपद Drupada; च and; महारथः=महान् रथः यस्य सः: great chariot whose, he.

Verse:—In it are mighty bowmen all,
Equal to Arjun and to Bhim;
Yuyudhan and the great Virat,
And Drupad of the mighty car.

Explanation:—Heroes are these, mighty bowmen, to Bhima and Arjuna equal in battle, Yuyudhana, Virata, and Drupada of the great car.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान्।
पुरुजित्कुंतिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

Prose order:—धृष्टकेतुः चेकितानः वीर्यवान् काशिराजः च पुरुजित् कुन्तिभोजः च शैब्यः च नरपुंगवः ॥

Grammar:—धृष्टकेतुः Dhrishtaketu; चेकितानः Chekitana; काशिराजः=काश्याः राजा of Kashi, the King; च and; वीर्यवान् valiant; पुरुजित् Purujit; कुंतिभोजः Kuntibhoj; च and; शैब्य Shaibya; च and; नर पुंगवः= नरे पुंगवः among men, bull

Verse:—And Dhrishta-Ketu, Chekitan,
And valiant king of Kasi too;
And Purujit and Kunti-bhoj,
And Shaibya, that heroic man.

Explanation:—Dhrishtaketu, Chekitana, and the valiant Raja of Kashi; Purujit and Kuntibhoj, and Shaibya, bull among men;

युधामन्युश्च विक्रांत उत्तमौजाश्च वीर्यवान्।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

Prose order:—युधामन्युः च विक्रान्तः उत्तमौजाः च वीर्यवान् सौभद्रः द्रौपदेयाः च सर्वे एव महारथाः ॥

Grammar:—युधामन्युः Yudhamanyu च and; विक्रांतः the strong; उत्तमौजाः Uttamanja; च and; वीर्यवान् valiant; सौभद्रः Sanbhadra; द्रौपदेयाः Draupadeyas; च and; सर्वे all; एव even; महारथाः great car-warriors.

Verse:—Yudhamanyu, a hero great,
And valiant Uttamaujas too;
Subhadra's son, and Draupadi's—
Possessed of mighty chariots all.

Explanation:—Yudhamanyu the strong, and Uttamauja the brave; Saubhadra and the Draupadeyas, all of great cars.

Gita Gaurava:—Days of valour are fast passing away and the power of mechanism has been taking the place of manliness. In days gone by, there was a time when a single man possesssd enough strenght to fight singlehand ten thousand warriors and vanquish them; and he was entited to the rank of a 'Maharathi' entitled to ride in a great car. Such 'Maharathis' were made and acclaimed in battles. Duryodhana thus describes the mighty host of the Pandavas led by such 'Maharathis' and commanded by the *Drupada's son* :—"*Behold, O Teacher, mighty warriors like Bhima and Arjuna,* Yuyudhana *and Virata, Dhristhaketu,* Chekitan *and the valiant* king of Kashi, as also Purujit and Kuntibhoja and Shaibya, the best of men; besides, the powerful Yudhamanyu and Uttamaujas, the valiant son of Subhadra and last but not the least important the sons of Draupadi.

Discourse:—When Dronacharya saw that Duryodhana was really frightened he thought that he could pursuade him to come to a compromise with the Pandavas, but he had not judged Duryodhana correctly. Friends, when a man is blinded by the

infatuation of desire, he becomes obstinate and nothing can move him from the path taken by him. Many a home and innumerable kingdoms have been destroyed through a peculiar sense of false pride and prestige born of "I-ness". Do we not see that for a small piece of land, people prefer to mortgage and fight rather than let the opponents score over them and thus be ruined in the end? The present European war is another instance of this kind. The bone of contention which could have been satisfactorily solved round a conference table has resulted into a destructive war embracing the whole world, and when the causes that led to it come to be investigated by future historian, it would be revealed that it was the false pride and ambition of a group of individuals in power who happened to be, like Duryodhana, the cause of a mighty war. If we compare the battle of Mahabharat with that of the present world war, we shall find that though there are many points which can be compared, the course of events and the manner in which the present world war is being fought out does no credit to the belligerents on either side. According to the standard set up by the battle of Mahabharat, the present world war cannot be called a manly warfare. It is beastly to terrorise unarmed and peace-loving civilians to be bombed in the dead of night without even a warning. The tenets of warfare are now more observed in their breach and nothing is sacred, not even the very home of the Pope or the saints slumbering peacefully in there graves It would be a matter of surprise to the Westerners that though the Pandavas and the Kauravas fought furiously and fiercely on the battle-field during day light, they met and embraced each other at the night fall and trusted each other implicitly. In the modern war-fare on the other hand, manly valour has no scope in the midst o mechanised war-fare where machine guns, aeroplanes and sub-marines, and fire emitting tanks decide the issue more than the physical strength or valour of the combatants

When Dronacharya found that his advice to Duryodhana for a compromise was misinterpreted and enraged him on the contrary, he had to assure him that he was prepared to render him every assistance in his power but warned him of the consequences Duryodhana ignoring this sane advice reveals his vanity by enumerating the names of the chief warriors on his side under Dronacharya's leadership Where was the question of defeat when the Maharathis like Bhishma, Karna, Kripacharya, Ashwathama Vikarna, and many others, who regardless of their lives for his sake were on his side assisted by unlimited strength of his army protected by Bhishma which compared to that protected by Bhima was more than a match and advised Drona to take care of Bhishma and felt sure that the victory was his

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥

Prose order --(हे) द्विजोत्तम अस्माकं ये तु विशिष्टा मम सैन्यस्य नायका तान् ते संज्ञार्थं ब्रवीमि तान् (त्वम्) निबोध ॥

Grammar:—अस्माकं ours; तु indeed; विशिष्टा the best; ये who; तान् those; know (thou); द्विजोत्तम द्विजेषु उत्तम among the twice-born, O best; नायका: the leaders; मम my; सैन्यस्य of army; संज्ञार्थं=संज्ञाया: अर्थे of recognition, for the sake; तान् these; ब्रवीमि (I) speak; ते of (to) thee.

Verse:—And know, O best of Brahmans, thou,
The most distinguished of our hosts,
The leaders of my army too;
Let me describe them unto you.

Explanation—Know further all those who are our chiefs, O best of the twice-born, the leaders of my army, these I name to thee for thy information.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ।।८।।

Prose order.— भवान् भीष्मः च कर्णः च कृपः च समितिंजय. । अश्वत्थामा विकर्णः च तथा एव सौमदत्ति च ॥

Grammar:—भवान् your honour, भीष्म. Bhishma; च and; कर्ण: Karna; च and; कृप: Kripa, च and; समितिं जय:=समितिं जय assemblage, conquers, अश्वत्थामा Ashvatthama; विकर्ण. Vikarna; च and; सौमदत्ति: Saumadatti; तथा thus; एव even; च and.

Verse.—Thyself, and Bhishma, and Karna too,
And Kripa, victor in the war;
And Asvatthaman, and Vikarn,
Jayadrath, Somadatta's son.

Explanation—Thou, Bhishma, and Karna; and Kripa, conquering in battle, Ashvatthama, Vikarna, and Saumadatti also

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥

Prose order:—अन्ये च बहवः शूरा: नानाशस्त्रप्रहरणा युद्धे विशारदा: सर्वे मदर्थे त्यक्तजीविता: ॥

Grammar:—अन्ये others, च and, बहव: many, शूरा. heroes; मदर्थे=मम अर्थे my, for sake त्यक्तजीविता=त्यक्तं जीवितं यै ते renounced, life, by whom, they; नानाशस्त्रप्रहरणा=नानाशस्त्राणि प्रहरणानि येषां ते various, weapons means of striking, whose, they, सर्वे all; युद्धविशारदा=युद्धे विशारदा in battle, skilled.

Verse—And many other heroes great,
Resolved to give their life for me;
With many kinds of weapons armed,
And skilful in the art of war.

Explanation—And many others, heroes, for my sake renouncing their lives, with diverse weapons and missiles, and all well-skilled in war

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१०॥

Prose order —अपर्याप्तं तत् अस्माकं बलं भीष्माभिरक्षितं (सत्) पर्याप्तं (एव भवति) । एतेषां तु इदम् बलं पर्याप्तम् (अपि) भीमाभिरक्षितं (सत् अपर्याप्तं एव भवति)

Grammar —अपर्याप्तं unlimited, तत् that, अस्माकं our, बलं force, भीष्माभिरक्षितम्=भीष्मेण अभिरक्षितम् by Bhishma, commanded (or protected), पर्याप्तं limited, तु indeed, एतेषां of theirs, भीमाभिरक्षितम्=भीमेन अभिरक्षितम् by Bhima, commanded

Verse —Unbounded is our vast army,
Protected by great Bhishma's arm
And bounded are their forces all,
Protected by the arm of Bhim

Explanation —Yet unlimited seems this army of ours though marshalled by Bhishma while that army of theirs seems limited though marshalled by Bhima

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥११॥

Prose order —हि भवन्तः एव सर्वे सर्वेषु अयनेषु च यथाभागम् अवस्थिताः (सन्तः) भीष्मम् एव अभिरक्षन्तु ॥

Grammar —अयनेषु in the lines of troops च and, सर्वेषु (in) all, यथाभागम् according to division अवस्थिताः standing भीष्मम् Bhishma एव even, अभिरक्षन्तु guard, भवन्तः your honours, सर्वे all, एव even, हि indeed, (particle to complete metre)

Verse —Therefore, from your proper place
In your divisions stationed fair,
Do you from every side support,
The mighty Bhishma, one and all

Explanation —Therefore in the rank and file let all standing firmly in their respective divisions guard Bhishma even all ye Generals

Gita Gaurav —Friends, human nature even in those ancient times was not different in any respect from that which we come across in our daily life in this twentieth century However mighty these warriors they had their own weaknesses and Duryodhana had to be careful even while enumerating the names of the warriors on his side Though Dronacharya was the preceptor of warriors in point of prowess and valour, Bhishma was no less formidable It must however be remembered that even among warriors a Brahmin warrior took precedence over a Kushatriya and therefore even though Dronacharya was the leader of Duryodhan's army he could not ignore Bhishma, who was a pillar of strength on his side and gave special instructions to all the warriors to obey Bhishma and protect him This compliment delighted the old

warrior Bhishma who began the operations by an impressive note from his bugle (Conch), sounding on high a lion's roar

Discourse—In those glorious days of which Indians are justly proud, military schools were conducted by Brahmin warriors like Dronacharya who taught their pupils the art of archery, not of the ordinary type which the Bhils and the aborigins display but of a much higher type of which the machine guns and bombs of the modern times are but poor imitation The 'Mantrashashtra' of the 'Vedas' was specialised by the warriors and they were capable of producing havoc among the opposing army by different artifices. The Bhrahma—astra was capable of spreading fire and the Naga-astra and the Garuda-astra were means for terrifying the opponents The military *discipline was based not only on rules of conduct but on ethics and morality* and the elders even among the opponents were revered and respected when confronted the youngsters always sought permission of the elders and would begin a fight only after paying proper respect to them and obtaining their blessing. In the battle of Mahabharat also, Yudhishthir, the eldest among the Pandavas accompanied by Arjuna approached, Bhishma who was the revered head of the families of the Pandavas and Kauravas and sought his blessings before commencing the fight The great Bhishma who was to fight the Pandavas, embraced the two youngsters with warmth and affection and blessed *them saying " May victory be yours." This is the type of a fight* which gave birth to the immortal message of Lord Sri Krishna, who acting as Arjun's charioteer, gave a solemn promise to the opponents that he would not weild any weapons as there was none who could stand up against Lord Sri Krishna in a fight

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शंखं दध्मौ प्रतापवान् ॥१२॥

Prose order —प्रतापवान् कुरुवृद्ध पितामह तस्य हर्षं संजनयन् सिंहनादं विनद्य उच्चै शंख दध्मौ ॥

Grammar —तस्य of (in) him, संजनयन् generating, हर्षं joy, कुरुवृद्धः=कुरुषु वृद्ध among the Kurus, the old, पितामह the grandfather, सिंहनादं=सिंहस्य नाद of a lion, the roar, विनद्य sounding, उच्चै on high (or loudly), शंख a conch, दध्मौ blew, प्रतापवान् the glorious

Verse —The oldest of the Kurus all,
The grandsire great, the mighty one,
Then blew his conch, to cheer his heart,
Loud as a lion's roar on high.

Explanation —To enhearten him, the oldest of the Kurus, the Grandsire, the glorious, blew his conch, sounding on high a lion's roar

ततः शंखाश्च भेर्यश्च पणवानकगोमुखा ।
सहसैवाभ्यहन्यंत स शब्दस्तुमुलोऽभवत् ॥ १३॥

Prose order — ततः शंखाः च भेर्यः च पणवानकगोमुखाः सहसा एव अभ्यहन्यन्त स शब्दः तुमुलः अभवत् ॥

Grammar — ततः then, शंखाः conches, च and, भेर्यः kettledrums, च and, पणवानकगोमुखाः = पणवाः च आनकाः च गोमुखाः च tabors, and, drums, and, cowhorns, and, सहसा suddenly, एव also, अभ्यहन्यन्त were struck, स that, शब्दः sound, तुमुलः tumultuous, अभवत् was

Verse — Then all at once their kettledrums,
Conchs, tabors, trumpets and cowhorns
Were sounded forth, and great indeed
Was there the tumult of it all

Explanation — Then conches and kettledrums, tabors and drums and cowhorns suddenly blared forth, and the sound was tumultuous

ततः श्वेतैर्हयैर्युक्ते महति स्यंदने स्थितौ ।
माधवः पांडवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥ १४ ॥

Prose order — ततः एव श्वेतैः हयैः युक्ते महति स्यन्दने स्थितौ माधवः पाण्डवः च दिव्यौ शंखौ प्रदध्मतुः ॥

Grammar — ततः then, श्वेतैः (with) white हयैः with horses, युक्ते (in) yoked, महति (in) great, स्यन्दने in war-chariot, स्थितौ (two) standing, माधवः Madhava, पाण्डवः the son of Pandu, च and, एव also, दिव्यौ (two) divine, शंखौ (two) conches, प्रदध्मतुः (two) blew.

Verse — Then seated in their mighty car,
Drawn by steeds of purest white,
Krishna the Lord, And Arjuna too,
Did blow their heavenly conches aloud

Explanation — Then stationed in their great war chariot, yoked to white horses, Madhava and the son of Pandu blew their divine conches

पांचजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौंड्रं दध्मौ महाशंखं भीमकर्मा वृकोदरः ॥ १५ ॥

Prose order — पाञ्चजन्यं हृषीकेशः दध्मौ देवदत्तं धनंजयः (दध्मौ) भीमकर्मा वृकोदरः पौंड्रं महाशंखं दध्मौ ॥

Grammar — पाञ्चजन्यं Panchajanya, हृषीकेशः = हृषीकाणाम् ईशः of the senses, the lord देवदत्तं Devadatta, धनंजयः = धनं जयति इति wealth, wins, thus, पौंड्रं Paundra, दध्मौ blew महाशंखं great conch भीमकर्मा भीमं कर्म यस्य सः fearful, deed, whose, he, वृकोदरः = वृकस्य इव उदरं यस्य सः a wolf's, like, stomach, whose, he

Verse—And Pancha-janya Krishna blew,
And Arjun blew his Deva-datta;
And Bhim, the doer of fearful deeds,
That mighty conch, his Paundra, blew.

Explanation:—Panchajanya; by **Hrishikesha, and Devadatta** by Dhananjaya. Vrikodara, of terrible deeds, blew his mighty conch, Paundra.

अनंतविजयं राजा कुंतीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

Prose order:—कुंतीपुत्रः राजा युधिष्ठिरः अनन्तविजयं (नाम शंखं दध्मौ) नकुलः सहदेवः च सुघोषमणिपुष्पकौ (शंखौ प्रदध्मतुः) ॥

Grammar:—अनंतविजयं Anantavijaya; राजा the king; कुंतीपुत्रो=कुन्त्याः पुत्रः of Kunti, the son; युधिष्ठिरः Yudhishthira; नकुलः Nakula; सहदेवः Sahadev; च and; सुघोषमणिपुष्पकौ=सुघोषं च मणिपुष्पकं च Sughosha, and Manipushpaka, and.

Verse:—And Kunti's son, King Yudhishtir,
His conch, Ananta-Vijaya, blew;
And Nakula also and Sahadev
Then blew Sughosha and Manipushpaka.

Explanation—The *Raja Yudhishthira, the son of Kunti, blew Anantavijaya, Nakula* and Sahadeva, Sughosha and Manipushpaka.

काश्यश्च परमेष्वासः शिखंडी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

Prose order:—परमेष्वासः काश्यः च महारथः शिखण्डी च धृष्टद्युम्नः विराटः च अपराजितः सात्यकिः च ॥

Grammar—काश्य. Kashya; च and; परमेष्वास=परमः इष्वासः यस्य excellent, blow, whose, he; शिखंडी Shikhandi, च and; महारथः great car-warrior; धृष्टद्युम्नः Dhrishtadyumna; विराटः Virata, च and; सात्यकिः Satyaki; च and; अपराजित unconquered.

Verse—Then Kasi's Lord, a bowman great,
Sikhandin of the mighty car,
And Dhrishtadyumna and Virat,
And e'er victorious Satyaki;

Explanation—And Kashya, of the great bow, and Shikhandi, the mighty car-warrior, Dhrishtadyumna and Virata and Satyaki, the unconquered

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शंखान्दध्मुः पृथक्पृथक् ॥ १८ ॥

Prose order.—(हे) पृथिवीपते द्रुपदः द्रौपदेयाः च महाबाहुः सौभद्रः च सर्वशः पृथक् पृथक् शंखान् दध्मुः ॥

Grammar—द्रुपद Drupada, द्रौपदेया Draupadeyas, च and, सर्वश from all sides, पृथिवीपते=पृथिव्या पते of earth, O Lord सौभद्र Saubhadra, च and, महाबाहु = महान्तौ बाहू यस्य (two) great, (two) arms, whose, he, शंखान् conches, दध्मु blew, पृथक् severally; पृथक् serverally,

Verse—Drupad, and sons of Draupadi,
On every side, O Lord of the earth,
Subhadra's son, of mighty arms,
Then blew their conches each after each

Explanation—Drupada and the Draupadeyas, O Lord of the earth and Saubhadra, the mighty-armed, on all sides their several conches blew

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

Prose order—स घोष एव तुमुल (भूत्वा) नभ च पृथिवीं च व्यनुनादयन् धार्तराष्ट्राणां हृदयानि व्यदारयत् ॥

Grammar—स. that, घोषः uproar, धार्तराष्ट्राणां=धृतराष्ट्रस्य पुत्राणां of Dhritarashtra, of the sons, हृदयानि the hearts व्यदारयत् rent, नभ sky, च and, पृथिवीम् earth, च and, एव also, तुमुल tumultuous, व्यनुनादयन् filling with sound.

Verse—That tumult rent the hearts of those
Who stood by Dhritarashtra's sons,
Its fearful roar resounded through
The heaven above and the earth below.

Explanation—*That tumultuous uproar rent the hearts of the sons of Dhritarashtra, filling the earth and sky with sound*

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वज ।
प्रवृत्तशस्त्रसंपाते धनुरुद्यम्य पांडवः ॥ २० ॥

Prose order—अथ कपिध्वज पाडव व्यवस्थितान् धार्तराष्ट्रान् दृष्ट्वा (स्वयमपि) धनु, उद्यम्य शस्त्रसंपाते प्रवृत्ते (हृषीकेश).

Grammar—अथ now, व्यवस्थितान् standing (in order), दृष्ट्वा having seen, धार्तराष्ट्रान् the sons of Dhritarashtra, कपिध्वज =कपि ध्वजे यस्य स an ape, in flag, whose, he प्रवृत्ते in (the state of) having begun शस्त्रसंपाते=शस्त्राणाम् सपति weapons, in the falling धनु bow, उद्यम्य having taken up पाडव the son of Pandu,

Verse—Beholding Dhritarashtra's sons,
When missiles were about to fall,
Arjun, whose ensign is the Ape–
The son of Pandu, raised his bow,
And unto Krishna he addressed
The following words, O lord of the earth.

Explanation—Then beholding the sons of Dhritarashtra standing arrayed, and the flight of missiles about to begin, he whose crest is an ape, *the son of Pandu*, took up his bow.

Gita Gaurav:—How Lord Sri Krishna came to be Arjuna's Charioteer is narrated in the Mahabharat which explains the part played by him in the epic fight. Viewed from another angle, Lord Sri Krishna as an incarnation of God Could not be partial to one or the other and could not be expected to show favour to the one and frown to the other God is above virtue and vice and this point is significantly brought out by Lord Krishna in this epic fight. *In every fight between the good and evil, both the forces seek the Lord's aid for the fruition* of their desire. Duryodhana representing the evil element in human nature and Arjuna its good aspect approach Lord Sri Krishna for assistance and who knowing the propensities of both, puts forward a proposition which might appear incongruent on the surface. Lord Sri Krishna offered his services as a charioteer on the distinct understanding that he would not bear arms on the one hand and services of his formidable army on the other and asks Duryodhana to chose between the two. Duryodhana, who depended *on material forces, thought the proposition to be ridiculous and* jumped *at once to gratefully accept the assistance of the army feeling that he* had scored over Arjuna. Little however did Duryodhana know that Arujuna had surrendered himself competely to Lord Sri Krishna and that he valued Sri Krishna more than the strength of armies put together. He was confident of his strength and what he wanted was a guide to direct his strength to proper channels. Accepting Sri Krishna s guide, he told him that he had thrown all the responsibilities off his shoulders and it was for the Lord *to take care either of victory or defeat.*

Discourse:—*Friends, just as Arjuna laid all his burden at the feet of the Lord* and gained supreme peace we mortals have to do the same th ugh acting and performing our duties in everyday life we want to enjoy that supreme peace and quiet which would screen us from the torments of this 'Sansar'.

What was the position of Sri Krishna in the Pandavas' army can be seen from the fact that in reply to the blowing of conch by Bhishma as the *leader of* the Kaurava's *army,* it was Lord Shri Krishna *who gave the reply by blowing* the 'Panch-janya' conch on behalf of the Pandvas. When Duryodhana saw this, he was enraged at the idea that the leader of the Kaurava's army should have thus been insulted by an ordinary charioteer. Arjuna however explains that Sri Krishna was not only a charioteer of his car but held reins of everything the Pandavas possessed in the *world and had elected to follow his guidance and suggested to Duryodhana that* he should also do the same which vanity of Duryodhana would not permit

In modern war-fare, though music is taking a back seat, until quite lately the army's marching tune is a familiar means of rousing the soldiers and saving them from

fatigue In t'e medeaval times, there were Bhat-charanas who used to sing ballads of heroism to rouse the soldiers to action by putting before them in glowing terms the valiant deeds of the heroes in the past. In the Mahabharat age, it appears that blowing of conches was not only aimed at rousing the army but to intimate to the opponents that they were ready for a fight The army manoevers of the modern times require secret and stealthy movements lest the enemy should know their move and frustrate them And the superiority of the one army over the other lies not in its capacity to fight but in the one army taking another unawares and foiling the other s plan of action

This conch blowing had other uses besides A conch is not a mechanical instrument and has to be operated by the mouth and the sound produced is proportionate to the strength of the blower and when powerful lungs blow them, the sound created has a terrifying effect on those who hear it, and the Kauravas were practically unnerved by the terrific noise created by the blowing of conches by the Pandavas in reply

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
अर्जुन उवाच ॥
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

Prose order—(हे) महीपते तदा हृषीकेशं इदं वाक्यं आह । (हे) अच्युत (तावत् त्वं) मे रथं (नीत्वा) उभयो सेनयो मध्ये स्थापय

Grammar —हृषीकेश to Hrishikesha, तदा then, वाक्यम् sentence, इदम् thus, आह said, महीपते=महा पते of earth, O Lord, अर्जुन Arjuna, उवाच said, सेनयो of the (two) armies, उभयो (of) both, मध्ये in the middle, रथ car, स्थापय stop, मे my, अच्युत O Immutable.

Verse —Arjuna said

Between the armies place my car,

O thou imperishable one

Explanation —And spake this word to Hrishikesha O Lord of the earth

Arjuna said

"In the midst, between the two armies, stay my chariot, O Achyuta

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ २२ ॥

Prose order:—योद्धुकामान् अवस्थितान् एतान् यावत् अहं निरीक्षे अस्मिन् रणसमुद्यमे कैः सह मया योद्धव्य (भवति) ॥

Grammar —यावत् while, एतान् these, निरीक्षे see, अहं I योद्धुकामान्=योद्धु कामो येषां ते to fight, desire, whose they, अवस्थितान् standing, कै with whom, मया by me, सह together, योद्धव्यम् must be fought, अस्मिन् in this रणसमुद्यमे= रणस्य समुद्यमे of war, in the uprising

Verse:—So that I might behold them all
Who stand assembled for the fight,
With whom upon this field of war
I have in battle to engage.

Explanation—That I may behold these standing, longing for battle, with whom I must strive in this out-breaking war.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

Prose order.—दुर्बुद्धेः धार्तराष्ट्रस्य युद्धे प्रियचिकीर्षवः (सन्तः) ये एते अत्र समागता (तान्) योत्स्यमानान् अहं अवेक्षे ॥ (तथा रथं स्थापय)

Grammar—.योत्स्यमानान् these going to fight, अवेक्षे see, अहं I; ये who, एते these, अत्र here; समागताः gathered together; धार्तराष्ट्रस्य of the son of Dhritarashtra; दुर्बुद्धेः (of the) evil minded, युद्धे in fight; प्रियचिकीर्षव =प्रियस्य चिकीर्षवः of the pleasure, desirous to do.

Verse:—For I desire to see who are
Assembled, eager for the fight,
Wishing, in making war, to please
The evil-minded Duryodhan.

Explanation.—And gaze on those here gathered together, ready to fight, desirous of pleasing in battle the evil-minded son of Dhritarashtra

Gita Gaurav:—In the twentieth verse, Sanjaya describes Arjuna as 'Kapi-dhwaja' It was because he was flying his standard with the sign of monkey God Hanuman. Every army has its own standard and every country its flag as a distinguishing sign for both adherents and opponents to recognise.

Discourse—Arjuna desired his chariot to be taken to the central open ground between the two armies in order that he miget have a look at those mis-guided Kauravas who had come there to give him a battle. White were the horses of Arjuna's chariot which when it was planted in the centre from where he could see his adversaries, he found there his uncles and grand-uncles, his preceptor, the relations of his mother, his cousins and their children, and grand-children and those that had been his urstwhile friends. He also saw the relations on his wife's side and the companions of his youth as described in the following four verses. He was then overcome by compassion and regret and it seemed as if his heroism had left him at this demonstration of weakness.

संजय उवाच ॥

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

Prose order:—(हे) भारत गुडाकेशेन हृषीकेशः एवम् उक्तः (सन्) रथोत्तमम् उभयोः सेनयोः मध्ये स्थापयित्वा ॥

Grammar:—एवम् thus; उक्तः addressed; हृषीकेशः Hrishikesha; गुडाकेशेन=गुडाकायाः ईशेन of sleep; by the lord; भारत O Bharata; सेनयोः of the (two) armies; उभयोः (of) both; मध्ये in the middle; स्थापयित्वा having stayed; रथोत्तमम्=रथानां उत्तमम् of chariots, the best.

Verse:—Sanjaya said:

Krishna, by Arjun thus addressed,
O mighty Lord of Bharat race,
Stationed between the warrior hosts,
The best of all the cars on earth.

Explanation—Thus addressed by Gudakesha, Hrishikesha, O Bharata, having stayed *that best of chariots in the midst, between the two armies.*

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ २५ ॥

Prose order:—भीष्मद्रोण प्रमुखतः महीक्षिताम् सर्वेषां च (शृण्वताम) (हे) पार्थ समवेतान् एतान् कुरून् पश्य (इति उवाच) ॥

Grammar:—भीष्मद्रोण प्रमुखत =भीष्मस्य च द्रोणस्य च प्रमुखत of Bhishma, and of Drona, and, in presence; सर्वेषां of all; च and; महीक्षिताम्=महीं क्षियति इति महीक्षितेषां the earth sees, such (is) the protector of the earth, of them; उवाच said; पार्थ O Partha; पश्य behold; एतान् these; समवेतान gathered, कुरून् Kurus; इति thus.

Verse:—In front of Bhishma and of Drona,
And all the rulers of the earth,
Said he, "Behold, O Pritha's son,
The Kurus all assembled here".

Explanation—Over against Bhishma, Drona and all the rulers of the world, said "O Partha, behold these Kurus gathered together."

तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ॥ २६ ॥

Prose order:—तत्र अपश्यत् स्थितान् पितॄन् पितामहान् मातुलान् भ्रातॄन् आचार्यान् पुत्रान् पौत्रान् सखीन् तथा ॥

Grammar—तत्र there; अपश्यत saw; स्थितान् standing; पार्थः Partha; पितॄन् fathers; अथ also; पितामहान् grandfathers, आचार्यान् teachers; मातुलान् maternal uncles; भ्रातॄन् brothers; पुत्रान् sons, पौत्रान् grandsons; सखीन् friends; तथा too.

Verse:—Then Pritha's son saw standing there
Fathers and grand-fathers too;
Maternal uncles, brothers, sons,
Companions, grandsons, teachers,—all,

Explanation:—Then saw Partha standing: there uncles and grandfathers, teachers, mother's brothers, cousins, sons and grandsons, comrades.

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि।
तान्समीक्ष्य स कौंतेयः सर्वान्बंधूनवस्थितान् ॥ २७ ॥

Prose order:—श्वशुरान् सुहृदः च एव सेनयोः उभयोः अपि कौन्तेयः तान् सर्वान् बन्धून् सः अवस्थितान् समीक्ष्य ॥

Grammar:—श्वशुरान् frthers-in-law; सुहृदः goodhearts; friends; च and; एव also सेनयोः in (two) armies; उभयोः (in) both अपि also; तान् these; समीक्ष्य having seen; सः he; कौंतेय Kaunteya; सर्वान् all बन्धून् relatives; अवस्थितान् standing.

Verse:—And fathers-in-law too and friends,
Between the two great warrior hosts,
Then Kunti's son, beholding all
The Kinsmen gathered on the field.
Was overcome with pity deep,
And full of sorrow, thus he spake:

Explanation:—Fathers-in-law and friends also in both armies. Seeing all these kinsmen, thus standing arrayed, Kaunteya.

Gita Gaurav:—Arjuna in a mood of dejection looks round and finds that he was about to hit arrows on those whom he hitherto looked upon with respect. Not only this but people whom he loved had assembled here to fight and be killed and the mere thought of it that he himself was going to be their killer was sufficient to unnerve him.

Discourse:—Friends, it is not a matter of wonder that Arjuna should be filled with grief at the prospect of his kith and kin being killed. Even the hard-hearted feel moments of compunction and here was Arjuna who was an embodiment of Love and Kindness accompanied by the lord of lords Sri Krishna. The present world-war[1] in which the Saxons and the Tutons and the Slavs are in the midst of a mortal combat (and Lord alone knows what will be left of a glorious civilisation which Europe now boasts of), and are killing their kith and kin and destroying what they have created is repeating history of the Mahabharat once over again. Does modern Arjuna pause to think of the consequences of what this terrific war will bring about and even if he does, it appears, the combatants on both the sides, either lack the counsels of the Lord or are in no mood to listen to His message.

I would like to draw your attention, gentlemen, to the fact that Arjuna is terrified at causing death. Is death really so terrible? Yes, we mortals seem to consider so. Let alone death, but even slight illness raises the fear of death and makes a human being rush about to save his own life. Life is therefore valued above everything and linked with life is love in human heart which creates attachment. What do we see in

1. The second world-war was going on when this book was written originally in Gujarati.

the love of a child towards its mother and a mother's love towards her children? It is the attachment that binds one to the other and so long that attachment lasts, love continues. Even though people value life more then anything else, this attachment has a greater value in as much as people are prepared to sacrifice their lives for it. It is this attachment that urges the mother to jump out of a running train to rescue her dropped child. In fact, the whole world is based on 'My-ness' as opposed to 'Thy-ness' and what is one is not the other and the conflict is between the two. Little wonder then, that Arjuna prompted by the love for his relatives should hold himself back from joining the mortal combat.

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।
अर्जुन उवाच ॥
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

Prose order:—(तेषु) परया कृपया आविष्टः (भूत्वा) विषीदन् इदं वचनम् अब्रवीत्, (हे) कृष्ण युयुत्सुं समुपस्थितम् इमं स्वजनं दृष्ट्वा.

Grammar.--कृपया by pity; परया (by) extreme; आविष्टः entered (filled); विषीदन् sorrowing; इदम् this; अब्रवीत् said; अर्जुन Arjuna; उवाच said; दृष्ट्वा having seen; इमं this; स्वजनम्=स्वस्य जनम् of one's own; people; कृष्ण O Krishna; युयुत्सुम् wishing to fight; समुपस्थितम् standing together..

Verse:—Arjuna said:
Seeing these kinsmen here, O Krishna,
Assembled, eager for the fight.

Explanation·—Deeply moved to pity, this uttered in sadness. Arjuna said Seeing these, my kinsmen, O Krishna, arrayed eager to fight.

सीदंति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

Prose order.—(हन्त) मम गात्राणि सीदंति मुखं च परिशुष्यति मे शरीरे च वेपथुः रोमहर्षः च जायते ॥

Gammar:—सीदंति fail; मम my; गात्राणि limbs; मुख mouth; च and; परिशुष्यति dries up; वेपथुः shivering; च and; शरीरे in body; मे my; रोमहर्षः=रोम्णाम् हर्षः of the hair, excitement; च and; जायते arises.

Verse:—My limbs grow weary, faint, and sink;
My mouth is burning hot and dry;
A tremor passes through my frame,
And makes my hair to stand on end.

Explanation—My limbs fail and my mouth is parched, my body quivers, and my hair stands on end.

गांडीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

Prose order:—गांडीवं हस्तात् स्रंसते त्वक् च परिदह्यते एव मे मनः च भ्रमति इव (अत एव) अवस्थातुं च न शक्नोमि ॥

Grammar:—गांडीवं Gandiva; स्रंसते slips; हस्तात् from hand; त्वक् skin; च and; एव also; परिदह्यते burns all over; न not; च and; शक्नोमि (I) am able; अवस्थातुं to stand; भ्रमति wanders; इव like; च and; मे my; मनः mind.

Verse:—And Gandiv slippeth from my hand,
And burns my skin at every pore;
I am unable even to stand;
My mind is whirling round and round.

Explanation:—Gandiva slips from my hand, and my skin burns all over, I am not able to stand, and my mind is whirling.

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

Prose order:—विपरीतानि च निमित्तानि पश्यामि । (हे) केशव स्वजनं आहवे हत्वा न च श्रेयः अनुपश्यामि ॥

Grammar:—निमित्तानि causes (omens); च and; पश्यामि (I) see; विपरीतानि opposed; केशव O Keshava; न not; च and; श्रेयः the better (the good) अनुपश्यामि (I) foresee; हत्वा having killed; स्वजनम् kinsfolk; आहवे in battle.

Verse:—And adverse omens I behold
Around me Keshava, everywhere,
No good whatever I perceive
In slaying kinsmen in this war.

Explanation:—And I see adverse omens, O Keshava. Nor do I foresee any advantage from slaying kinsmen in battle.

Gita Gaurav:—Friends, mark the words of Arjuna as addressed to Sri Krishna:—. "I cannot stand here for a moment more. The very idea of killing these men makes me tremble. I cannot see any good in this fighting. I do not want triumphs in war, nor do I want a kingdom —Seeing these relatives assembled for a fight, my limbs fail and my mouth is parched, my body trembles and my hair stand on end. The Gandiva–Arjuna's celebrated bow–slips from my hand and the skin burns all over, so much so that I am not able to stand and my mind is whirling, and adverse omens do I see, O Keshava; nor do I foresee any good by slaying my kinsmen in battle." The dejection has taken hold of Arjuna to such an extent that he is not in a position to hide it from Sri Krishna.

Discourse:—Friends, time has now come for Arjuna to visualise the effects of the fight and naturally, he stands aghast at the prospect of ruining the very happiness which

he has been out to achieve. In search of happiness he had started. The future then, looked bright and full of hope and gave him strength and firmness. All obstacles to his happiness he felt, he had removed or subdued and felt stronger, brighter and surer of success as he advanced. Momentarily, he felt almost sure of success which was almost in view but hopeless dispair awaited him where he had expected success and happiness. Arrived at the centre, he finds no one disputing his happiness with him. His own kith and kin only he finds there and still his is not the happiness, because he fails to understand how his killing them would give him happiness which he seeks. Desire for victory therefore leaves him as also that for dominion and pleasures. What will dominion avail, or enjoyment, or even life, says Arjuna? What greater harmony which he finds at the centre will there be in victory over those he calls his own, in the dominion he will then have to himself, or even in the life he will then be possessing? Arjuna sees none. Further, is he to kill them, that he may have the happiness unshared? Far from it. One of the virtues which Arjuna had been developing to perfection was his self-sacrifice or self-denial. He felt happy in making others happy who looked up to him for support. If we think deeper into the problem of happiness, we shall be faced with a pertinent question as to where does happiness lie? Study of human psychology reveals that man is after eternal, limitless, and indivisible desire for happiness, and all his actions are based in the pursuit of such happiness. The human body so called consists of causal, subtle and gross bodies, dominated by the 'I-ness' based on attachment to the body. This attachment gives birth to desire for enjoyment which drags him to action, but action is dependent upon previous 'Sanskaras', his knowledge as to what he is about, his foresight as to results and above all, his 'Prarabdha'. When such is the case, mental unhappiness cannot be removed by outward circumstances. And mental peace can only be gained by introverting one's sight within and Gita is a means to that end. It was this knowledge which Lord Sri Krishna imparted to Arjuna who gained it by self-surrender to the Lord.

A question then arises as to why does Lord Sri Krishna want Arjuna to fight when Arjuna wants neither the throne with all its amenities or life itself? It is because Arjuna does not understand that death is not the end of all existence and he believes on the contrary, that happiness cannot be reached through the infliction of death. He is therefore under a dilemma when he sees that Kauravas are about to fight through their greed and he considers himself wise when he knows that the fight would bring about the end of all existence. With the destruction of families, the ancient obligations of families go with them and the result would be a law-less life. Let us consider Sri Krishna's point of view when he wants Arjuna to fight inspite of this. He holds on to the view that it is the duty of a Khshatriya to fight for a righteous cause regardless of consequences. It is therefore that Sri Krishna emphasises the performance

of duty and therein lies a Khshatriya's salvation. Death in a *fight brings him* the 'Swarga' and victory brings about the fruition of his desires on this earth. It is not for a Kshatriya to reason why but to perform his duty and court death. Let us see what Arjuna says in the following verse.

न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविंद किं भोगैर्जीवितेन वा ॥ ३२ ॥

Prose order:—(हे) कृष्ण, विजयं (अहं) न कांक्षे राज्यं सुखानि च (न अहं कांक्षे) (हे) गोविंद नः राज्येन किं (फलम्) भोगैः जीवितेन वा किम् ॥

Grammar:—न not कांक्षे (I) desire; विजयं victory; कृष्ण O .Krishna; न not; च and; राज्यं kingdom; सुखानि pleasures; च and; किं what नः to us; राज्येन by (or with) kingdom; गोविंद O Govinda; किं what; भोगैः by (or with) pleasures; जीवितेन by (or with) life; वा or.

Verse:—I seek not victory, O Krishna,
Nor pleasure, nay, nor sovereignty;
Of what avail is joy to us,
O Govind, sovereignty, or life ?

Explanation —For I desire not victory, O Krishna, nor kingdom, nor pleasures; what is kingdom to us, O Govinda, what enjoyment or even life ?

Gita gaurav:—*Arjuna says that he does not desire victory nor kingdom nor* pleasure Friends, is there any one who will say the same thing as Arjuna ? Who does not wish for victory ? Even ordinary wrestlers who enter the arena for a fight pray to God for victory and same is the case for any partisans fighting on a given issue. Not only does one wish to achieve victory, but he seeks satisfaction in doing injury or damage to his opponent and Lord Krishna's question to Arjuna–How will victory be yours without killing your opponents ? *And it is this question which makes Arjuna* to reply that he had no desire for kingdom and you will see that the reply was most unexpected, because it does not explain Arjuna's attitude so far. He has undertaken a fight for victory and nobody *undertakes a fight without expectation that he would win.* But Arjuna goes a step ahead and says–he does not want even happiness because to him, what is happiness worth after all.

Discourse:—*Lord Sri krishna has been talking to Arjuna from a lower plane* which an average worldly man can understand. Who does not wish for worldly happiness and enjoyment ? Who does not wish to gain victory over his opponent ? *Every man, high or low, is prepared to undergo any amount of troubles to achieve* worldly happiness. Take an ordinary instance of a miser who amasses wealth in the hope that he would be happy in the end, but he prefers to defer his happiness believing all the time that he is never to die. But once illness overtakes him and has to fight for his very life, wealth loses its charm for him and he values his own life

more than the money that he has amassed. Naturally, therefore, Lord Sri Krishna judging Arjuna to be an ordinary mortal wants to find out the real cause of Arjuna's dejection.

येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

Prose order:—येषां अर्थे राज्यं भोगाः सुखानि च नः कांक्षितं ते (एव) इमे प्राणान् धनानि च त्यक्त्वा युद्धे अवस्थिताः ॥

Grammar:—येषाम् of whose; अर्थे sake; कांक्षितं (is) desired नः of us; राज्यं kingdom; भोगाः enjoyment; सुखानि pleasures; च and; ते those; इमे these अवस्थिताः are standing; युद्धे in battle; प्राणान् life-breaths; त्यक्त्वा having abandoned; धनानि riches; च and.

Verse:—They, for whose sake do we desire
Kingdom and joy and pleasures all,
Are standing here in war arrayed,
Renouncing all their wealth and life.

Explanation:—Those, for whose sake we desire kingdom, enjoyments and pleasures, they stand here in battle, abandoning life and riches—

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः संबंधिनस्तथा ॥ ३४ ॥

Prose order:—(केचित्) आचार्याः पितरः पुत्राः तथा एव पितामहाः च तथा मातुलाः श्वशुराः पौत्राः श्यालाः संबंधिनः ॥

Grammar:—आचार्याः teachers; पितरः fathers; पुत्राः sons; तथा thus; एव also; च and; पितामहाः grand-fathers; मातुलाः maternal uncles; श्वशुराः fathers-in-law; पौत्राः grandsons; श्यालाः brothers-in-law संबंधिनः relatives तथा too.

Verse:—Preceptors, fathers, and their sons,
Grandfathers and their grandsons too;
Maternal uncles, kinsmen all,
Fathers-in-law, brothers-in-law.

Explanation—Teachers, fathers, sons, as well as grandfathers, mother's brothers, fathers-in-law, grandsons, brothers-in-law, and other relatives.

Gita Gaurav:—Arjuna begs a question. He wants victory and yet he denies it. Why? Because as he says that those for whose sake he desires kingdom, enjoyments and pleasures will have to be killed before his victory is attained, and he recoils at the idea of doing this and in natural sequence, he draws back and says that he does not wish to kill even though he himself is slained, even for the sake of dominion over the three worlds—what then for the earth?

Discourse:—Friends, Arjuna is right in a way. What use will even a kingdom of three worlds be worth to him if there is no one to share his joys and sorrows? Every man is a social being and he believes that there is happiness only if he is in the midst of a social surrounding For instance, what worth will be to a man who builds palaces and finds that there is nobody to live with him and around him, no matter how comfortable these abodes may be. We find in ordinary life that attachment to things of the world are only a means to an end. If these do *not ensure happiness and protection of life, there is scarcely any need for running after* them. But man learns by experience. He runs in pursuit of happiness, believing it to be there in worldly objects, *just as a deer runs towards a mirage in* hope of water. And until such time, a man learns from experience that all his efforts were mis-directed, he does not come to a state of mind to which Arjuna has now reached. Even then, Arjuna does not know why Sri Krishna is not able to understand his point of view and urges him to fight. And therefore puts forward his point of view again and again and argues from a different angle He is assured within his heart of hearts that his fighting and killing his relations is not going to bring him happiness. On the contrary, he believes that he would be incurring sin *by killing* his *relations* even though they were felons and had aimed at destruction of whatever he possessed.

एतान्न हंतुमिच्छामि घ्नतोऽपि मधुसूदन।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

Prose order.—(हे) मधुसूदन, (मां) घ्नत अपि त्रैलोक्यराज्यस्य हेतो अपि एतान् हन्तुं न इच्छामि किं नु महीकृते ॥

Grammar:—एतान् these; न not; हंतुम् to kill; इच्छामि (I) wish घ्नत slaying, अपि although; (i. e. although they be slaying me) मधुसूदन O Madhusudana, अपि even; त्रैलोक्यराज्यस्य=त्रैलोक्यस्य राज्यस्य of three worlds, of kingdom; हेतो. of cause (for the sake of); किं how, नु then; महीकृते=मह्याः कृते of earth, for the sake.

Verse.—These I do not wish to slay,
Though, Krishna, slain by them I be,
Even for the kingdom of three worlds,
Then how much less for earth alone?

Explanation—*These I do not wish to kill, though* myself slain, O Madhusudana, even for the sake of the kingship of the three worlds, how then for earth?

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः। ३६ ॥

Prose order – (हे) जनार्दन धार्तराष्ट्रान निहत्य नः का प्रीतिः स्यात् आततायिनः एतान् हत्वा अस्मान् पापम् एव आश्रयेत ॥

Grammar:—निहत्य having slain; धार्तराष्ट्रान् sons of Dhritarashtra; न to us; का what; प्रीतिः pleasures; स्यात् may be; जनार्दन O Janardan पापम् sin, एवं also; आश्रयेत् would attach; अस्मान् to us; हत्वा having killed; एतान् these; आततायिन. desperadoes.

Verse.—And slaying Dhritarashtra's sons,

What joy, O Krishna, ours can be ?

Sin alone will be our meed

By slaying all these evil ones.

Explanation —Slaying these sons of Dhritarashtra, what pleasure can be ours, O Janaradan ? Killing these desperadoes sin will but take hold of us

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबांधवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

Prose order —तस्मात स्वबांधवान् धार्तराष्ट्रान हन्तुं वयं न अर्हा (हे) माधव स्वजनं हत्वा कथं हि सुखिन स्याम ॥

Grammar —तस्मात् therefore; न (are) not; अर्हा deserving, (ought); वयम् we, हन्तु to kill; धार्तराष्ट्रान् the sons of Dhritarashtra, स्वबांधवान् own relatives; स्वजनं kinsfolk, हि indeed; कथं how; हत्वा having killed; सुखिन happy, स्याम may (we) be, माधव O, Madhava.

Verse:—Therefore ought we not to slay

Our kinsmen Dhritarashtra's sons,

For who can happiness attain

By slaying them, O Madhava ?

Explanation —Therefore we should not kill the sons of Dhritarashtra, our relatives, for how, killing our relatives, for how, killing our kinsmen, may we be happy, O Madhava ?

Gita Gaurav.—As discussed in the previous verse, Arjuna puts forward an argument as to why he should not fight He believes that by killing his relations however felonous, he would be incurring sin In this connection the word "Atatais" (आततायि) (felons) is very important The "Atatais" as defined in the scriptures are of six kinds viz: (i) one who sets fire to a dwelling etc (ii) one administering poison iii) one trying to kill the unarmed with weapons (iv) decoits aiming at stealing wealth (v) one dispossessing another of land by violence and (vi) kidnapping women. The Kauravas were guilty of all these six types of offences and that is why Arjuna calls them felons, and he sincerely believes it to be sinful to kill felons Sri Krishna points out that felons are worthy of destruction and it is the duty of every Kshatriya to do so. The following were the occasions to show the felonous deeds of the Kauravas ! (i) setting fire to 'Laksha-graha', the house of lac at night in which the Pandavas accompanied by their mother Kunti had taken shelter. (ii) Poisoning

Bhimsena by offering him drugged food (iii) taking up arms against the Pandavas (iv) depriving the Pandavas of property both moveable and immoveable and reducing them to poverty (v) denying the Pandavas their just share in the kingdom; and (vi) *insulting Draupadi, the wife of the Pandavas in an open Court. These and many other instances would be more than sufficient for an ordinary man to take up cudgels* against his enemy and not rest satisfied until he has completely destroyed him. It is therefore a matter of wonder that Arjuna not only should offer to forgive the Kauravas but consider it a sin to kill them. Sri Krishna however explains that punishing the wrong doer is no sin but the action in itself is duty in the interest of the society as a whole. The Kauravas were a danger to the peace and well-being of society *and Arjuna as a Kshatriya, owed it as a duty to the society to remove such felons* from the earth. Arjuna however is not able to distinguish between his relationship with the Kauravas and their misdeeds. He does not realise that the wrong-doer cannot be removed if he were to be saved as a relation.

Discourse:—Friends, Arjuna has taken up an untenable position and tries to argue illogically. Supposing, he says, sinful people cannot refrain from sinful deeds, it is no argument that good people should forsake their goodness. For instance, an *axe cuts down the sandal tree, but the sandal tree does no harm to the* axe but on the contrary gives its own flavour to the axe. Needless to say that Arjuna talks from a very high level without understanding the pre-requisites of character, which can forgive all wrong doings.

यद्यप्येते न पश्यंति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

Prose order:—एते लोभोपहतचेतसः (सन्तः) कुलक्षयकृतं दोषं मित्रद्रोहे पातकं च यदि अपि न पश्यन्ति ॥

Grammar:—यदि if; अपि even, एते these; न not; पश्यंति see; लोभोपहतचेतसः= लोभेन उपहतं चेतः येषां ते by greed, carried away, mind, whose, they; कुलक्षयकृतं= कुलस्य क्षयेन कृतं of a family, by the destruction, made दोषं fault (evil), मित्रद्रोहे= मित्राणाम् द्रोहे of friends, in hostility; च and; पातकम् crime.

Verse:—With mind corrupted through their greed
Although they fail to see the harm
Done when the family decays,
Or sin in treachery to friends.

Explanation.—Although these, with intelligence over-powered by greed, see no guilt in the destruction of a family, no crime in hostility to friends.

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

Prose order:—(तथापि) हे जनार्दन कुलक्षयकृतं दोषं प्रपश्यद्भिः अस्माभिः अस्मात (कुलक्षयकृतात्) पापात निवर्तितुं कथं न ज्ञेयम ॥

Grammar:—कथं how; न not; ज्ञेयम्; to be known; अस्माभिः by us; पापात् from sin; अस्मात् (from) this; निवर्तितुम to turn away; कुलक्षयकृतं (as shl. 28) caused by the destruction of a family; दोषं evil; प्रपश्यद्भिः by the seeing (by us who see) जनार्दन O Janardan.

Verse:—Yet wherefore we, who know it all,
Should not desist from all this sin?
Knowing, when family decays,
What evil comes, Janardan.

Explanation.—Why should not we learn to turn away from such a sin, O Janardan, who see the evils in the destruction of a family?

Gita Gaurav:—Arjuna now develops his argument by saying that although the *Kauravas, with their intelligence overpowered by greed, do not see the guilt of family* destruction and sin in hostility to friends, it is no reason why the Pandavas should not turn away from this sin especially when they know that killing one's relations means *to be guilty of the crime of family destruction*

Discourse:—It is only the greed for wealth and power which has urged the *Kauravas to fight and destroy the Pandavas. It is the matter of common experience* that greed has been instrumental in bringing about the ruin of many prosperous lives and when that greed goes to the extent of doing injury to the innocent and overlooking the fault of the *guilty, it degenerates into baseness Greed and jealousy* are the prominent characteristics which turn a person however pure and righteous to the path of sin and falsehood.

कुलक्षये प्रणश्यंति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

Prose order.—कुलक्षये (सति) सनातनाः कुलधर्माः प्रणश्यन्ति धर्मे नष्टे (सति) कृत्स्नं कुले अधर्मः उत अभिभवति ॥

Grammar.—कुलक्षये=कुलस्य क्षये of a family, in the destruction प्रणश्यन्ति perish कुलधर्माः=कुलस्य धर्माः of the family; the duties; सनातनाः immemorial धर्मे in the (state of) duty; नष्टे being destroyed; कुलं the family; कृत्स्नम् the whole; अधर्मः lawlessness; अभिभवति overcomes; उत indeed.

Verse:—For when the family decays,
The eternal family-Dharma dies.
Unrighteousness overcometh all
The family, when Dharma dies.

Explanation:—In the destruction of a family the immemorial family traditions perish; in the perishing of traditions lawlessness overcomes the whole family.

Gita Gaurav:—In the destruction of a family perish the immemorial family Dharmas; in the perishing of Dharma, Adharma (lawlessness) overcomes the whole family. How can then Arjuna be guilty of destroying his family which would mean the destruction of 'Kul-Dharma' as well.

Discourse:—Friends, we must know what is meant by Dharma. Religion is the path which leads a person higher up in evolution leading to the realisation of his oneness with the Supreme Being or Parmatman. But religion is of two kinds. One that leads to God-hood is the same all the world over, but it has to be distinguished from the so called dogmas which vary according to countries and races, because these are based on certain beliefs. Dogmas are man-made and therefore are not eternal, but divine truths are eternal for all times and places. It must therefore be remembered that when Arjuna talks about Dharma, he is talking about dogmas and not divine truths It is therefore that Arjuna believes that by the destruction of dogmas, lawlessness would prevail in society. In the following two verses, he develops his arguments which are mainly based on his beliefs.

अधर्माभिभवात्कृष्ण प्रदुष्यंति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥

Prose order.—(हे) कृष्ण, अधर्माभिभवात् कुलस्त्रियः प्रदुष्यन्ति । स्त्रीषु दुष्टासु (सत्सु) हे वार्ष्णेय वर्णसंकरः जायते ॥

Grammar:—अधर्माभिभवात्=अधर्मस्य अभिभवात् of lawlessness, from prevalence; कृष्ण O Krishna; प्रदुष्यंति become wicked; कुलस्त्रिय=कुलस्य स्त्रियः of the family, women; स्त्रीषु in (the state of) women; दुष्टासु (being) wicked; वार्ष्णेय O Varshneya; जायते arises; वर्णसंकर=वर्णस्य संकरः of caste, confusion.

Verse—And when unrighteousness prevails,
The women of the family
Become corrupt, and rises then
The inter-mingling of the castes.

Explanation:—Owing to predominance of lawlessness, O Krishna, the women of the family become corrupt, women corrupted, O Varshneya, there ariseth caste-confusion.

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतंति पितरो ह्येषां लुप्तपिंडोदकक्रियाः ॥ ४२ ॥

Prose order:—कुलघ्नानां कुलस्य च संकरः नरकाय एव (भवति) । एषां (कुलघ्नानां) पितरः हि लुप्तपिंडोदकक्रियाः (सन्तः) पतन्ति ॥

Grammar:—संकरः confusion; नरकाय (is) for hell; एव also कुलघ्नानाम् of the slayers of the family; कुलस्य of the family; च and; पतंति fall; पितरः the ancestors; हि verily; एषां of these; लुप्तपिंडोदकक्रियाः=लुप्ताः पिंडस्य च उदकस्य च क्रियाः येषां ते lost, or rice-balls, and of water, and, the rite, of whom, they.

Verse:—This caste-confusion leads to hell
The family, its slayers all;
And fall their ancestors, deprived
Of water, offerings of rice.

Explanation:—This confusion draggeth to hell the slayers of the family and the family, for their ancestors fall, deprived of rice-balls and libations.

Gita Gaurav:—Arjuna sincerely believes that by the enitre destruction of families, lawlessness would prevail which in turn would corrupt the womenfolk belonging to families. Corrupt women produce a hybrid race and as a result, families lose their noble characteristics. The hybrid race so born becomes instrumental in sending the families and their destroyers to hell. It is a common belief that bastards have neither pride for and faith in their ancestors and when a generation of race becomes devoid of family traditions, it becomes unfit for offering rice-balls and libations to the ancestors according to Shastras.

Discourse:—Friends, the modern scientists have on the other hand proved that without cross-breeding, no race has prospered. It is only through inter-racial marriages that the progeny born of the wed-lock becomes strong and powerful. Experiments of crossing donkeys with horses have produced mules which are stronger in built and more useful. But Arjuna believed that hybrid races, having no faith in their ancestors, would not maintain family traditions. The belief held by Arjuna, however, still persists and the Hindus crave for a male heir for the continuation of their race. According to Shastras, a good son is instrumental in satisfying the desires of his ancestors. There is also another belief that salvation is obtained by remembering the Lord's name at the time of death, but there are very few who are able to do so. These are all dogmas. The truth is that as you think, so you become and your rise or fall in the evolution depends largely upon your own-self and nobody however pure and saintly can procure salvation for another. The idea of heaven and hell is also another kind of mistaken belief because men experience both heaven and hell in this very life, and the descriptions of heaven and hell given in the Puranas are meant more to keep the mortals on the right path, either through encouragement or fear. Do we not see that some people enjoy blissful existence whereas some spend their lives amidst toil and miseries ? It must however be clearly understood that heaven and hell are not created by outward circumstances but the idea is purely mental. A saint has said that men remember God in their miseries and run after wealth and women in their prosperity. It is therefore that devotees of God pray for miseries and enjoy state of blissfulness in that condition. Arjuna however does not believe all this and therefore in the following verse, he harps on caste and family Dharmas.

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यंते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

Prose order:—कलघ्नानां वर्णसंकरकारकैः एतैः (एभ) दोषैः शाश्वताः कुलधर्माः जातिधर्माः च उत्साद्यन्ते ॥

Grammar:—दोषैः by sins, एतैः (by) these; कुलघ्नानां of the family-slayers; वर्णसंकरकारकैः=वर्णस्य सकरस्य कारकैः of caste, of the confusion, by the doers; उत्साद्यंते are destroyed; जातिधर्माः=जातेः धर्माः of the caste, customs, कुलधर्मा=कुलस्य धर्माः of the family, caustoms; च and; शाश्वता. everlasting.

Verse:—And by the sin of those who slay
The family and castes confuse;
The eternal Dharma of the caste,
And family doth perish all.

Explanation —By these caste-confusing misdeeds of the slayers of the family, the everlasting caste customs and family customs are abolished.

Gita Gaurav:—As stated in the previous verse, Arjuna lays stress on the preservation of the womanly virtue as a means to the salvation of a race.

Discoure:—Friends, mark the effect of mistaken beliefs on a valiant hero like Arjuna which makes a coward of him. He is not afraid of anything in the present life but he is afraid of the life to come. There is another point which needs to be noted about the preservation of womanly virtue. It is a matter of common knowledge that women are more firm in their beliefs over right and wrong then men, and the whole structure of society is based on its womanhood. Protection of women therefore becomes the foremost duty of a man for the preservation of society. If the women are virtuous, the men are kept on to the right path and therefore according to the Hindu Shastras, individual freedom to the women-folk is denied. The ideas of chivalry are based on the manly instinct to protect the honour of women and the modern etiquette in society places a woman on a high pedestal. On the other hand, the influence which the women-folk excercise on men is so considerable that many a deed of heroism and valour are attributed to such influences. The modern educational systems have recognised an indisputable place for women in their homes in as much as they are instrumental in educating their children on the right lines. Manu Bhagwan had therefore said that where-ever women are honoured, gods reside.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

Prose order:—(ततः हे) जनार्दन उत्सन्नकुलधर्माणां मनुष्याणां नरके नियतं वासः भवति इति अनुशुश्रुम ॥

Grammar:—उत्सन्नकुलधर्माणां=उत्सन्नः कुलस्य धर्माः येषां ते destroyed, of the family, customs, of whom, they; मनुष्याणां of men; जनार्दन O Janardan; नरके in hell; नियतं fixed; वासः dwelling; भवति is; इति thus; अनुशुश्रुम who have heard.

Verse —And we have, O Janardan,
Heard that the dwelling place of those,
The Dharma of whose family
Is lost, is evermore in hell

Explanation —The abode of the men whose family customs are extinguished, O Janardan, is everlastingly in hell Thus have we heard

अहो बत महत्पाप कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यता ॥ ४५ ॥

Prose order —अहो बत महत् पाप कर्तुम् (विवेकिन' अपि) वयम् व्यवसिता यत् राज्यसुखलोभेन स्वजनं हन्तुं उद्यता: ॥

Grammar —अहो alas, बत alas; महत् great, पाप sin; कर्तुं to do व्यवसिता determined, वयम् we, राज्यस्य सुखस्य लोभेन of kingdom, of pleasure, by greed, हन्तु to kill, स्वजनम् (our) own relatives, उद्यता uprisen

Verse —Alas, alas, we are engaged
In doing a deed of mighty sin—
Ready our kinsmen to destroy
For joy of kingdom in our greed

Explanation —Alas in commiting a great sin are we engaged we who are endeavouring to kill our kindred from greed of the pleasures of kingship

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणय ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतर भवेत् ॥ ४६ ॥

Prose order —अप्रतीकारम् अशस्त्रम् माम् धार्तराष्ट्रा शस्त्रपाणय (संत) रणे यदि हन्यु' (चेत) तत् (हनन) मे क्षेमतर (एव) भवेत् ॥

Grammar —यदि if, मा me अप्रतीकार without retaliation (unresisting) अशस्त्रं weaponless शस्त्रपाणय:=शस्त्राणि पाणिषु येषा ते weapons in hands whose, they धार्तराष्ट्रा the sons of Dhritarashtra रणे in the battle हन्यु may slay, तत् that मे of me क्षेमतर better भवेत् would be

Verse —Indeed, if Dhritarashtra s sons
Weapon in hand should slay me here,
All unresisting and unarmed,
That would be better far for me

Explanation —If the sons of Dhritarashtra weapon in hand should slay me unresisting unarmed in the battle that would for me be the better

Gita Gaurav —The sum and substance of Arjuna s argument amounts to this—Why should a man aim at happiness by killing his own relations ? He sincerely believes that the Pandavas were about to kill their relations intent on gaining undisputed dominion over kingdom of Hastinapur, and it is the greed for power that has been

instrumental in bringing about the accursed fight As a god-fearing soul, he therefore feels his duty to make amends for the wrong contemplated by his own kith and kin and perish in the fight by laying down arms and allow himself to be killed.

Discourse —Friends, it is a well-known fact that greed leads a man to sin and the moment he overcomes greed, he desists from sin But greed is a very powerful factor in human conduct and influences the intellect of even high-minded souls Once in the grip of greed, it becomes difficult to dislodge him from an evil path and until he meets with retribution, he does not wake up from his infatuation. In case of Arjuna however, greed was not the cause of his dejection. On the contrary, it was the absence of greed and sense of self denial that puts him on the horns of a dilemma Dhritarashtra on hearing what Arjuna said in the previous verse, feels that if Arjuna were to lay down arms, the victory would be Duryodhan's, but Sanjaya warns him against optimism and describes the condition of Arjuna thus

संजय उवाच ॥

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशर चापं शोकसंविग्नमानस ॥ ४७ ॥

Prose order —अर्जुनः संख्ये (सति) एवम् शोकसंविग्नमानसः (सन्) सशरं चापं विसृज्य रथोपस्थे उपाविशत् ॥

Grammar:—संजय Sanjaya, उवाच said, एवम् thus, उक्त्वा having, said, अर्जुनः Arjuna संख्ये in the battle, रथोपस्थे=रथस्य उपस्थे of the chariot, in the seat, उपाविशत् sank down, विसृज्य having cast away, सशरं=शरेण सह with the arrow, together, चापं bow, शोकसंविग्नमानसः=शोकेन संविग्नं मानसं यस्य सः by sorrow, agitated, mind, whose, he

Verse —Sanjaya said

> Saying this, Arjuna cast aside
> *His bow and arrow on the ground,*
> And sat down on his chariot seat—
> His mind all overcome with grief

Explanation —Having thus spoken on the battle field Arjuna sank down on the seat of the chariot, casting away his bow and arrow his mind overborne by grief

Gita Gaurav —Convinced of the sinfulness of the fight Arjuna lays down the bow with the arrow and sinks down on the seat in the chariot, with his mind plunged in deep grief

Discourse —Friends, mark the word 'Upa-vishat' उपाविशत्, It appears that Arjuna was standing all the while talking to Lord Sri Krishna, eagerly watching the scene around him, but when he was convinced that ever-lasting happiness which he was seeking was not to be found through a fight with the Kauravas, he sinks down

on his seat in the chariot utterly dispaired Friends, it must be remembered that this state of dispair in Arjuna is not born of renunciation but infatuation. The subtle difference between renunciation and infatuation is found, when we compare the state of Laxmana who readily renounced everything for the sake of Rama with that of the infatuation of Arjuna who renounces a fight through a mistaken belief.

Thus in the Upnishadas of the Glorious Bhagwad-Gita, the science of the Eternal, the scripture of Yoga, the diologue between Sri Krishna and Arjuna, the first Discourse by Shrimad Paramhans Parivrajakacharya Brahmanishtha Loksangrahi Gita Vyas Sri 108 Jagad-guru Sri Mahamandaleshwar Swami Sri Vidyanandaji Maharaj entitled: **The yoga of the dispondency of Arjuna**

A REVIEW —The Gita is a chapter in the Mahabharat It begins by describing the agitation of Arjuna when he saw men arrayed on either side for mutual slaughter, and into this scene is fitted the exposition of Hindu Dharma, in terms of what Sri-Krishna spoke to Arjuna in order to quell his agitation and clear his doubts It must not be forgotten that in the Bhagwad-Gita, Sri Krishna speaks throughout as God Himself. It is therefore that Gita as a scripture of Hinduism stands apart from the Mahabharat. To take the battle of Kuru-kshetra literally and to interpret all that is said in the Gita in the light of the motive of the particular scence would not only not help the student to understand the Gita aright, but actually lead him to error It is true that teachings in the Gita, being of universal validity, would be applicable to the Mahabharat scene also and must be helpful to solve Arjuna's problems and doubts But we shall fail to understand the teachings aright if we are obsessed by the particular scene and seek to interpret the general by the particular We should therefore forget the battle scene when we study the Gita as a scripture of Sanatan Dharma

There are eighteen chapters in the Gita and seven hundred verses in all, but it must be remembered that it is purported to give nothing beyond what has previously been laid down in the Upnishadas and the Brahmsutras, on the contrary, it is a very comprehensive synthesis of the older teachings on which the various schools of thought are based

A word of caution is necessary here A little knowledge of the laws of nature and the wonders of science, specially when that knowledge is acquired secondhand, without the chastening influence of efforts and investigation, acts as a wine on some natures Their sense of proportion is upset with the result that the unknown does not remain unknown but ceases to exist for them This is an age of scepticism and holy books and scriptures are considered and believed as ancient follies There are many who look upon these scriptures as instruments and deliberate devices for the practice of fraud, but those who have struggled to obtain a deeper knowledge of the physical sciences like those of celebrated scientists like Einstein and know enough to retain their sense of proportion and judgment know that the vast Unknown is ever so much more than what is known, and that while human intelligence may bring under its domain more and more as time goes on, there is a necessary residue that cannot be either ignored or brought under the sway of man's intelligence. It is therefore that men of science not only preserve their humility but on

account of their very knowledge of the secrets of nature, bow with increased humility and reverence in the presence of that All-powerful phenomenon which must ever remain outside the pale of human analysis

The cause of all causes, the law of all laws cannot be seized, by the highest effort of human reasoning or investigation Human reason is so perfectly fashioned that it has lost the very sense of limitation But the fact remains that the part cannot comprehend the whole, however, excellently it may be shaped The symbol of a serpent with the tale in its month as if swallowing itself illustrates the limitation of the human mind in its efforts to grasp the All Can even a giant stand on a platform and lift it himself? How Can we jump off the ultimate cause on which we stand and on which we depend for every motion of the mind if we want to get round it and measure it or even attempt to lift it ? The limitation of human knowledge is a familiar boundary in scientific and philosophical investigation Dive into any truth or investigate any phenomenon or examine any distinction deep enough and a certain point is reached when the further becomes unknowable and all progress is stopped To put it the other way round, we strike against God, so to say, in everything and realise that the Unknowable is all-pervading The known and knowable is realised to be only a thin surface layer over a mystery sphere of infinite dimensions Religions and Holy books and the sayings and doings of holy men deal with this Infinite Unknown, not as science deals with matter but in a different and the only possible way

A question might here arise as to why any one should worry about the Unknown And what use is it if one knows the unknown ? Is it not foolish to ignore the real and the Eternal ? Can the Unknown be unreal, because it is unknown ? We realise in our everyday existence that it is the Unknown which has a paramount influence on our lives It is the fear of the Unknown that terrifies mortals and if once they knew the Unknown, life would be more worth living than what it is now The gap in human perception is not a void, but is filled with the most important reality, although we cannot dive into it, analyse it or even understand it

Take an instance of the science of Mathematics Does it not look idiotic to talk of infinity, zero surds cube roots of negative quantities ete ? At least, every beginner does think so But it is Mathematics as a science which actually helps engineers and mechanics to build real and useful constructions The Insoluble and the Infinite are thus neither unreal nor useless for practical life

The reader will therefore be well advised if he looks at what is said in the Gita the Upnishadas, and other holy books of the world from this angle Granted that these are not as precise or clear as we would want them to be The explanations are not as satisfying as the proofs one finds in material sciences or Mathematics, but it must be remembered that the science of the unknown is wholly different from other material sciences and the approach and method of application must also differ Things within the domain of human reasoning can be defined and proved but for the things beyond one must have faith and capacity for meditation by which alone the human mind can get glimpses of the truths beyond This is only possible by the cultivation of the purity of the mind and action by meditation and prayer To an agnostic, a prayer might sound as an empty jingle of words and phrases devoid of substance or meaning, but let him

practice it and he will find that by constant practice, what was obscure gets a strange and new light by which he may see, though dimly at first, a reality for which he may not be able to convince others It was such a reality which our ancestors saw and it is possible for us to see only if we have the necessary faith and patience

Dear reader, a reverent spirit is necessary to understand any religion It will not do to start by ridiculing it There are many who look upon with suspicion the founders of religion and believe them to be skilful deceivers in some scheme of self advancement or aggrandisement of some particular class of people The Bolshevism of the present day has degenerated into the disbelief in the existence of God and it sincerely believes that the institution of God is a capitalistic one The present world war has proved that this belief was based on erroneous premises and the Russians of the present day are now restored in their faith of the Divine, so much so that the churches in Russia which were once closed down are being automatically opened for prayer to the Unknown for deliverence from what it appears to them as the play of Satan

The mass of the people of the ancient days, from whom, indeed, we have inherited all the intellect we possess, were as practical as we are, were as interested in knowing the truth about men and things as we are, and were, if it may be so put as suspicious as we are They had probably as much intelligence as we have, and had indeed more time to examine men and things To believe therefore, that there was no one amongst them who was intelligent and bold enough to expose the founders of religion and prevent the mischief is to proceed on a wholly wrong assumption The religions that have commanded the devotion of successive generations of normal human being in any country have done so because by direct personal knowledge first, and experience handed down from one generation to another, the founders and teachers of the religions were known to be good, sincere and deep thinking men, worthy of being followed Do not, therefore display the detective police mentality when studying a religion as it incapaciates one in search of truth to even understand it No doubt, it must be regretfully admitted that personal and class interest have perverted religion, as they have perverted other institutions But to impute motives to religion as a whole is rather unscientific attitude of the mind especially when one aims at the investigation of truth.

Swami Sri Vidyanandji, therefore, follows a unique method of the exposition of the teachings of Gita in his inimitable manner, giving the message of Gita as a man in the street can easily understand, illustrating the deeper truths in a homely language creating a familiar atmosphere which goes straight to the heart of the listener That thousands of people from everywhere throng to hear his dicourses is itself an indisputable evidence that if the message of the Gita has to percolate deep into the masses, it can only be done by the critical study of human psychology, in which Swami Sri Vidyanandji is a past master in the art He has therefore been able to attract thousands of devotees under the banner of the Gita and the Gita Mandirs which are springing up everywhere have become the humming centres where men of all ranks and files find a common meeting ground for the studying and understanding Lord Sri Krishna's immortal message as given in his discourses in the Gita

Many attempts have been made in the past to interpret the mind of the east to the west. But this interpretation of Swami Sri Vidyanandji is a sort of spritual renaissance indicating the awakening of the masses to understand their religion, not only from an

orthodox view point but also from a comparative stand-point The English reader will therefore, have the first hand information as to how the people in India generally think and live in their everyday existence and how the principles enunciated in the Gita have a direct bearing on their day-to-day life Of all these scriptures, Gita is an outstanding book containing useful instruction as to how a man can conveniently put into practice the eternal and immortal truths propounded by the Rishis of the ancient times in his day-to-day dealings with men and things It teaches him real and practical renunciation though living his worldly existence in the midst of innumerable cares and anxieties in earning his daily bread and rearing families Therefore Swami Sri Vidyanandji emphasises the example more than the precept of the great heroes and heroines who lived their lives to serve as an ideal for the man in the street It is therefore hoped that the message inspires an ordinary Indian to live a better and nobler life is bound to influence the life of men all the world over regardless of caste, creed, or colour, and herein lies the justification for the present interpretation of the message of the Gita

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SECOND DISCOURSE

संजय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Prose order —मधुसूदन तं तथा कृपयाविष्टं अश्रुपूर्णाकुलेक्षणम् विषीदन्तम् इदं वाक्यं उवाच॥

Grammar,—तं to him, तथा thus, कृपया with pity आविष्टम् penetrated, अश्रुपूर्णाकुलेक्षणम्=अश्रुभिः पूर्णे च आकुले च ईक्षणे यस्य तं with tears, filled, and, restless (smarting), and, (two) eyes, whose, him, विषीदन्तं (to the) despondent, इदं this, वाक्यम् speech, उवाच spake, मधुसूदनः Madhusudana.

Verse —Sanjaya continued —

To him with pity thus transfixed
Whelmed in despair, his smarting eyes
Full to the brim with unshed tears,
Madhusudan spoke these words –

Explanation—Sanjaya said —To him who was thus overwhelmed with pity and sorrowing, and whose eyes were dimmed with tears, Madhusudana spoke these words –

Gita Gaurav:—Sanjaya Says:—In this manner, Arjuna sat down behind the chariot throwing away his bow and arrows, overwhelmed with pity and when the Lord saw that his (Arjuna's) eyes were filled with tears and was in a dejected mood, he (the Lord) thought that should Arjuna remain in that plight, he would never be in a position to achieve victory in battle and it was necessary to clear his mind of despondency without any delay. The Lord, therefore, addresses him thus.

Discourse:—Friends, as noticed at the end of the previous discourse, Arjuna has been overwhelmed by a fit of dejection through 'Moha' or attachment which sickens his will, for the great action to which he is called, in keeping with the duty of a warrior, the Blessed Lord thought that the moment had arrived to advise Arjuna and the words of advice come out as straight as an arrow to pierce the veil of ignorance with which Arjuna was shrouded at the moment.

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

Prose order:—(हे) अर्जुन विषमे इदं कश्मलं कुतः त्वां समुपस्थितं (हे) अनार्यजुष्टम् अस्वर्ग्यम् अकीर्तिकरम्

Grammar;—कुतः whence; त्वा thee; कश्मलम् dejection; इदं this; विषमे in difficulty; समुपस्थितम् happened; अनार्यजुष्टम्=अनार्यैः जुष्टम् by non-Aryans, rejoiced in (practised); अस्वर्ग्यम् unheavenly (not leading to Swarga); अकीर्तिकरम् un-fame-making अर्जुन O Arjuna.

Verse:—The Blessed one said:—

Whence has this shameful dejection
In danger's hour come on thee,
Un-Aryan, yea, heaven-barring,-
Disgracing thee, O Arjuna ?

Explanation:—Whence hath this dejection befallen thee in this perilous strait, ignoble, heaven-closing, infamous, O Arjuna !

Gita Gaurav:—Bhagwan Sri Krishna now tells Arjuna—O, Arjuna, whence and why have you developed this kind of ignorance ? This does not befit any sensible man, neither will your present attitude lead you to heaven nor bring you fame. Friends, mark the word 'Vishama' विषम. It means "at a critical hour." That was the time of battle and any un-nerving tendency was most inopportune and ill-advised. Similarly, the word Kashmala' कश्मल is used here which may denote attachment, ignorance, and sinful act. All these three different meanings can be made applicable to Arjuna. He had developed sinful ideas at an inopportune time and had been infatuated at a critical hour which was mainly the cause of deep-seated ignorance.

Discourse—Brothers, when one is overwhelmed with misery, his eyes get filled with tears. If you think a little, you will realise that Arjuna's case was not an isolated one. We usually come across such cases in thousands in this world of ours. In many a family, without actual declaration of war, there is eternal strife and there is no knowing how many miseries this world abounds; when a man is filled with sorrow, he gets dejected and seeks solitude hoping thereby that the intensity af sorrow would be abated and find some peace, but his dejection increases on the contrary and his heart gets full and experiences painful sensation until tears come out gushing from the eyes and seeks relief through an outburst of feelings. If a friend were to inquire about the cause of his grief, he would not be able to reply because his mind would not be at rest. At such a time, he remembers the Lord and the prayer goes out from his heart for help and relief from his miserable plight.

Arjuna was in a similar plight. On the one hand, conflicting ideas of right and wrong confuse him and on the other, he is afraid of losing his well-earned reputation. But for his untimely dejection, he could have realised that time was not opportune for entertaining such thoughts when he was faced with a powerful enemy. He little thought he was inviting ridicule by his attitude. Gentlemen, you also feel the same way when you are in a similar plight. You will then understand what divine help really means. If any one intently prays to God, when he is surrounded with miseries on all sides, his prayer is surely heard and the Lord speaks out and shows him the way. The voice of the Lord is heard through the heart and he feels that someone tells him. "Take courage; do not worry.' Friends, believe me, it is God who speaks. and when one is able to hear His voice, he is able to overcome even the unsurmountable difficulties.

No wonder then that the Lord Himself undertook to give a sermon to Arjuna who was very near and dear to Him. He began by rebuking Arjuna "What is the matter with you ? Why have you lost courage ? This is only a fit of........renunciation one usually experiences in a grave-yard which vanishes the moment the wave of despondency is gone. Tell me the cause of your grief, Oh, Arjuna, whence has come this cowardice in you ? This is the time to give battle and fight. If you show retreat, your unsullied fame would be tarnished. I advise you, therefore, to leave off unmanliness and stand up to fight."

Arjuna says "My Lord, it surprises me that you call me a coward. I am not afraid of the enemies, nor am I unnerved. What I feel is that this is not war but damnation and those who have aseembled to fight are commiting a sinful act which will bring about the downfall of our race and religion."

The Blessed Lord said "Why do you mind what others do ? If you show retreat in battle, will you not be failing in your duty as a Kshatriya—a warrior ?"

Arjuna said, " Am I doing a sinful act by refusing to fight ? "

The Lord said, "At this moment, your action is un-.Aryan--like. The way you are going is considered disgraceful by the entire Aryan race. Aryans never show their back on a battle-field. It is the way with the un-Aryans to flee from the field of battle. By doing so, you will lose both your fame and happiness. I am now beginning to believe that you only pretended to be brave and now when you see the Kauravas arrayed against you in full strength, you are afraid to give them a fight. You must not forget that it is disgraceful to act like an un-Aryan when you are born of Aryan parents."

Friends, you should know what is meant by " the Aryan race." It is said in our scriptures that people residing in the country bounded on the East by the Bay of Bengal, on the West by the Arabian Sea, on the South by the Vindhyachala mountain, and on the north by the Himalayas are called Aryans The country was called 'Arya-Varta'. This is the holy land of our ancestors. Among the Aryans, the greatest man of the time was Ramachandraji, the king of Ayodhya. Sitaji always used to address Rama, her husband, as 'Arya-Putra'.

Sri Krishna, therefore, reminds Arjuna of his illustrious heritage and says that should he withdraw from the battle-field, all the Kshatriyas born of Aryan blood would fie upon him. To save himself from infamy, the Lord advises him to fight like a hero. He says, "If you refuse to fight, you will go to hell and the Aryans will dis-own you. It is hundred times better to court death than such an infamy'.

How poetically, how beautifully, has Arjuna's real position been painted? Why is the Blessed Lord goading Arjuna to fight? Apparently, it looks as if the Blessed Lord is inciting Arjuna to violence, but as we go along, we shall find that it is an illusion which like other illusions is misleading. That he had the instinct and inclination to fight is proved by a simple fact that he came to the battle-field with no other purpose, Arjuna was, however, not a pessimist, but he had a fit of dispondency; that is why Sri Krishna rebukes him for apparently losing courage-and harps on his duty as a warrior and a Kshatriya regardless of consequences.

क्लैब्यं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

Prose order:—(हे) पार्थ (त्वं) क्लैब्यं (त्वं) मा स्म गमः त्वयि न एतत् उपपद्यते (हे) परंतप क्षुद्रं हृदयदौर्बल्यं (एतत्) त्यक्त्वा उत्तिष्ठ ॥

Grammar.—क्लैब्यं to weakness, मा not; स्म (Pleonastic Particle;) गमः go; पार्थ O Partha, न not, एतत् this; त्वयि in thee, उपपद्यते is fitting; क्षुद्रं mean; हृदयदौर्बल्य=हृदयस्य दौर्बल्यं of the heart, weakness; त्यक्त्वा having abandoned; उत्तिष्ठ stand up; परंतप=परान् तपति others (foes) consumes (he who).

Verse:—Yield not to impotence, Partha;
A better part awaits thee here;
Shake off this paltry heart-faintness,
Stand up, O Harasser of foes.

Explanation —Yield not to unmanliness, Oh son of Pritha, ill doth it become thee. Cast off this mean faint-heartedness and arise, O Scorcher of thine enemies.

Gita Gaurav:—O Son of Pritha, do not be a coward. Such faint-heartedness does not befit thee and it ill-becomes thy nature. O Parantapa, throw off thy unmanliness and stand up to fight. Thou art the scorcher of enemies; therefore, do not lose courage.

Discourse:—Friends, mark the word 'Parth' पार्थ with which the Lord has addressed Arjuna. It was just to remind Arjuna of his illustrious heritage. It is always the way with ordinary mortals that when one gets unnerved, the mere recalling of the ancestral glory is sufficient to rouse a man to action. This is because men value fame and reputation more than life itself and are prepared to lay down life rather than court infamy or disgrace. Even in the case of ordinary men and women, he or she would prefer to starve for days rather than beg for a meal and should a guest approach his door-step, he would welcome him all the same and would not mind mortgaging or selling off, even his wife's ornaments or whatever he has just to hide his abject poverty from his guest. He is so keen to keep up the reputation of his ancestors. That is the reason why on marriage occasions, expenses are incurred which are sometimes more than the purse would allow. The underlying idea is to keep up the reputation and avoid oneself being called a miser. Even the great and learned reformers are afraid of infamy and disgrace and this very element in human nature is responsible for the several customs in existence on such occasions. In olden times, people who spent lavishly on marriage occasions were classed as persons belonging to nobility. This impression is now fast dying out, but it has given place to costly education and dowry on marriage occasions from the parents of the bride.

The Lord points out this very thing to Arjuna. Should he refuse to fight, he would be inviting disgrace on the fair name of his ancestors, and whatever reputation he had as a warrior would be lost. So Bhagwan says क्लैब्यं मा स्म गमः Yield not to unmanliness, O Son of Partha. There is neither sin nor misery, neither disease nor grief; if there is anything in the world which can be called sin, it is this 'Fear'. Know that any work that brings out the latent power in thee is 'Punya' (Virtue); and that which makes thy body and mind weak is, verily, sin Shake of this weakness, this faint-heartedness "हृदयदौर्बल्यं". Thou art a hero, a 'Vira'. "This is unbecoming of thee". Proclaim this message to the world: क्षुद्रं हृदयदौर्बल्यं त्यक्त्वा उत्तिष्ठ. Then all this disease, grief, sin and sorrow will soon vanish from off the face of this earth. All these ideas of weakness will be nowhere. Now it is everywhere this current of the vibrations of fear. Reverse the current; bring in the opposite vibrations and behold

the magic transformation. Thou art Omnipotent. Go, go to the mouth of the canon, fear not. Hate not the abject sinner; look not to his exterior: turn thy gaze inward where resides the Parmatman. Proclaim to the whole world with trumpet voice "There is no sin in thee, there is no misery in thee. Thou art the reservoir of omnipotent power. Arise, awake and manifest the divinity within.

This is the bed-rock principle on which the entire teaching of Gita is based. It, in fact, epitomises all the eighteen discourses of the Gita.

अर्जुन उवाच ।

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Prose order:—(हे) मधुसूदन; भीष्मं द्रोणं च संख्ये इषुभिः कथं अहं प्रतियोत्स्यामि (हे) अरिसूदन (भीष्मद्रोणौ) पूजार्हौ ॥

Grammar:—कथं how; भीष्मम् Bhishma; अहं I; संख्ये in battle; द्रोण Drona; च and; मधुसूदन O Madhusudana; इषुभिः with arrows; प्रतियोत्स्यामि shall I attack; पूजार्हौ=पूजायाः अर्हौ of worship, the deserving (two); अरिसूदन=अरीणाम् सूदन of enemies, O slayer.

Verse:—Arjuna said:

How can I, O Madhusudana,
Oppose in battle with my darts
Bhishma and Drona in battle-field,
So worthy of my reverence ?

Explanation:—How, O Madhusudana, shall I attack Bhishma and Drona with arrows in battle? They who are worthy of reverence, O slayer of foes.

Gita Gaurav—Arjuna tells Bhagwan "O Madhusudana, I am no coward, nor am I afraid of the Kauravas. You know well that I can defeat the entire army of the Kauravas single-handed. What I am afraid of, however, is the fear of the world beyond. Moreover, how can it be possible for me to take up arms against revered Bhishma and holy Dronacharya who is my preceptor? I have always looked upon them with respect and have thought them fit to be worshipped. I, therefore, sincerely believe that it would be sinful to fight them.

Discourse:—Friends, Arjuna is afraid of sin resulting from his killing his elders whom he worships. How can he be instrumental in causing death of those who had brought him up from childhood, educated and trained him up and made him what he was. The Lord explains to him *the position that it was a different thing* if he want-only insulted or killed his elders, either through deception or affrontery. Here, these elders, as veteran warriors, had come to the field of battle to fight, not to be worshipped and as a Kshatriya, it was the duty of Arjuna, not only to accept the fight but fight to a finish. Where does sin come in then? Fighting for a just cause is no sin.

Friends, the idea of sin and virtue is a relative one There is nothing absolutely sinful or virtuous. For instance, take the instance of a man digging a well for the good of the people, so that any passer-by may drink water and bless him. Supposing perchance, somebody fell into the well and died. Does sin attach to the donor through this mishap? Certainly not. It is the motive that matters and not the result. If anybody digs pits out of sheer fun that people should tumble into and die, it would be really sinful. Moreover, no action is utterly devoid of good and evil. We shall, however, come to this later.

The Lord by giving several illustrations explains to Arjuna that one fighting for his rights does not commit sin even though his action results in killing someone. In a just fight, casualities are bound to occur and it matters very little who kills whom. When Arjuna talks of worshiping the elders the Lord shows him the way. The real worship of the elders in a fight on a field of battle is not done by sandal paste and flowers but by staging a manly fight and invoking admiration even from his opponents. Arjuna's difficulty, however, is that he is infatuated through 'Moha' which prevents him from taking up arms against his elders.

Friends, do not be surprised at what Arjuna says. Even great sages become victims to infatuation at a critical hour. In the Ramayana when Bhagwan Ramchandra was exiled and Bharata, his younger brother, was asked to take the throne, Bharata could not see eye to eye with the people and therefore could not undertake to rule on his own, as his one aim in life was not to enjoy the throne, but to realise his oneness with Rama. In comprison to the pure and boundless love which he bore for Rama, a transient kingdom had no value. Bharata, therefore, was not prepared to listen to advice from elders against his own inward conviction. Sitaji, also reveals the same characteristics. When Rama is exiled, she wants to accompany him, but Rama as a dutiful son wants her to take the permission of his mother Kaushalya who tries to dissuade her from the perils of the jungle. But how can Sita think of the perils when she believed that she was inseparable from Rama and her happiness lay in following Ràma where-ever he went like a shadow. She could not conceive the possibility of life existing without him

Friends, we should very carefully examine the motives underlying the conviction of Arjuna, Bharata and Sita. From worldly point of view, these may not be justified, but *the voice of conscience is a very different thing from outward* acts and manifestation of thought. Love is not infatuation, because while the former is eternal and permanent in all circumstances and places as it is the result of an inward conviction whereas the letter is temporary and transient as it is based on ingnorance rather than knowledge.

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके।
हत्वार्थकामांस्तु गुरूनिहैव भुंजीय भोगान्रुधिरप्रदिग्धान् ॥ ५ ॥

Prose order:—महानुभावान् गुरून् अहत्वा हि इह लोके भैक्ष्यं अपि भोक्तुं (नः) श्रेयः (भवति) अर्थकामान् गुरून् तु हत्वा (अहं) इह एव (लोके) रुधिरप्रदिग्धान् भोगान् भुंजीय ॥

Grammar:—गुरून् the Gurus; अहत्वा not having slain; हि indeed; महानुभावान्= महान् अनुभावो येषां तान् great, splendour, whose, them; श्रेयः better; भोक्तुं to eat; भैक्ष्यम् alms; अपि even; इह here; लोके in world; हत्वा having slain; अर्थकामान्= अर्थं कामयंति इति तान् wealth (or good), (they) desire, thus, them; तु indeed; गुरून् Gurus; इह here; एव also; भुंजीय I should eat; भोगान् foods; रुधिरप्रदिग्धान्=रुधिरेण प्रदिग्धान् with blood, stained.

Verse:—"Tis better on this earth to live on alms,
Than slay preceptors of such great renown;
And slaying them,—though worldly goods they seek,
I should enjoy but pleasure stained with blood.

Explanation —Better in this world to eat even the beggar's crust, than to slay these most noble Gurus. Slaying these Gurus, our well-wishers, I should taste of blood besprinkled feasts.

Gita Gaurav:—Arjuna says 'O, Bhagwan, better would it be for me were I to beg for a meal from door to door for my sustenance rather than kill my elders, so venerable and experienced because what use would wealth and pleasure be worth if these are soiled by the blood of such great men.

Discourse:—Friends, mark the sense of what Arjuna says. He is afraid of destroying the elders who are experienced and serve as a model to the younger generation. The question is whether experience can be destroyed by the destruction of bodies. Let us take an example of a toiling young man who grumbles at the hard labour that he has to put in and is envious of the ease and comforts of his elders but he does not understand that those elders living in ease and comforts had to toil as youngsters. Everything has its usefulness and though bodies change, experiences remain. The experiences of our ancestors as recorded in our scriptures and holy books still continue to inspire us even though they do not exist in flesh and blood. Arjuan's fallacious argument, therefore, has very little meaning; and therefore, he talks about his own welfare without understanding where his welfare lies. And his dilemma is expressed in the following verse.

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

Prose order:—कतरत् नः गरीयः यत् वा जयेम यदि वा नः जयेयुः एतत् च न विद्मः यान् एव हत्वा (वयं) न जिजीविषामः ते (एव) धार्तराष्ट्राः प्रमुखे अवस्थिताः ॥

Grammar:—न not; च and; एतत् this; विद्मः (we) know कतरत् which; नः for us; गरीयः more important; यत् that; वा or; जयेम (we) should conquer; यदि if; वा or; नः us; जयेयुः (they) should conquer; यान् whom; एव even; हत्वा having slain; न not; जिजीविषामः (we) wish to live; ते those; अवस्थिताः (are) standing; प्रमुखे in face; धार्तराष्ट्राः sons of Dhritarashtra.

Verse:—What's good for us, indeed, we do not know
That they should win, or we should vanquish them
When slaying those who stand before us there,
Dhritarashatra's sons,—no wish to live have we.

Explanation:—Nor know I which for us be the better, that we conquer them or they conquer us—these, whom having slain we should not care to live, even these arrayed against us, the sons of Dhritarashtra

Gita Gaurav:—Arjuna says, "O, Lord, I do not know where my welfare lies. I am on the horns of a dilemma whether it is better for me to fight or to leave the battlefield as I do not know whether victory would be ours or theirs. In fact, I do not *know what is going to happen. Above all, by killing those we do not* wish to live are standing ready to be killed. Take it for granted that I win, I shall still have to mourn their loss and perchance, if they win, we have to undergo misery through our sheer failure to win and face accursed infamy.

Discourse—Friends, Beloved of God, on hearing Arjuna's talks, Lord Krishna says "All these talks are futile and unreal. It is an immutable Law of Nature that those who come into this world have to depart from it. Let alone life and death–there is nothing which is permanent in this world. Some may lose their wealth, their relations or lose the dearest and nearest without whom he cannot live. But does he himself die on that account ? Certainly not. Inspite of all the losses, he continues to live. He may experience sorrow for a couple of days. But time is a great healer and in course of time, the shock disappears and the life continues as ever before. Similarly, 'Moha' has its ebb and tide. Whatever you are afraid of is groundless. Why be afraid of public calumny ? There has never been born a man or woman who has not been run down by public censure. Even Bhagwan Ramchandra was not above it.

Friends, why talk about those ancient times ? What do we see even today ? There are leaders in public life who have sacrificed evrything for the sake of their country and society and have courted jails and gallows. In fact, for the good of others, they have undergone all sorts of privations, physical mental and economic, but there are people who run them down and talk all nonsense about them. It is, therefore, Mahatma Tulsidas has said I bow down to the Mahatmas but I bow to the wicked hundred times over because the Mahatmas shield the draw-backs of others whereas the wicked always expose them. Saints and good people try to find out even one virtue in the midst of hundred faults, whereas the wicked are intent upon finding out one fault in

the midst of thousand virtues. For instance, the whole world worshipped Rama; in the Same Ayodhya, there happened to be one washerman who found fault with him *with the result that innocent and chaste Sitaji had to leave her palace and go to the forest.* Friends, there has been no one in this world who has been able to please everyone. Even a mother cannot please all her children, why? The entire creation is based on three "Gunas" (*characteristics viz:* 'Satva', 'Rajas' and 'Tamas'). Nowhere are these three Gunas found in one place. Each Guna tries to attract towards itself and that is only natural, because when the creation itself is three-sided, the creatures in this world cannot be alike. The 'Satva' Guna is opposed to 'Rajo Guna', Rajo Guna is opposed to 'Tamo Guna' and 'Tamo Guna' is opposed to both 'Satva' and 'Rajo Guna'. Due to the play of these 'Gunas', what do we ordinarily see? There are very few people who would pay attention to a good man or good deeds, but there would be a sensation and everybody would be anxious to know about a bad man and his evil deeds. Even ordinarily, well-dressed men are scarcely noticed but the naked would immediately draw attention. In short, the evil has a greater publicity than good, because like attracts like and an evil man feels satisfaction in finding another evil man like himself. Not only that, but an evil man cannot tolerate the existence of even a better man than himself. It is, therefore, that Lord Sri Krishna explains to Arjuna that it is a mistake to be afraid of the opinion of the world, because there has been none who has been able to command the world opinion and no great man has achieved anything great by yielding to the world opinion. *People judge by results and until the results are achieved, they* criticise. Leaders are those who lead the world opinion and not follow it. They are the creators and, therefore, it is said that leaders are born and not made. Arjuna on hearing this addresses the Lord thus.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

Prose order:—कार्पण्यदोषोपहतस्वभावः धर्मसंमूढचेताः (अहं) त्वां पृच्छामि यत् निश्चितं श्रेयः स्यात् तत् मे ब्रूहि अहं ते शिष्यः त्वां प्रपन्नम् मां शाधि ॥

Grammar:—कार्पण्यदोषोपहतस्वभावः=कार्पण्यस्य दोषेण उपहतः स्वभावः यस्य सः of commiseration, by the fault, attacked, nature, whose, he; पृच्छामि (I) ask; त्वां thee; धर्मसंमूढचेताः=धर्मे संमूढं चेतः यस्य सः in (as to) duty, confused, mind; whose, he; यत् which; श्रेयः better; स्यात् may be; निश्चितं decisively; ब्रूहि speak; तत् that; मे of (to) me; शिष्यः disciple, ते of thee; अहं I; शाधि teach; माम् me; त्वां to thee; प्रपन्नम् suppliant.

Verse:—My heart's O'ercome with taint of helplessness;
My mind's confused,-not knowing what is right,
I ask thee, tell me, what is best for me;
Teach me, thy pupil,-O my refuge thou.

Explanation:—My heart is weighed down with the vice of faintness; my mind is confused as to duty. I ask thee which may be the better-that tell me decisively. I am thy disciple, suppliant to Thee, teach me.

Gita Gaurav:—When a man loses confidence in himself, he loses all the virtues and with it, his intellect gets clouded. The natural consequence of this is that he is shrouded by 'Moha' (infatuation) so much so that he is incapable of discrimination between right and wrong. Arjuna was in a similar plight. Not that he did not know the duties of a Kshatriya but he was not able to decide for himself as to what his duty was at that particular hour. It was because he had become a prey to littleness and his 'Swabhava' or 'Atmabhava' had been shrouded in the darkness of ignorance and 'Moha' so much so that his mind refused to think. In this sorry plight, *he surrenders himself to Lord Sri Krishna and seeks his advice.*

Discourse:—Friends, this verse is really very important. It emphasises four factors which make an ideal disciple. Mark his words (1) पृच्छामि (I ask thee). A desciple has to seek knowledge. How? (2) शिष्यस्तेऽहम् (I am thy desciple)–By humility and shedding 'Ahankara'. (3) शाधि (Instruct me) Receiving instruction from a Guru in whom he has one–pointed devotion and unshakable faith, and (4) त्वां प्रपन्नम् (I surrender myself to Thee) i. e. by unequivocal and unconditional surrender to the 'Guru' which is only possible if a disciple has complete faith in and devotion to his 'Guru'. What applies to Arjuna here applies to every seeker of truth and unless all these four conditions are complied with, the immortal truth is not possible to be realised. The primary condition is that the seeker after truth must develop intense desire to know the truth. and not rest content until he has known and realised it. That is why it has been definitely laid down in 'Shastras' that unless a disciple displays keen–ness to know the truth and persists in his desire to know it (the truth) the secret knowledge should not be revealed to him. Manu Bhagwan has said "नापृष्टः कस्यचिद् ब्रूयात्" (Do not answer without question) And when such is the rule in case of ordinary conduct, it applies with greater force in case of religion. Arjuna, therefore, expresses his desire to know the truth by a direct request पृच्छामि (I ask Thee), because Arjuna was sure that unless he surrendered himself completely to the Lord and showed his intense desire to know the truth, He would not reveal the secret knowledge to him. Arjuna did not want to take a denial from the Lord and, therefore, he puts his request very emphatically.

Why is a Guru necessary? 'Guru' is he who shows the path of welfare; and what is aimed at through welfare? Complete peace of mind which cannot be easily shaken. Friends, to a disciple, 'Guru' is in no way different from God Himself. He sees in Him all the powers imaginable and it is his faith in Him that brings about his welfare. By mere speech, such a 'Guru' removes all the miseries that torment a disciple. No matter in whatever difficulties you may be, once you find your 'Guru' to

whom you are in a position to dedicate yourself, all your troubles will vanish and naturally, your salvation will be at hand. *Arjuna in a similar manner approaches the* Lord in his hour of difficulties fully confident that He would find a way out

Friends, once again I say that this is a very important verse. Medidâte on it night and day regulary with faith and patience and I assure you that a new light will *dawn upon you. By regularly ruminating upon the meaning of this* verse, all your doubts will vanish and you will be able to find your own 'Guru'. I need not say anything more, but the time will come when you would be able to realise oneness between your 'Guru' and yourself. You can experience this very thing only if you medidate upon the meaning *of this verse with real faith and patience, because it is* worth doing so. This is my personal experience; and there are thousands besides who had similar experiences and many of them have expressed the potency of this verse. It is, however, likely that some may not have the same experience, but that does not in any way undermine its importance, because there are several reasons, may be due to 'Prarabdh' or some other causes which may prevent an aspirant from gaining that experience. But one thing is certain, all the *same, that no one would lose anything by meditating on the meaning* of this verse, but on the contrary, definitely gain something by it.

Friends, needless to say that the entire discourses on the Gita are based on this verse. Had Arjuna not been confused, and failing to find a way out of difficulties, had he *not approached the Lord for help and guidance, this Discourse wonld not* have seen the light of the day.

Let us review Arjuna's position at this stage. It must be remembered that Arjuna does not deny any impurity, nor does he question the un-Aryan character of his conduct, or its ingloriousness. He *does not assert his manliness, nor try to show that there* is nothing in his attitude to justify his being stigmatised as mean and faint-hearted. Had he done anything like it, he would have betrayed his vanity and selfishness. But mark his words "How should I attack Bhishma etc. The sinfulness of the act is all that *engrosses* him heedless of all consequences. The one question to him is: shall he sin to remove any blot on his name if there be any? Shall he sin for being not stigmatised un-Arya? Shall he with sin purchase his glory or even heaven? Shall the fear of his being called *unmanly, mean and faintheatted, justly or unjustly,* induce him to commit what he believes to be sin? No, it is something of which the unselfish virtuous Arjuna is incapable. Be there impurity or be there not, be the consequences to him what they may, sin he will *not commit. He would rather bear being stigmatised an* un-Arya-a coward, if the path of vitrue to which he has pledged himself required it, sacrifice his glory and even heaven, than be a sinful Arya, pure clad in fame and glory. He prefers to be *weak and virtuous to being sinful and manly. Even*

faintheartedness, if virtue necessitated it, is welcome and preferable to being honoured as nobly brave in the path of sin. There is nothing on earth he wants, there is nothing he would keep by sin, he would lose all rather than be sinful. Therefore, he says, better and welcome to him would be a beggar's bowl and not killing the high-souled 'Gurus' than all the enjoyment stained with their blood and procured by sin. These enjoyments betray the influence of desire and attachment to worldly objects and therefore, these do not in themselves justify commiting sins killing those who have such desires He would rather pity them, but under no circumstances, would he kill them. On the contrary, he would wish that they who were opposed to him were not influenced by such vain desires Is there any possibility of his changing them from what they are by his killing them ? On the other hand, is his act of killing them going to be less sinful because they had unholy desires ?

Further, Arjura cannot decide which for him is better, victory or defeat. If he fights and loses, he gains nothing, and for that, nothing burdens himself with sin-he, who would rather lose all than commit sin If he wins, what does it mean ? His victory means defeat and death of these without whom, life to him would not be worth living. Thus, victory brings to him nothing except the most unwelcome sin. Whoever wins, one thing is certain viz: the destruction of the high and virtuous family with all the evil consequences-a certainly most evil thing to do.

However viewed, he sees nothing but sin and evil in the fight but not a single redeeming feature and still the thing that surprises him most is that Lord Srí Krishna advises him to fight. It is something which passes his understanding. But it must at the same time be remembered that he has respect for His opinion which he values more than his own conviction. When he sees Sri Krishna recommending something to him to which he fails to reconcile himself, Arjuna unselfish, unassuming, and quite disciple-like, concludes himself to be in the wrong though he does not know how. Therefore, he calls himcelt wantig in discrimination and judgement, his nature clouded and his mind deluded as to 'Dharma'. Friends, have you ever experienced what Arjuna has been experiencing at this stage ? Mark his attitude, his arguments, and his ultimate decision. In no other way can he account for his seeing sin in something which Lord Sri Kirshna favours and considers right. What does he do ? He entreats Sri Krishna to enlighten him and like a worthy disciple, he gives himself up to His guidance and help to be shown and explained the way to his certain well being.

Such is the state of dispair which overtakes a sincere seeker of truth He fears being unconsciously driven to something wrong and seeks safety in the guidance of the 'Guru' whose help he implores. The idea of sin in which he was on the point of being involved, on the one hand, and the thought of happiness in prospect on the other, have reduced Arjuna to the grief and dispair. His conduct will deprive him of

his glory, says Sri Kirshna; but to this Arjuna reolies that not in the undisputed possession of the earth, nor in the sovereignity over the gods in heaver, he sees anything that will ease him of the sense withering grief which torments him.

When Sri Krishna reminds Arjuna: हे पार्थ (इदं) क्लैब्यं (त्वं) मास्मगमः त्वयि न एतत् उपपद्यते, हे परंतप क्षुद्र हृदयदौर्बल्यं त्यक्त्वा उत्तिष्ठ "To impotence, *yield* not, O Partha, not thee it befits, shake of the mean faint-heartedness, stand up, O Parantapa". He *wants to point out to him that he, as best of earth* (man) *is not* made of clay he is the dweller thereof and not the body (the covering) and therefore, it does not *befit the dweller to become fainthearted and show weakness. He is self-luminous* and ever-existing and therefore, though acting in the discharge of his duties *does* not *commit* any sin.

Arjuna does not understand this and harps on the consequences of his conduct which brings him out perfectly unselfish and virtuou, in the extreme *when he declares* that the enjoyment of heaven is not what he is seeking. Nothing would tempt him, not even the promise of unalloyed and everlasting happiness, much less any earthly glory or even the prospect of heaven, to commit sin. He would rather be a sinless begger than a sinful Arya with glory and happiness of heaven. He sees nothing to tempt him to commit the sin of fighting and, therefore he finally declares his decision not to fight Arjuna's decision stands the test of Lord Sri Krishna. The sight of such a disciple appealing for help and guidance cannot fail to gladden the heart of a 'Guru'; no wonder then that the smile of grace and delight should brighten up the face of Sri Krishna before commencing his instructions to Arjuna.

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

Prose order—इन्द्रियाणाम् उच्छोषणम् (मम) शोकं यत् अपनुद्यात् (तत् अहं) न प्रपश्यामि। भूमौ असपत्नं ऋद्धं राज्यं अवाप्य (वा) सुराणाम् आधिपत्यम् अपि अवाप्य अहं शोकं त्यक्तुं न शक्नुयाम् ॥

Grammar—नहि not; प्रपश्यामि (I) see; मम my; अपनुद्यात् may drive away; यत् that; शोकं grief; उच्छोषणम् drier-up, इन्द्रियाणाम् of *my senses;* अवाप्य having obtained; भूमौ in the earth, असपत्नम् unrivalled; राज्यं kingdom; सुराणाम् of the Suras; अपि even, च and, आधिपत्यम् lordship.

Verse—I see not anything that can remove
This grief that over-bears my senses all.
Though I should gain unrivalled power on earth,
Or else the sovereignty of gods above.

Explanation—For I see not that it would drive away this anguish that withers up my senses, if I should attain unrivalled monarchy on earth, or even the sovereignty of the Shining Ones.

Gita Gaurav:—Lord Sri Krishna, however, wanting to test Arjuna taunted him by saying that his tall talk was alright so long as there was no prospect of his gaining a share in the kingdom without a fight, should Arjuna, however, get half the share in the kingdom without a fight, would he say the same thing and want Sri Krishna to advise him as to his duty? To this Arjuna replies that the Lord was mistaken if He thought of him that way. Not only half the share in the kingdom but even dominion over the *three worlds would not enable him*. to silence the activities of his tormenting 'Indriyas' (senses), nor would it satisfy his craving for gaining knowledge of the eternal truth. What he means to say by this is that even by becoming the lord of the entire earth, a man cannot be completely happy and he is subject to various kinds of torments. Even 'Indra' who is the king of gods cannot sit at ease because he too is afraid of losing his place in heaven, should someone be making penance for gaining dominion over gods as in this world there is no dirth of ascetics capable of snatching the Indra's place in heaven if they so desire. Therefore, Arjuna does not believe that complete happiness is possible through the acquisition of *material desires; that is only possible through gaining knowledge of the highest type.*

Discourse:—Since Arjuna puts his point of view so emphatically, Sri Krishna cannot but satisfy his craving for knowledge. It is true that in this world, there are physicians who know the art of removing all imaginable kinds of ailments but there is none who can remove mental malady and distress. That can only be done by one well-versed in the science of religion.

Friends, when a man is suffering from mental distress, no doctor can cure him by giving him all kinds of injections. These are only useful in removing bodily ailments. Mental disease can only be cured through the Lord's grace. In this world, Rajas, Maharajas, the rich, the poor, the learned and the foolish are all suffering from mental disease and Arjuna, too, had fallen a prey to a similar disease. Lord Sri Krishna, therefore, shows him the three methods for removing mental distress. These are: (1) 'Karma' (Action) (2) 'Upasana' (devotion) and (3) 'Gnyana' (Knowledge). The eighteen chapters of the Gita are fully occupied by the exposition of these three methods. To put it in a nut-shell–by self-less action, devotion is produced and constant devotion is called 'Upasana'. When this 'Upasana' i. e. devotion to God becomes steady and constant, the result is 'Gnyana' (Knowledge), and as soon as one gains 'Gnyana' (knowledge), all the maladies, be they of the body, or speech, or of the mind disappear.

Some may doubt as to how Lord Sri Krishna should have imparted such supreme knowledge composed in verses as given in the Gita on a battle–field. Ordinarily, such a thing is not possible. Friends, this is not to be taken literally. It was Vyas Bhagwan who composed these verses which the Lord conveyed in a few words which Arjuna could understand. It must, however, be remembered that Vyasaji has actually

quoted the Lord's message in His own words and if we can recite the whole of the Gita in an hour, it would be less difficult for the Lord to impart the knowledge and Arjuna to understand it even on a battle-field. Moreover, the battle of Kurukshetra was a Dharma Yuddha and so long as Arjuna had not given a word to commence a fight, there was no possibility of the battle commencing.

The Gita is composed of seven hundred verses of which two hundred verses are from Sanjaya and Arjuna and the rest five hundred are from the Lord Himself. These five hundred verses which give the exposition of the knowledge contained in the Gita have done and have been doing incalculable good to the entire world from times immemorial. Let us start with a prayer to the Lord that just as He removed Arjuna's miseries and led him to the path counducive to his welfare, may He remove the mental torment of worldly minded people and grant them peace enabling them to cross the ocean of 'Sansnra'.

To illustrate this, there is a story of Maharshi–'Yagna–valkya' and his two wives 'Gargi' and Maitreyi'. When the great Rishi became old, he divided his property equally between 'Gargi' and 'Maitreyi' and told them that he was procceeding to the jungle to live in solitude and that both of them might remain at home in peace. On hearing this Maitreyi questioned the Rishi as to what use all the wealth was to her. It may give all physical happiness but there was no chance of her gaining mental or spiritual happiness. If the Rishi was going to the forest to gain such a type of happiness which did not require the use of wealth, she would prefer to join him in the forest rather than stay at home and miss the real happiness.

Friends, it is the natural way of the world that as enjoyments increase, diseases grow in geometrical progression. For instance, a poor man hardly knows what ailment is, and should he succumb to some ailment, he gets better either through a natural cure or some cheap medicine. But in case of a rich man, no matter he may spend thousands of rupees and yet instead of removing his maladies, they seem to increase at every turn. This is obvious because whereas a farmer who toils all day long in the open is full of vigour and health and enjoys sound sleep at night, the rich who have no occasion to toil in the like manner spend sleepless nights. But if that very farmer happens to be rich and gets used to all the luxuries of life, a time would come when he too would find it difficult to digest a few morsels. Thus, as happiness increases, miseries increase side by side and therefore, Arjuna is right when he says that lordship of the whole world cannot give him happiness, because enjoyments and miseries go together.

Friends, many of us would say it is alright to talk about happiness without the pomp and power which wealth brings to human beings. What do we see in ordinary life ? Even ugly and ignorant man or woman would be honoured and respected in society if he or she were wealthy, but if someone of us though really handsome is

poor would not find place in the society worth having. On the contrary, rich folks believe themselves to be models of beauty and accomplishments and there are many who flatter them to confirm them in their belief. What Arjuna says, though true, is different from what we understand. In reality, if mind is at peace, one can enjoy real happiness, no matter he dwells in a cottage or resides in a palace, and relish even crumbs of bread obtained through begging. Have we not read that even great kings have preferred to throw of pomp and power of kingship and go to the forest because when they get saturated with worldly happiness, it does not become difficult for them to enjoy real peace and happiness by gaining the knowledge of the 'Atma-swarupa' (self).

संजय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप ।
न योत्स्य इति गोविंदमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

Prose order:—परंतपः गुडाकेशः गोविंदं हृषिकेशं न (अहं) योत्स्ये (इति) एवम् उक्त्वा तूष्णीं बभूव ह ॥

Grammar:—एवं thus, उक्त्वा having spoken; हृषीकेशं to Hrishikesha; गुडाकेशः Gudakesha; परंतपः destroyer of foes; न not; योत्स्ये (I) will fight; इति thus; गोविंदम् to Govinda; उक्त्वा having said; तूष्णीं silent; बभूव became; ह (Particle).

Verse:—Sanjaya said:

Thus spake he unto Hrishikesha,
Arjuna, the Scorcher of his foes,
And said, "I cannot fight at all,
O Govind"–sinking silently.

Explanation —Gudakesha, conqueror of his foes, having thus addressed Hrishikesha, and said to Govinda, "I will not fight" became silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदंतमिदं वचः ॥ १० ॥

Prose order:—(हे) भारत, उभयोः सेनयोः मध्ये विषीदन्तम् तम् (दृष्टवा) हृषीकेशः प्रहसन् इव इदं वचनम् उवाच ॥

Grammar:—तम् to him; उवाच said; हृषीकेशः Hrishikesha; प्रहसन् smiling; इव as it were; भारत O Bharata; सेनयोः of the (two) armies; उभयोः of Both; मध्ये in the middle; विषीदंतम् despodent; इदं this; वचः word.

Verse:—And then, O Lord of Bharat race,

And smiling, Krishna spake to him,
Even as between the warrior hosts,
He stood, O'ercome with sorrow deep.

Explanation:—The Hrishikesha, smiling, as it were O Bharata, Spake these words, in the midst of the two armies; to him despondent.

Gita Gaurav:—Sanjaya narrates all that passed between the Lord Sri Krishna and Arjuna and concludes that Arjuna who is the terror of his foes announced his decision not to fight and became silent. Dhritarashtra, therefore, naturally inquires whether the fight is at an end, to which Sanjaya replies in the negative and says to him that Arjuna who was dejected was addressed by the Lord as we shall see later on.

Discourse:—Friends, can you divine the cause of the Lord's smiling at Arjuna when he annonced his decision not to fight? The reason for this smile is that though the Lord knows that Arjuna is a great warrior, he is a mere child in understanding the deeper truths of life and therefore deals with him as a father would deal with an obstinate child. When a child becomes obstinate, it cannot be brought round by threats which on the contrary make it more obdurate. It is only through loving cajoling that it could be made to leave its obstinacy. Similarly, the Lord deals with Arjuna, and therefore, when Sri Krishna starts smiling at Arjuna, he cannot understand the reason why. He says "My Lord, how is it that you are smiling when I am shedding tears?" To this, the Lord replies that He is laughing at his idiocy. This is more surprising to Arjuna because he cannot understand where the idiocy lies, and he wants to know where and how he is in the wrong. Lord Sri Krishna tells Arjuna that it was merely a delusion in thinking that it was sinful to fight Bhishma and Drona in a battle and kill them. He says "My dear child, I shall soon remove the fallacy of your belief. You only see what is apparent but cannot see through the picture. Similarly, you see the outward bodies of living beings in this world, but these bodies are not everything. There is something within and beyond these bodies which is known as 'Arjuna' and the existence of all the living beings is due to the contact of this "Atman' with their bodies. If these two are separated, life departs. "Atman" is constant and eternal energy whereas the body is merely a dross matter and incapable of activity. What *you are afraid of destroying is the body and not the "Atman" within which is the real motive* power which nobody can destroy. And the body that is the visible covering is destined to destruction whether you destroy it or not. The immortal is the "Atman" the in-dweller of the body. In other words the body is only one of the five sheaths, and it exists so long as it remains in contact with 'Atman'. Therefore, if you gain the knowledge of the 'Atman' you will have no fear of death or causing death, because once you realise the 'Atman', the consciousness of the body does not exist.

This is all Greek and Latin to Arjuna and, therefore, he looks bewildered and quietly remains in his seat. The Lord, therefore, explains to him in detail what he means by distinguishing the 'Atman' from the body and how while the 'Amtan' is eternal, the body perishes.

श्री भगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचंति पंडिताः ॥ ११ ॥

Prose order:—(एतान्) अशोच्यान् (एव) त्वं अन्वशोचः (अपि तु) प्रज्ञावादान् च भाषसे पंडिताः गतासून् अगतासून् च न अनुशोचन्ति ॥

Grammar:—अशोच्यान unbewailable; अन्वशोचः hast bewailed; त्वं thou; प्रज्ञावादान्=प्रज्ञायाः वादान् of wisdom, words; च and; भाषसे speakest; गतासून्=गताः असवः येषां तान् gone, life-breaths, whose, those; अगतासून् not, gone, life-breaths, whose those; च and; न not; अनुशोचंति grieve; पंडिताः the wise.

Verse:—The Blessed Lord Said:

Thou grieve'st for those who need no grief,
Yet words of wisdom speakest thou;
The wise indeed are those who feel
No grief for living or the dead.

Explanation:—Thou grievest for those that should not be grieved for, yet speakest words of wisdom. The wise grieve neither for the living nor for the dead.

Gita Gaurav;—When Arjuna does not understand, he tells him "O Arjuna, you talk as if you are a great Pandit and a 'Gnyani'; but you act like a fool. Do you know how real Pandits behave? A Pandit, Learned man is he who does not care whether one is alive or dead, while you grieve for those who do not deserve to be mourned, your anxieties and your sorrows for so-called death are really misplaced, especially when you talk like a Pandit and discourse on religion and still say 'How can I kill these people?'

Discourse:—Mark the words 'Pragnyavadi' प्रज्ञावादी. The wise call him a Pragnyavadi who is clever in talking so much so that he can impress people by his talks, but in reality they have no experience and do not put their words into practice. As it is said in the Mahabharata, such a man is like one who has studied all the four 'Vedas' and the scriptures besides and yet he does not know what 'Atman' (soul) is. How can he be called a 'Gnyani' and gain knowledge of the 'Parmatman'? What Lord means is that it is not the parrot-like knowledge of the scriptures that counts but the knowledge that is lived every second of one's life. Others are merely 'Pragnyavadi'. One may come across thousands who may have knowledge of the scriptures by heart and yet they have no purity of thought and action, whereas there are others who know very little and yet their life shines like a lamp influencing the lives of those around him. That is because he puts the knowledge to a test and lives it and shows the way to others besides. Pandit is he to whom whether a man lives or dies makes not the smallest difference because he knows that no man has been immortal. If a man

has to die one time or another, where is the sense of being anxious about his death coming, because death is not dependent upon the cares and anxieties which one may bestow upon it. Therefore, Lord asks Arjuna "When you were in your mother's womb, had you the power to kill your enemies? Certainly not. Now suppose, you get blinded or through one cause or another, you lose the strength to walk or even move about, can you kill your enemies? No. This shows that even your body is not within your control so much so that you have not even the power to lift your hand. Why then all this false pride that you are to be the killer of your enemies? Remember that there is one infinite power which holds the entire world and makes every living being move about. It is His will which makes thee lift up thy hand, not that you lift it up. You cannot do anything of your own volition. It is He who acts and makes you act. Therefore, know for certain that even if you do not kill the Kauravas, they are not to be saved. Do not, therefore, talk of 'Gnyana' and still grieve for those who are not to be grieved for. I shall ask you another question. The day you were born, you were not called Arjuna. You were named some days after you got life. Had you been dead as soon as you were born, there would have been no Arjuna because the body of the dead child would have been buried under the earth. What is meant by this is that man's powers and his name and fame are dependent upon that 'Chaitanya' (energy). It is this Chaitanya which matters and not the body.

It is a matter of common experience that the energy that moves the body is different from the body, and that energy is called the 'Atman'. When a man points to himself as I, he means this 'Chaitanya' or soul and not the body. He is different from the body. This body is a covering of the soul, so to say, as a man puts on a coat, however well tailored and costly that coat may be has no value if there is nobody to put it on. It is the realisation that one is the 'Atman' and not the body and that 'Atman' pervades the Universe is the eternal truth which 'Atma-gnyanis' alone know. The 'Pragnyavadi' cannot understand that. Just as a spoon which is used in handling all kinds of sweets and bitter things cannot experience the taste of either sweetness or bitterness, men who may have studied and gained all kinds of knowledge are not 'Gnyanis' so long as they have not realised what true knowledge is. For instance, the power of speech cannot be useful in describing one's own experiences. Sugar is sweet but it is difficult to explain and describe the taste of sugar to one who has never tasted it in his life in words; in fact, nobody can describe his experience adequately, and it is this experience that is the acid test of one's knowledge. A lamp shines but it does not know what it does. It is the light that proclaims the lamp. Similarly, a 'Gnyani' is known by his actions and the influence he wields in the midst of those he moves and not by what he desribes himself to be. Such 'Gnyanis' are able to distinguish between what is eternal and what is perishable and he does not mourn for

the impermanent and the transient Therefore. Sri Krishna begins with instructions to Arjuna with the worlds "Thou grievest for those who ought not to be grieved for". The end of the first chapter leaves Arjuna with his mind plunged in grief and Sri Krishna at the outset tells him that his grief is unfounded. That is what He undertakes to prove and establish in the Gita, and therefore, this is known as the 'Bija' or the seed out of which the entire discourse of the Gita has sprung up. The Lord does it from various stand-points and closes his instructions with words "मा शुचः" (Do not worry).

He further tells Arjuna that he speaks the words of wisdom meaning thereby that he shows his wisdom only in speech, but in reality, he is actually misled by ignorance, because he grieves for those who are not to be grieved for. Arjuna's grief proceeds from ignorance and that is what Sri Krishna means to convey by his first words.

Let us try to understand what Lord means to convey. The death or cessation of life or 'Prana' of some is the immediate cause of Arjuna's grief and he grieves for Bhishma, Drona and others whose life he sees threatened in case he engages them in fight. His grief thus pertains to some who are endowed with life. But Sri Krishna tells him that the really wise grieve not for the living or the dead–for beings with life or without life. And as these comprise every being in existence, Sri Krishna virtually says that the really wise grieve for no being in existence and that Arjuna in yielding to grief really lacks wisdom.

The modern investigations into physical science have proved non existence of atom which the orthodox physicists thought as in the past. It is now proved that atom is not matter but only radiation of energy which in spiritual language is called spirit, Chaitanya, energy or Atman as against matter. This means that the so-called modern knowledge is not perfect and is ever changing. No wonder then that Arjuna perceives the existence of the various beings gathered together on the field of battle and through *his ignorance, he sees their existence threatened in a fight. The ceasing to be of some* who now are grieves Arjuna Sri Krishna tells him that one does not come back to life by grieving because life is beyond the control of human power.

There is another point which has to be considered. In this world, thousands and thousands of people are born in this world daily If there was no death, this world would be so crowded very soon that there would be hardly any place to move about and therefore, it is the law of human life that son succeeds the father, and new life takes the place of the life that is extinguished This world can be compared with a railway train which keeps moving on until the destination is reached, taking in and dropping down passengers enroute And the passengers travel only that distance to which they are entitled by their tickets Similarly, the passengers can be compared with the human life which is born and extinguished according to

one's 'Prarabdha Karmas'. It is, therefore, said that the world is eternal without beginning or end and cycle of birth and death goes on intermittently. Therefore, just as the passengers in a moving train are neither glad because some passengers get into the train, nor feel sorry when some get out of it because they know that it is inevitable. The real 'Gnyani' feels neither glad at a child being born nor feels unhappy on seeing some one die

Gentlemen, human body is such a valuable instrument that it is through that alone that one can gain the knowledge of the Self. Even the gods had to take birth on this earth and gain the human body to attain perfection Do not therefore miss the present opportunity till life lasts to make use of the human body for obtaining salvation. Those who have achieved salvation in this very life are known as 'Jivan-muktas' who are without pride and illusion, victorious over the vice of attachment, dwelling constantly in the self, desire pacified, liberated from the pairs of opposites, known as pleasure and pain, tread undeluded, that indestructible path.

As stated above, the pre-requisites of one desiring to meet the Lord of his being and realise his one-ness with Him are –(1) freedom from pride, delusion, and attachment, (2) going above pairs of opposites of joy and pain, and (3) abiding in soul free from desires In this path, neither railways, motor cars, or aeroplanes are of any help, in fact, wealth and the consciousness of its value is a positive obstruction in the path. One has to gradually rise in the evolution, stage by stage, through personal experience and inward conviction. Take the example of small children collecting pebbles and burdening their small pockets overflowing with them and fighting with one another for the division of their collection. Are we grown up human beings any better than these children who are amassing wealth and fighting amongst ourselves on that account? In the case with children, we realise the futility of their labours and their quarrels and when we reach the stage of 'Jivanmuktas' who are very childlike in their behaviour, we shall realise the futility of hoarding wealth and quarreling over it. Children are far superior to their elders because they do not know what an attachment is They soon manage to forget both their joys and sorrows and remain unaffected by them; but those who call themselves worldly wise are steeped in ignorance and tread the path of misery with unseeing open eyes

Some may raise a doubt as to whether the human body is meant for gaining salvation or the enjoyments of this world. It is true that so long as men crave for the enjoyment of the world, they are unfit for gaining the knowledge of the Self. The reason is not far to seek. In this objective world, the human mind is also objective. Human mind and intelligence can think and understand only the objects of the objective world. It is beyond its capacity to think and comprehend the subject which is above and behind the object For instance, fire burns every material thing but not itself.

If you consider physical happiness to be the standard in this life, animals enjoy that happiness more than human beings. It should not be our intention to compete with the animals in the enjoyment of physical pleasures and aim at increasing the capacity of doing so, because admittedly, man is superior to an animal and the object of religion is to prevent man from degrading himself into a beast and raise him up to god-hood. The religion of the West has set as its ideal to destroy the beast in man and the religion of the East goes even further and aims at uplifting the divine in him. As animals have not been endowed with creative intelligence i. e. are devoid of discrimination between right and wrong, they are incapable of realising the Self or the 'Parmataman'. It is only human beings who can realise the Self. Once the Self is realised, there is verily no need for the so-called happiness of the Sansar because compared to the joy of the Self worldly pleasures sink into insignificance. Worldly happiness has a comparative value and in the very comparison lies the seed of unhappiness and misery

And what is happiness and misery after all but a mental experience ? There is neither happiness nor misery in objects themselves and it is futile still to expect eternal happiness in things which themselves are not eternal. Where does then eternal happiness lie ? The answer is in things eternal. The discarding process of separating the eternal from the perishable through discrimination between right and wrong is not possible until such time one is able to become unattached to either pleasure or pain, by first realising that one is only a witness and just as a motor car cannot drive itself and for its movement, there must be a driver, our body which is only a mass of flesh and bones cannot move itself unless there is someone to move it. Even with the motor being destroyed through accident or wear and tear, the driver is not destroyed. Destruction of the body does not mean the destruction of the mover thereof and as a driver changes the car, the energy that moves bodies remains constant in spite of bodies being destroyed. Further, the driver of a Rollsroyce car or the municipal dust-bin van is intrinsically the same so far as the mechanism of the car is concerned, and in case of life, right from the tiniest insect to the human body, the energy that moves them is the same though operating in different fields according to their capacity of usefulness. What is known as 'Atma' is this energy and therefore one who knows it looks upon all creation from that angle Lord Sri Krishna, therefore, impresses upon Arjuna that by the destruction of the body, the 'Atma', its mover, does not die and therefore, even though the bodies of Bhishma and Drona may be destroyed, there is no reason to believe that their 'Atman' is also destroyed along with them. Moreover, death is not the end of life because life has neither beginning nor end. He therefore, advises him to get over 'I am the body' idea, and realise the continuity of life without break

Friends, it is very difficult for worldly minded people to get over the commonly accepted idea that man dies with his body and continue to be ever in fear of losing

it and mourning the loss of one's kith and kin. Arjuna was no exception to this and, therefore the Lord tells him that never was at any time He or Arjuna or those who had assembled to fight and never will all these cease to be heareafter with the changing of the bodies.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

Prose order:—अहम् जातु न आसम् (इति) न त्वं (जातु न आसीः इति) न इमे जनाधिपाः (च न आसन् इति) न (यतः अहं त्वं च इमे जनाधिपः च) न भविष्यामः (इति) न एव अतः सर्वे वयं परम् (एव) ॥

Grammar:—न not तु indeed; एव also; अहं I; जातु at any time; न not; आसम् was; न not; त्वम् thou; न not; इमे these; जनाधिपा=जनानां अधिपाः of the people, lords; न not; च and; एव also; न not; भविष्यामः shall be; सर्वे all; वयम् we; अतः from this (time); परम् after.

Verse:—For ne'er was time when I was not,
Or thou, or all these lords of men;
And never shall we cease to be
Hereafter all of us again.

Explanation:—Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be hereafter.

Gita Gaurav :—Bhagwan says "O Arjuna, it appears, you seem to believe that I never was in the past and never will be in the future and that I exist only in the present? It is not so. I, you and all these kings existed before and will continue to exist in the future and just as I was never killed nor dead, I shall never die hereafter. Similarly will be the case with you and all these kings who existed before and will continue to exist hereafter.

Discourse:—On hearing what the Lord says, Arjuna was greatly surprised. He says "My Lord, I can believe that You will never die and because You have very great love for me and considering that I am your devotee, I shall also not die; but these kings who are neither your devotees nor have any faith in you how will they be saved from death? They must die." The Lord then said, 'No, they are not going to die, because if you believe that they have also a fragment of the Lord, how can they also die?" As the Lord says in the fifteenth Discourse—"a fragment of mine own self becomes in the world of living things an immortal soul" in other words, the 'Jivatma' जीवात्मा which resides in the body is eternal portion of His self. Thus, if the entire creation is also a fragment of the 'Parmatman' and when it is certain that Parmatma never dies, how can His fragment also die? From this if someone were to raise a doubt that when we see daily around us thousands of 'Jivatmas' dying, where do they all go? Nobody knows where because nobody can see them. The answer is

that they go nowhere. They are all here and continue to be here. Nobody dare do bt their existence. The only difference is that once they leave the body, they cannot be seen by the physical eye because their original form is changed and therefore difficult to be recognised For example, supposing there is a black car which on account of wear and tear is spoiled and disfigured and has to be sent to the shop for repair. When that car is turned out repaired and painted with either red or green colour instead of black with old parts replaced, you see it as if it is new. Who can then say that it was an old car other than yourself ? Similarly, the 'Atma' is the same but on account of its changing its form and colour, it is not recognised and people generally say that a new 'Jiva' has come to the 'Sansar' संसार. But just as the owner of the car or its repairer only knows that the repaired motor was no other than the original, the Lord of 'Jivatmas' i. e. the Parmatma or one through the study of 'Yoga' and through the grace of Parmatma knows that it is the same 'Jivatma' which comes to the world as newly born, only the body is changed but the internal motive power is the same as ever before Thus we see that the 'Jivatma' changes the body but the 'Chaitanya' or the energy which resides in the body is not changed, in any way.

Friends, the Lord has been telling Arjuna the same thing that He, Arjuna, or those kings were never going to die. Arjuna says " Take it for granted that we are not going to die, but where were we before we were born, meaning thereby, I was in mother *Kunti's womb, you were in the womb of Devkiji, and all these kings were* in the wombs of their mothers; but where were they before they came out from their mother's wombs. " The Lord says in reply, " There lies your mistake. You seem to believe this body to be the 'Atman' and it is surprising that inspite of repeatedly explaining to you, you do not understand the real truth; remember that if this body is the 'Atma' itself how is it that this body cannot move about, eat, drink and enjoy after the 'Atma' has left it ? You must, therefore, clearly understand that this body is something different from the energy or the 'Chaitanya' that moves it. It is this 'Chaitanya' which resides in the body which enables you to eat, drink and enjoy, move about hear and see things and that is called the 'Atma' and it is never destroyed. The thing that takes birth is this body and the thing that enables you to act is the 'Chaitanya'. It is through this 'Chaitanya' that this body is able to do all kinds of works. Therefore, when the 'Chaitanya' enters the body, it is called birth and when it leaves it, it is called death, the body is only the upper garment of Chaitanya or Atma.

Gentlemen, I shall try to explain to you this by another illustration. For instance, you have hung up a picture on the wall. You will remember that picture so long as it remains there. When once the picture is removed, you will forget it altogether. But remember that even after that picture is removed, the wall on which it was hung remains. By removal of the picture, the wall does not disappear. i. e. the wall on which the picture was

there was before it was hung, it is there even now and will remain hereafter; but the thing that changed was the picture and not the wall, because if you so desire, you can hang up another picture on the wall. So is the case with the body. The body is created, it gets diseased and is ultimately destroyed, but the 'Atma' or 'Chaitanya' which supports it is never destroyed. It remains in the same state in the past, present and the future, though it takes different names according to the outer covering of the body, be it of a bird an animal, or a human being. If the body is human, it will be known as man and if it is of a beast, it will be known as beast. Even in human body, if the 'Atma' puts on a body of a 'Brahmin', he will be called a 'Brahmin' and if of a low caste person, he will be known as belonging to low caste. Let us take another instance. When a painter draws a picture of Ramchandra by means of his brush, it is known as Ramchandra and when he draws the picture of Ravana, it is called Ravana; but the wall, the brush and the painter are the same, in both the cases. In the same way, the Atma of the body and the 'Panchatva' remain the same. The change is in the body. It is the same 'Atma in the horse and the human being; but the bodies are influenced by the 'Samskaras' i. e. when the 'Atma' is about to leave the body, the attachment that it carries with it is instrumental in shaping the body in the next birth. This attachment is due to " I am the body" idea and when as a man thinks, so are his desires, and when these desires are impressed on the 'Antahkaran', the 'Sanskaras' arise, and these 'Sankaras' at the time of death shape the body in another birth and according as these 'Sanskaras' are of the nobler kind, the resultant body is also of a higher type and those of the baser type produce a low type of body.

Therefore, the Lord tells Arjuna not to think about the outer covering or garment viz: the body and know the underlying element the 'Atman'. Once you realise the 'Atman' you will realise that notning dies in this world. Take the instance of a corn of wheat. When that wheat is put in the earth, it appears as if it gets rotten, but after a while, it sprouts up and takes the form of a plant and ultimately it produces thousands of such corns which the original seed helps to produce by it sown apparent destruction. In fact, you cannot say that the seed was destroyed. It transformed itself in mani-fold forms. Had it been destroyed, it could not have produced a plant from which other corns of wheat came out. Remember, therefore, that nothing is destroyed in this world, but what appears to be destruction is mere transformation and this process of tronformation has gone on without either beginning or end, and that is nature and its creation. Only the ignorant are not able to see this transformation and therefore, they say that a certain thing is destroyed; otherwise nothing is destroyed and there is nobody who can be called a destroyer. On the contrary, in the apparent destruction of a body is the seed for the raising up new bodies; strange indeed is the

process of bodies being destroyed and created a new. A body is something like sand kept in the hand and held tight in it. But without one's knowing, the sand slips out slowly but greadually and ultimately, the palm is emptied of every grain of sand; similar is the case with the body. Every second, the body grows and declines and a time comes when the process is reversed and the body ceases to grow and continues to decline, but as this process is not visible, the man does not know it, even when life is about to be extinguished, and, therefore, keeps on hoping to live for an indefinite period. Even with an aged body, he wishes to live for thousand years. This desire for the continuity of the body is called infatuation or 'Moha'. The illustration of this 'Moha' is seen among the monkeys. When the young one of a monkey dies, the mother does not let go the dead body and keeps it pressed against her breast even for months on end un'il it either falls off through mistake or it dries off and is disfigured. Is it because monkeys do not know about life or death ? No. It is because they develop such an infatuation for the body. We man are no different. Even though we see our body gradually decaying and declining, and getting older and older so much so that it becomes useless for all practical purposes, we are not prepared to leave it. What if this is not 'Moha'? This is nothing but ignorance

Gentlemen, the reason why the Lord has introduced the subject of 'Atman' (soul) and its relation to the body is that the first step in religion is the realisation of the existence of an entity behind the apparent body i. e. the soul. The visible body is not the whole reality. There is within it an unseen but active master of the house the 'Dehi' देही the possessor of the body whose existence we should realise before we can live the true life. This entity, the Self, should not be confused with the intangible function of the brain. It is not mere Thought, Perceptian, Emotion, will, or Discriminative. intelligence. These are all but functions of the physical body. The Soul is an entity, apart from and behind all these functions. It is not seated in any particular part of the body but pervades the whole of it and all the senses unaffected by the law of 'Extension' even as ether is taken by the physicist to pervade the whole of space and matter. Not only men but every animal and plant, every living thing has a soul. The body is but the field for action, the 'Kshetra'. which is taken possession of by the soul, who is the Atma 'Kshetri' or 'Kshetragna'. The soul does not cease to exist when the body dies and is buried, burnt or eaten up by wild birds or beasts. Grief over death, therefore, is foolish, the soul being incapable of death. It is the body that is cast off in death even as we cast off old garments.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहांतरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

Prose order —अस्मिन् देहे देहिन. यथा कौमारं यौवन जरा (आयाति) तथा देहांतरप्राप्ति: धीरः तत्र न मुह्यति ॥

Grammar:—देहिनः of the embodied; अस्मिन् in this; यथा as; देहे in body; कौमारं childhood; यौवनं youth; जरा old age; तथा so; देहान्तर प्राप्तिः=देहान्तरस्य प्राप्तिः of another body, the obtaining; धीरः the firm; तत्र there; न not; मुह्यति grieves.

Verse:—As follow childhood, youth and age
The embodied one in bodily frame,
So doth another body too;
The wise one's not perplexed thereby.

Explanation.—As the dweller in the body experienceth, in the body, childhood, youth and old age, so passeth he on to another body; the steadfast one grieveth not thereat.

Gita Gaurav:—As stated in the previous verse, we have seen that death of a body means its transformation. When this body was a tiny one, it was called a child, when it gradually started growing and getting bigger and bigger and stronger and stronger, it was called youth and when the decline started, and started gradually decreasing, it was called old. Similarly, just as the past, present, and the future stages of the body are visible to us, the same process, though invisible, is in leaving one body, obtaining another body and passing into a third body. Therefore, one who is a 'Gnayani' does not get deluded by this transformation, nor does he get anxious over the eternal change in nature.

Discourse:—Friends, when the end comes nearer and when the Lord of death takes charge of our body, the eyes get strained and we lose bodily consciousness. It is then that we realise the value of the body in its normal stage. So long there is no pain, the man never thinks as to what the normal stage of health is like. It is then he realises that there is some power other than himself which makes him dance about at will. It is that power which shows us our childhood, youth, and old age and ultimately changes from one body into another. Had not this been the stage of evolution of Nature, would anyone like to change one state for another ? In fact, everyone would like to be young, but it is the inevitable Law of Nature that youth follows childhood and old age follows youth; and in the end taking up another body follows old age. And this is the law for all living beings. Just as a young man does not grieve his loss of childhood and does not wish to remain ever a child, how is it that when he gets old–his hair get white, his skin gets loose, his teeth disappear, the sense of hearing is gone–does he mourn for his lost childhood? It is because though he knows, his infatuation for the body prevents him from reconciling himself to the change and death is also such an inevitable change which cannot be avoided. But through all this change, if you ask an old man, he would tell you that even though he has lost his childhood and youth, He himself is the same and has remained the same in the midst of all this change. That is why though the body changes its state, 'Atma' remains the same as ever before. The change is only external i. e. the outer covering may be small or big, the wearer therefore remains the

same. Even the change is internal as well in as much as the mental state of a child, of a youth, and of an old man is not the same. The child lacks in strength of the body and the intellect of the mind which reaches its height in youth; but in old age, both get dimmed, because gradually, all the senses of action get infirm and weak.

Remember therefore, that inspite of all this the "I" remains the same throughout from the time of childhood until death, and on being questioned, everyane points the finger towards his chest to indicate the "I" which is neither the body, nor the mind, the intellect or all the senses of action put together. But it is something else which moves them all and stands apart from all these.

Friends, a question might here arise that if one can remember his childhood and youth, how is it that he is not able to remember his past birth ? The reason is that at the time of death, he is so much shrouded by worldly desires that he gets stunned and forgets everything, so much so that he does not know his own body and that is the very reason why that 'Jivatma' does not remember its past birth when taking a new body. It is the screen of desire that keeps the 'Jivatma' apart from its real self. It is only those who have a pure heart, untarnished by desire, who can remember their part The desires act as chloroform which is administered to a patient to remove his bodily consciousness and just as a patient does not remember, the pain in the course of operation due to the influence of chloroform, the 'Jivatma' does not remember the change from one body into another due to the effect of 'Vasanas' (desires). It is only given to a 'Yogi' to know his Self and such 'Jivatmas' know what happens when one body is changed for another. It is the fear of death which kills a man before he actually dies i e the fear of death prevents him from preceiving the change, but one who is not afraid can see the gradual change. Supposing, one falls from a cliff. When he is falling if he is not afraid, he will be able to see not only the surroundings through which he is passing but would be able to see the place from which he falls and the place on which he is going to land Were he, however, to get unnerved and due to fear lose all consciousness, he would not know anything until after he falls and lands somewhere into a deep pit. The 'Yogi know before-hand how and when they are to leave one body and take another and they are not in the least pained or afraid of the change, but on the contrary, experience happiness and 'Ananda'.

Gentlemen, a 'Yogi' is not made in a day. The real 'Purushartha' पुरुषार्थ lies in realising the knowledge of the Self and his oneness with the 'Parmatman'. It does not lie in eating and drinking or in the enjoyment of worldly pleasures. To such people, death is the cause of great unhappiness and it is that unhappiness that torments him when he is about to die. There is also another reason that all the evil actions performed are filmed before his mind's eye and he sees the ruin of his life and is afraid of the consequences. He then tries to resolve that were he to recover and live longer, he

would try to reform himself and make amends for his past life. It is, therefore, that the wise spend their life in doing good deeds so that at the time of death, they are not afraid of their past and are able to leave their body in peace.

To illustrate this, there is a story of a Mohmedan emperor who ruled for a number of years. He filled his treasury by levying various kinds of taxes and the incidence of taxation was so far reaching that not one of the subjects, rich or poor, was immune from it. As a matter of fact, he fleeced everybody so much so that nobody had even a copper to call his own But the emperor was not sure of his achievement. He, therefore, issued a 'Farman' that anyone producing a silver coin would be given his daughter in marriage When the people heard about this, they did not say anything but were sorry to see the emperor's fresh deed of wickedness. There was, however, a boy who, on hearing this, went to his mother and begged of her to give him a silver coin, failing which he would commit suicide. She entreated with her son not to be obstinate and explained to him that when the rich had no money, it was impossible she could even have a farthing. But the boy would not listen to her and when she was convinced that the boy will not see any reason, she dug up her husband's grave and took out a rupee and gave it to her son. The boy ran up to the emperor and producing the rupee demanded the emperor's daughter in marriage. When the emperor saw that a poor lad was able to find a rupee, he was greatly surprised and wanted to know wherefrom he had brought the rupee. When the boy told the emperor all about it, he was very pleased to see that even graves had been dug up He, however, fulfilled his promise and gave his daughter in marriage to that boy. After some time, when the emperor's time was nearing its end, he was laid up with a terrible ailment. He could not, however, leave his body and was sufferning terrible agonies night and day. Inspite of various endeavours, the emperor could find no peace. When the Dewan inquired as to what he was suffering from, he replied that he was suffering from the collective miseries which he had inflicted upon his subjects. He then ordered all the treasures consisting of coins, silver and gold, diamonds and pearls to be heaped in his presence On seeing these, he felt despondent and started shedding tears and said that things for which he had subjected his people to untold miseries by resorting to unjust and monstrous devices would have to be left behind and nothing would go with him He was seized with a fit of repentence and ordered all the treasures to be removed and disposed of.

Friends, at the time of death, all the senses of action become inoperative, but the 'Chaitanya' remains which experiences all sorts of torments. It is then that the believers and non-believers are put to a test. All the past actions are filmed before his mind's eye and the 'Jivatma' becomes uneasy on account of repentence. But what use is repentence then ? He then realises that had he done good deeds, he could have

experienced peace. It is only the wise who live a virtuous life so that in consequence, they do not lose control over their senses nor do they become attached to the body.

The Lord, therefore, tells Arjuna to discriminate between right and wrong and says that by doing his duty selflessly he purifies his 'Antahakarana'. It is then that he will be able to command infinite patience and avoid infatuation. When this is done, he will not be attached to the body even though he may change it as often as he likes. On hearing this, Arjuna tells the Lord, "I believe in the immortality of 'Atman', standing apart from the body, but torments are inevitable at the time of death." The Lord replies, "Yes, that is so, but one who has discrimination does not feel that way. Just as by means of chloroform, the patient does not feel the pain even when operated upon, one who has discrimination and has developed patience does not experience the torments of death."

Gentlemen, just as through injection, the skin is deadened and even though the same is cut, the patient does not feel the pain, one who has injected himself with the knowledge of the 'Atman' and has silenced desires in his 'Antahakarana' does not find the death so terrible. This is because he has trained himself to realise the 'Atman' entirely separate from the body and even though he sees with his eyes, he is not deceived by the illusion. Apparently, there is no difference between him and the ignorant, but in reality, he does the Lord's bidding in all his actions, whereas the ignorant deceives himself by feeling that he is the author of all his actions, so much so that he does not believe in the existence of God.

Friends, it is very difficult to understand this. The knowledge of the 'Atman' is only possible to those who have been able to silence the mind and detach themselves from the worldy atmosphere. So long as the mind is active and is playing monkey tricks, the knowledge of the 'Atman' cannot be understood. It is therefore that the worldly people lead an objective existence, whereas the mind of the 'Gnyani' is introverted by drawing itself within and it is then that 'Atma' is realised. There is a story of a learned man who was curious to gain the knowledge of the 'Atman'. He went in search of a Mahatma and finding one after great difficulty, requested him to initiate him in the knowledge of the 'Atman'. With a view to testing him, the Mahatma did not pay any attention to him and told him that he was not a learned man and therefore, it was not possible for him to impart anything to so learned a man as he. But the disciple had a craving to learn the truth. He, therefore, laid himself at Mahatma's feet and with all humility, prayed for mercy and help him on the path of real knowledge. The Mahatma, therefore, asked him to render some service to him and directed him to go round the town disguised and give him all the information that he collected. This he did. On the following day the Mahatma gave him a vessel-full of water and asked him to carry it round all over the twon but warned him that not even a drop

of water should fall out of the vessel. He directed another of his disciples to follow him with a sword in hand asking him that should even a drop of water be spilled, he should cut of his hand. The new disciple was relieved at this as he was tired of collecting information but when he knew that some one was following him with a sword in his hand, he was really frightened. He, however, was determined not to allow even a drop of water to fall on the ground, so much so that he was able to return to the 'Ashram' with water intact in the vessel. The Mahatma, however, questioned him about the news of the town. The disciple replied that as he was so engrossed in the vessel that he had not seen anything of the town, because he was more keen to see that not a drop of water fell off the vessel than to collect any news of the town. The Mahatma wanted to know how was it possible that he had not seen the town even though he had been all over it. The disciple replied that it was true that he had been to the town but on account of the threat that his hands would be cut off if a drop of water fell on the ground, he had concentrated all his attention on the vessel. The Mahatma was pleased and told him that that was the way to gain the knowledge of the 'Atman'. Just as he did not allow the "Vrittis' (वृत्ति:) of the mind to wander about the attractions of the town and concentrated them in the water in the vessel, the self is realised only when he discards the infatuation of the world, draws away the mind from all worldly things and steadies it like the flame of a lamp in concentration on the 'Atman'. It is through concentration alone that the knowledge of the 'Atman' is gained, not by studying books or learning scriptures by heart. So long as the mind runs after the objects of the world, this knowledge is not possible. It is only with the concentration of the mind that one can gain anything in this direction.

Friends, concentration of the mind is really a very difficult thing to achieve. Everytime a man tries to control his thoughts, they seem to increase, and even a single 'Vritti' of the mind is sufficient to disturb his concentration. Why is that so? Do the thoughts come from outside, or do they arise from within? And on what are these thoughts based? It must be remembred that the 'Jivatma' has all along lived in objective existence and, therefore, all his thoughts are obejective. It is, therefore, going against the current to drive out objective thoughts and replace them by subjective thoughts. A man usually thinks more about others than about himself. As a matter of fact, he finds no time for self-introspection and sheerly through force of habit, he cannot spend even an hour in solitude because when he does so, he is very much afraid of himself, and he tries to run away from his own thoughts and seeks company of others. Even when he is by himself, he indulges in objective thoughts rather than allow his mind to sit still and allow his 'Atman' to flash out. Man, however, learns by experience and at every set-back in life, he realises the transient nature of worldly objects and when once the conviction dawns on him, his mind ceases to warder. As a first step, a man has to learn by experience the existence of

'Atman' apart from the body. So long as this is not realised, the mind will always remain unstable. He will then learn that pleasures and pains are experienced so long as the body and the 'Atman' are realised as one. But the moment he is able to separate the 'Atman' from the body, pleasures and pains do not exist for him. This is evident from the fact that after a man dies, the dead body does not experience pleasures and pains. It is only given to the 'Gnyani' to detach his 'Atma' from the body though alive and in that state, he is able to remain above pleasures and pains. It is therefore said that weapons cannot hurt it, nor can the fire burn it, water does not wet it, nor can the wind dry it. This means that so long as the body and the senses enjoy the oneness of the 'Atman', the 'Jivatma' experiences happiness and miseries, fears and torments. Once the 'I-ness' in the body and the senses are discarded, all fear vanishes. It is then that he realises his eternal identity with the Lord.

Friends, if you examine closely, you will find that the idea of birth and death is the result of illusion because the soul is imperishable. When the breeze stirs up water, ripples are produced on the surface; but can you say that these ripples are not water ? When the breeze disappears, water becomes still. Can you say water is not there? Similarly, though the body is one, several stages are evident in the same body with growing age We witness childhood which then merges into youth and through all this transformation, the body survives. But though the bodies are often changed, the soul is eternal and changeless. If once you realise this truth, you will never suffer the distress which comes from illusion. This truth is, however, lost when a man is in the grip of senses. A little experience will tell you that the senses oppress the mind which then wanders away from this truth. Pleasures and pains arise because the senses enjoy their objects and through their association, the mind is confused, because in the very objects of senses, there is a constant change. A certain amount of joy, a certain amount of sorrow arises in the course of the play of the senses; for instance *censure and praise are both conveyed by mere words, but one irritates and the* other pleases when these words are heard through the ears. Similarly, softness and hardness are the two characteristics of the sense of touch and according as they come in contact with the body, they produce pleasure and pain. Ugliness and beauty are the two characteristics of the sense of sight and through the eye, they cause repulsion and delight. Good and bad odour are similarly distinguished in the sense of smell and they cause joy or annoyance. Likewise, the sense of taste also gives rise to two-fold feelings viz' relish or otherwise. In short, contact with the objects of senses is the prime source of delusion. Cold and heat, pleasure and pain come of their own chosing to those who submit to the senses. Nothing attracts the senses except their own objects. These objects are unreal like the water of a mirage or like pleasures experienced in a dream. In brief, all the objects of senses are transitory and should, therefore, be avoided. It is only by discarding the objects of senses that one can be free from

the experience of pleasure and pain which are at the root of the phenomenon of birth and death. Once this is realised, one experiences immortality. The sages have reaslised that in this world. There is only one life-the self or 'Brahman' which is unseen and in everything. The sages recognise it and just as a royal swan can separate *milk from water, the wise can easily find out that the worldly activities* are unreal and the only real thing is the self or the 'Brahman'. Having realised the transitoriness of worldly objects, a man begins to distinguish the real from the unreal aud places his faith in things eternal. What is unreal is delusive and what is real is eternal. He, of whom these three worlds are a manifestation and an expansion, has neither name nor colour, nor form nor any other characteristics. He is eternal, all-pervading, free from birth and death, and not capable of being destroyed even if an attempt were made. On the other hand, all these bodies are by their very nature perishable. This *Omnipresent* Self is everywhere and in everything. He cannot be destroyed. He is only one and envelopes all universe. It is on account of the prowess of this self (Para-shakti) that everything appears and disappears.

In the following verse, the Lord explains to Arjuna the transitoriness of happiness and miseries which are caused by the senses coming into contact with the objects.

मात्रास्पर्शास्तु कौंतेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

Prose order:—(हे) कौन्तेय मात्रास्पर्शाः तु शीतोष्ण सुखदुःखदाः आगमापायिनः अनित्याः (हे) भारत तान् तितिक्षस्व ॥

Grammar:—मात्रास्पर्शा =मात्रायाः स्पर्शाः of the matters, the touches; तु indeed; कौन्तेय O Kaunteya; शीतोष्ण सुख दुःखदाः=शीतं च उष्णं च सुखं च दुःखं च ददति इति cold, and, heat, and, pleasures, and pain, and, give; thus आगमापायिनः=आगमः च अपायः च येषां ते coming, and, going, and whose, they; अनित्याः transitory; तान् these; तितिक्षस्व bear [thou] भारत O Bhrata.

Verse:—The contacts of the senses born
Give cold and heat, and joy and pain;
They come and go, impermanent,
Bear them, O thou of Bharat race.

Explanation—The contacts of matter, O son of Kunti, giving cold and heat, pleasure and pain, they come and go, impermanent, endure them bravely, O Bharata.

Gita Gaurav—The Lord says, "Heat and cold, *happiness and misery*, O Arjuna, are produced by coming in contact with the Indriyas. So long as this contact is not established, no feeling is generated. That is why, these come and go and are, by their nature, short-lived and therefore transitory. One is only cognisant of the sense of feeling so long as the objects are cognised by the Indriyas, but once

the objects are detached from the Indriyas, the world practically does not exist. Therefore, is it necessary for one to be anxious about things which are transitory in nature and disappear in a moment? The one course left open, therefore, is to bear whatever comes.

Discourse:—Friends, as Lord Sri Krishna has pointed out, we experience in this world as a settled fact that only when the objects come in contact with the *Indriyas, one feels heat and cold, happiness and misery, pleasure and pain etc. If one,* however, experiences detachment between the objects and the senses, the objects verily do not exist for him. For example, let us suppose that one's son is away in a foreign country studying at a school or college and happens to fall ill, or gets into some trouble, but so long as this fact is not known to him, he believes his son to be enjoying his life and, therefore, he is at peace. Supposing however that he receives a letter containing unwelcome news; by mere perusal of the letter he becomes very unhappy so much so that he is more upset than probably his son would be. Where and when did the cause for misery arise? Only when the news came to his ears. Is it not strange that when his son was actually laid up and unhappy, he was enjoying himself? Then there was nothing like anxiety for him. Only a piece of paper bringing the news was able to change the whole atmosphere so much so that he did not relish his food. The point to be understood here is that happiness or misery does not really exist so long as the mind does not switch on the senses to come in contact with the objects. Again, the same objects are pleasurable and painful at different times. For instance, during hot days, iced water becomes is a pleasant drink, but the same water, if drunk during the winter, would be causing pain. Similarly, people experience pleasure and pain by coming in contact with the same objects at different times which proves beyond doubt that pleasure and pain are not in the objects themselves but in their contact with the senses, through the mind.

In the Ramayana, we have seen that when *Sitaji* was kidnapped by *Ravana* and kept in the Ashoka-vatika surrounding her with all means of happiness, these could not make her happy but on the contrary, she was intensely unhappy. why? Because her mind was not in those objects.

Let us look at it from another stand-point. The bondage of 'Karma' is unshakable and one can escape from it. It is only when we release ourselves from the bondage of 'Karma', we shall be able to concentrate our mind and recognise the 'Atman'. The process of concentration of mind is known as 'Sadhana' साधना. And this *Sadhana* requires practising an attitude of unselfishness when engaged in normal acticities. The earnest seeker has to advance towards an attitude of detachment as to results. Success or failure in any endeavour should not agitate the mind. Pain and pleasure should be welcomed with equanimity as being impermanent and complimentary to each other, and arising out of the "contacts of matter", and having no effect on the soul.

It is one's own thoughts and one's own actions that affect the fortunes of one's own, not the joy or the sorrow that comes from without. Friends, remember, therefore, that true happiness does not come from contact-born pleasures but from self-control. The serenity of mind that is attained by the practice of self-control works such a change that it may be said that thereby the soul is liberated even though it is still imprisoned in the flesh.

It would, however, be premature to attempt this serenity of mind without first habituating oneself to uselfish performance of all duties. If the unselfish attitude is by practice made almost spontaneous in normal activities, one is qualified to enter on the more difficult practice of serenity, irrespective of success or failure, or of joy or sorrow.

Meditation is a great aid to secure serenity of mind. After one has trained oneself to be a 'Karma-yogin' i. e. to do the duties that fall to one's lot without selfish desire and without agitation as to success or failure. One is advised occasionally to withdraw from the world for deep and undisturbed meditation. It is through such meditation that one sees light. Unless this is done, there is no escape from the bondage of 'Karma'. You may have manifold desires but none of these is satisfied. Why ? It is because that we come into this world with 'Prarabdh-Karma' i. e. we are circumscribed by actions performed in the past birth from which this body comes into exisence. And it is the effect of the actions performed in the past birth that bring about happiness and misery. How can one escape from these ? It is something like a man knowingly entering deep waters without previous thought and it is no wonder that he sinks if he does not know how to swim Similarly, the 'Jivatma' with the load of 'Karmas' in its previous life jumps into the ocean of 'Sansar' and if its previous actions are good, it will be able to swim through it or come across some aid to do so. Therefore, friends, our duty lies to improve upon our actions in the past birth and human life enables one to do so. The Lord, therefore, says that happiness and misery being transitory have to be borne with patience.

This means that when you experience happiness, enjoy it by all means, but with undarstanding that it is short-lived. Do not show vanity and laugh at another's misery. Similarly, when through the Lord's grace, you come across days of unhappiness, do not get perturbed, but bear up all that comes with patience. Nobody in this world has been free from the experience of happiness and misery, but only those who are 'Gnyani' or 'Mahatma' remain unconcerned in the midst of misery unperturbed. The ignorant, on the other hand, get easily upset and do more harm to themselves than would otherwise be possible. In fact, misery is a great teacher and those who use their hard days as the foundation for better days without creating enmity by falling victims to imagination of a perverted kind get through the ordeal unscathed. When we realise that there is no way out of misery excepting to bear it bravely, what use is it

to get unnerved or be anxious about it ? We know from experience that just as happiness is transitory, misery is also short-lived. To succumb in the midst of misery and pain is a sign of cowardice and ignorance. It is the Law of Nature and this change is ordinarily known as happiness and misery. Friends, what is happiness after all ? It is mere relief from pain and happiness; seems to exist only between two periods of miseries and therefore the wise say that intense misery heralds the incoming of happiness and intense happiness fore-shadows misery.

Friends, with a view to getting out of this tangle of happiness and misery, it is absolutely necessary for everyone to gain the knowledge of the self. Just as by besmearing one's self with oil, water does not touch him but flows by without wetting him, the knowledge of the 'Atman' enables one's self to live above happiness and misery i. e. his outward circumstances do not affect him in the least. This knowledge of the self can only be experienced but cannot be expressed in words and the happiness of the self is, therefore, inexpressible and unique. Arjuna, on hearing this, questions the Lord as to what is the benefit derived by bearing happiness and misery with equanimity ?

Sri Krishna, it will be seen begins His instructions with the 'Sankhya's stand-point. The 'Sankhya' reduces all existence ultimately to two, viz: 'Purusha' पुरुष and 'Prakruti प्रकृति. The 'Purusha' is what is embodied; the Prakruti constitutes the body. The former is unchangeable and ever the same and the latter is liable to constant change. In other words, the former is identical in every existence while the latter, presents various degrees, grossness and assumes various forms. The 'Prakruti' is made up of three 'gunas'-Satva, Rajas, and Tamas-which it confers by its association on the Purusha that becomes embodied, and appropriates them. Whatever the form Prakruti asumes, whatever change it undergoes, the 'Purusha' of the embodied existence continues the same. This is illustrated by the Lord in the twelth verse by a reference to the changing bodies in relation to the same existence.

Friends, we should not forget that the 'ceasing to be' of Bhishma and others was the immediate cause of Arjuna's grief. All these as also Arjuna himself and every existence in being are constituted of the Purusha or the embodied existence and the Prakruti which forms the body. 'The ceasing to be' in some particular form is with the body and not with the soul. The soul may have a change in its body or may have nobody at all but it never ceases to be. Arjuna's grief, therefore, for something 'ceasing to be' cannot and ought not to justly refer to that existence which every being in essence is. His grief then must necessarily, therefore, refer to the body which undergoes constant change; what Sri Krishna aims at is that Arjuna confounds and mistakes what is only embodied for what embodies it.

Let us examine the cause of Arjuna's grief which affected him when in the middle of the battle-field which he did not experience the moment before he came to

it. It is evidently incidental and not constant. Grief may, therefore, be defined as the experience of disharmony and this disharmony comes out of loss, actual or prospective of what is looked upon as harmony. Arjuna's grief shows that he believed Bhishma, Drona and others to continue to live for ever. This was harmony and the idea of their death was viewed by him as disharmony. In yielding to grief, Arjuna thus mistakes the embodied existence for the body which has in it the elements of change. Sri Krishna, therefore, points out to Arjuna his mistake and explains to him that feelings like cold and heat, pleasure and pain, or harmony and disharmony proceed from the contacts of matter. Such feelings cannot affect the soul. It must, therefore, be understood that grief does not consist in mere contact but in the disturbance of the mutuality of relation between two objects that come in contact This disturbance implies some change in the existing state of things i e. the state which is viewed as harmony. 'Rajo-guna' (रजोगुण) is at the bottom of every change. In the contact of 'Matras' (मात्रा) producing cold and heat, or pleasure and pain, it is 'Rajo-guna' which plays a prominent part All such contacts mean the meeting together of two vibrations of 'Rajas'. One vibration is in relation to him who experiences the feeling by identifying himself with that vibration, and the other vibration is in connection with somthing objective to him The former vibrations are produced from the senses while the latter from the objects themselves. Thus, contact of the Matras means the meeting together of the senses and their objects through the respective vibrations which constitute them. This is alright so far as it goes. But many, like Arjuna, cannot understand why one should bear pleasure and pain and would like to know the way out of the tangle. This is explained in the following verse.

यं हि न व्यथयंत्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

Prose order —हे पुरुषर्षभ, धीरं समदुःखसुखं यं पुरुषं हि एते न व्यथयन्ति स अमृतत्वाय कल्पते ॥

Grammar.—यं whom, हि indeed; न not, व्यथयन्ति torment, एते these, पुरुषं man, पुरुषर्षभ=पुरुषाणां ऋषभ of men, O best समदुःखसुखं=समदुःखं च सुखं च यस्य सः equal, pain and pleasure, and whose (to whom), him धीरं firm. सः he; अमृतत्वाय for immortality, कल्पते becomes fit

Verse:—He who is not disturbed by these,
That person, O thou chief of men,
So calm, the same in joy and pain,
Deserveth immortality.

Explanation —The man whom these torment not, O chief of men balanced in pain and pleasure, steadfast, he is fitted for immortality

Gita Gaurav:—The Lord says, "O best among men, those experienced men who understand what happiness and misery really are cannot be made miserable by the oncoming of misery. The pain experienced through the 'Indriyas' (senses) does not affect them, nor are they moved by happiness, because it is those who are not infatuated by the happiness of the senses are able to obtain salvation and realise God.

Discourse—He is called 'Dhira' (धीर) who does not get perturbed in misery and does not become vain on account of happiness. It is those who are able to keep balance both in misery and happiness are fit for salvation and realisation of the 'Parmatman'. Friends, realisation of the 'Parmatman' is very difficult to achieve, but it is possible to attain a stage of salvation through efforts.

To illustrate this, there is a story of a farmer who used to make his living by farming. Once after finishing his day's work in the field, he slept on his farm when he dreamt that he had become a king and had seven princes. These princes were well educated and his palace was full of all the comforts of life. On seeing all this, he felt very happy. In the meanwhile, through disturbance he awoke and he found that there was neither a palace nor the comfortable surroundings that he had dreamt of. On the other hand, there was a big uproar at his home on account of the death of his son through serpent bite and naturally, the mother of the boy was shedding tears and the people in the neighbourhood had gathered together and were sympathising with her. Someone ran up to the field and informed the farmer all about it. When he reached home, he found that the dead body of his son was being taken to the cremation ground and there was evidence of grief all over. When the people there assembled saw that the farmer did not show any sign of grief, they were surprised and inquired of him why he too was not shedding tears. The farmer replied that he did not know whether he should mourn the loss of seven princes or that of his son. The people asked as to who those seven princes were, in reply to which he narrated the whole story of his dream and said that just as he had seven princes in a dream none of them survived the dream, the death of his son was also a dream of that kind. Friends, this is real understanding and the realised should look upon his children as if they existed in a dream. The soul is eternal. It has nothing to do with the objects which bring about happiness and misery, because these are all mental. It is the mind which in conjunction with the soul drags him to experience happiness and misery, otherwise the soul by itself is untouched and unaffected. Naturally, therefore, he looks upon the world as in a dream and he is convinced of its transitoriness. The ocean of 'Sansar' (संसार) however, is difficult to cross, because the objects that appear through the senses are very engrossing and it is very difficult to escape from them. It is the unreal which appears to be very alluring and the people are not able to appreciate the real truth in life. Therefore, we always find hypocrites prospering in life. The truth is only known

and experienced when the 'Atman' is realised. When the light flashes within, nothing remains unknown and one is convinced about the secret of all existence. Friends, let us pray to Him that just as the Lord illumined the heart of Arjuna by the flash light of knowledge, may He shine in our 'Atman' and grant us peace. Arjuna, on heating the Lord telling him that only the realised soul is fit for salvation, wanted to know whether the soul had form and whether anybody had seen it. In reply to this, there is a beautiful poem by Swami Ramdas with a question: Who are thou ?

"When thou losest thyself in thought divine
When thou dwelleth in the life infinite
When the rapture of the soul seizes thee
When God, world and thee are resolved into one
Who are thou ?
Can words now express
Whether thou art one or many,
Form or formless, active or inactive,
Individual or universal ?
Thou art simply dazzling mass of ecstasy...
Endless, changeless, measureless,
In whom all exist and exist not.
And hail, all hail to Thee...Truth ineffable
Immortal seed and fruit of life--
Sweetest of the sweetest,
In whom beauty, love and joy
Are revealed in hallowed glory...
Filled with supernal peace.

Apart from Being, is there knowledge of it ? Yes. Absolute Bening has its being in the heart, free from the duality of thought. It is the heart itself. How can it be known ? To know It is to be It in the heart. But the soul in its state of bondage has forgotten its eternal and divine nature. To free the mind from attachment is to attain the awareness of soul's immortal, unchanging, and all-pervading nature. Hence the awakened intellect of Arjuna is made to discriminate between the destructible and indestructible. He is asked to break the link of his mind with the former and unite it with latter. He is told that all bodies and all forms are by nature subject to change and destruction, but the indwelling 'Atman' who is the all-pervading Truth and who is seated equally in all creatures and things, is eternal, ever-changing, and imperishable. When the forms perish, when the bodies die, this supreme 'Atman' neither perishes nor dies. So, to be attached and have deep concern and anxiety for the forms is utter ignorance. It must, however, be remembered that every 'Jiva' builds itself into its

divinity by a slow and silent process in tune with its past and future, known only to itself without anyone being let into the secret of its own peculiar method. To the ineffable glory of God may it be said that ever since the world came into being, there were countless souls that had succeeded in reading the mysteries of their origin but no two of them have read it in the same identical way. Each of them when he lays the rich harvest of his pilgrimages through birth and death at the feet of the Holy Lord, when he stands in His presence enriched and hallowed by wisdom and peace, has a tale to tell, distinct and singled out from all the rest. The goal may be the same but the paths are as many as there are travellers. Each unto himself is absolutely the way and the truth, it is his to find it out Walk alone he must in the intricate lanes and alleys, now tired, out of breath, now pricked to blood by thorns and thistles; often regretting that he had ever thought of undertaking such a perilous journey. At times, short seems the distance between him and the object of his life; while, not seldom as he moves on and on, the goal recedes, horizon-like further back.

Composite is its nature. Every aspirant on the path has to direct his undivided attention towards differentiating within him that it is changeless from that it is changing, what is of the earth, and what is of the heaven, what is destined for the dust and what for divinity; the task, as far as his intellectual appreciation is concerned, is not a very trying one, but to keep the attitude of the mind always to the same fixed condition in the very midst of the deafening roars of ambition and lust, here below unfortunately brings his frail side too much into prominence. It is something like expecting the blind to see or the lame or the crippled to walk. Hence the Lord in the Gita has from the innate difficulty of arriving at the truth, shrouded at every stage with sheaths of an opposing nature, very wisely remarks that there may be but one in a thousand who feels an inclination to peep behind the evil of matter, and of such, comparatively but very few come to learn the essence of things, as actually existing.

To begin, we shall take a man whose eyes are implanted on the sight of the same humdrum acts of pleasure and pain, happiness and misery, manifest in the phenomenal world, where like so many shadows we caper and dance on the wall of time, to appear and disappear, at stated intervals And he now longs to penetrate into the substance whence these shadows emanate that mighty wheel which sets in motion all other minor wheels of evolution. In the midst of life, one sees light when he is faced with difficulties and dangers and that opens his faculty of the seeing eye through introspection and meditation and as he gains more and more light, he resolves to take a step in advance of others, aiming at removing the undesirable disturbance in the path he has been accustomed to tread. He starts settling his own accounts, past and present, standing over unadjusted which call for speedy payment. The gold and silver which used to please have to be relinquished once for all; the voice of fame has to be denied access; the company of contact-born pleasures has to be parted from; the ties of the body

must give way to the union of the spirit divine in all forms; and last but not the least, the present, the eternal present exclusive of past and future, must be the guide and prop of all moves and acts. All are agreed that God is the one reality which exists as pure consciousness beyond all dualities. But when does the seeker attain this exalted state? Is it not after surrendering his world of both good and evil? The Lord does not call upon Arjuna to keep back the good portion of the world with himself and surrender to the Lord only the bad part of it. This complete surrender may be described thus: "You aimed at me with darts of love, devoured me, life and all-the very moment you welcomed me, entered into me and vouchsafed divine light for me, I lost my own individuality."

Friends, this is the destiny of all souls, small and great, including the 'Siddhas' (सिद्धः) and 'Avtars' (अवतार). All these are but sparks of the infinite. It is the fear of loss of individuality that shapes the soul. The ego sense is so strong in man it is stronger than the attachment to 'Kamini' (कामिनी) and 'Kanchan' (कंचन) or in other words to beauty and gold. He is a Mahatma therefore who is free from the ego sense.

As the bees, at the slightest distrubance in their hive from an intruder, fly at him furiously with their deadly stings, the aspirant in the divine path is over-whelmed with sudden 'Karmik' कार्मिक' darts which shoot at him from all directions, he not knowing whence they come and why they do so in such thick showers. Hemmed in on all sides by worldly difficulties, troubled by family worries, with occasional threats of social ostracism, for, he has made up his mind to look at old association in a different light from what he was hitherto accustomed to, he finds himself a stranger to the sympathy which welcomed him formerly where-ever he went. Lacking in courage to face unmerited criticism, he often lapses into his wonted grooves and should he, at this critical juncture, happen to be visited by a domestic affliction, he would surely lay it at the door of his new method of life. Here he is faced with the interminable trouble between his higher and lower self. But something more is wanted to complete the list of his miseries. His thoughts which are supposed to be dead rush in fast upon him to his great dismay. It is not rather strange that he who is in search of peace should be accosted on every side with the hubub and jarring noise of the inner and outer worlds? In this state, things are not seen in their proper proportions and the mind in the extreme tension of anxiety to arrive at truth and gain access to the Invisible, often allows itself to magnify the past at the cost of the present It is therefore, said: 'Look not behind or ahead', for that would drag him to the bondage which he tries to snap. No doubt, saintliness springs from sinfulness and never from sinlessness. There can be no hope of progress, however, unless he doggedly clings to his goal which is to realise the Immortal, the Ancient within each one of us, who beyond time and space, birth and death, is ever unknown to defeat.

But the 'Atman' has no form and therefore, cannot be seen with the physical eye and yet it can be seen by the divine sight, born of introspection with the aid of meditation. To realise the 'Parmatman', one has to take the assistance of a realised sould to lead him to the goal. This is only possible if the aspirant has unshakable faith in his 'Guru' and in his experiences of the divine and strictly follows the path indicated by him.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

Prose order.—असतः (वस्तुन.) भावः न विद्यते सतः न अभावः विद्यते अनयोः उभयोः अपि अन्तः तु तत्त्वदर्शिभिः दृष्टः ॥

Grammar:—न not: असतः of the non-existent; विद्यते is; भावः being; न not: अभावः non-being; विद्यते is; सतः of the existent; उभयोः of the two; अपि also; दृष्टः (has been) seen; अंतः the end (the final truth); तु indeed; अनयोः of these; तत्त्वदर्शिभिः by the truth-seeing.

Verse:—The unreal never can exist,
The real never cease to be,
The truth about this has been seen
By those who understand the truth.

Explanation—The unreal hath no being, the real never ceaseth to be: the truth, about both hath been perceived by the seers of the Essence of things.

Gita Gaurav:—O Arjuna, a thing which does not exist can have no existence i. e. a thing which is untrue can never be true; it is false. And a thing which cannot be destroyed which is truth is eternal and cannot be untrue and destroyed. But you will not be able to understand this. The end of truth and untruth is known only who have realised the ultimate truth and they have given it to for the guidance of those who follow them. It is, therefore, enough for you if you keep faith in their words.

Discourse:—The Lord, therefore, Says : "It is only those who have realised the ultimate truth are able to distinguish between the truth and untruth and for the common mass, it becomes his duty to have faith in what they Say. Doubting attitude can never lead anyone to advancement; on the contrary, one who doubts is destroyed." In the Fourth Discourse in the Gita, the Lord has said: "One who has no knowledge of the 'Atman' nor has faith and keeps on doubting, does not realise happiness in this world or beyond." What is the truth ? It is 'Parbrahma-Pramatma' 'परब्रह्म परमात्मा' who cannot cease to exist at all times and places. It exists in the 'Antaratma अन्तरात्मा' of one and all of us and what is untruth this body which is perishable. The 'Atman' is the same at all times in the midst of transient changes of colour, just as one cannot hope to expect oil from the sands, howmuchsoever one may grind it, howsoever one may try to keep the body, it is never likely to remain constant. The

eternal, therefore, cannot be got out from the body. It is, on the contrary, full of happiness and misery, whereas the 'Atma' is truth indestructible. In this world we see that in courts of justice, truth fails and falsehood succeeds and even though, an innocent man goes to jail and appears guilty in the eyes of the world, he knows in his heart of hearts that he is innocent and therefore, at peace. Whereas the party whose cause is unjust, though having won, believes in his heart of hearts the unjustness of his case and experiences mental torments even though the decision is in his favour. It is the faith that sustains the innocent and torments the guilty. It is this kind of faith which one has to develop in the words of the 'Gnyani'. The entire existence hangs on faith Even in an ordinary instance, a mother knows and father believes in the fathrehood of the child. Similary, the son has to keep faith in his mother's words that someone whom she indicates is the father. There can be no other proof than this, and all the actions of the boy are based on the faith in his mother's words. Should the boy doubt and disbelieve his mother, can he be happy ? No. It is, therefore, commonly said that father will only be found if one keeps faith in one's mother's words. The Father is the Lord and the Mother is the 'Guru' and without faith in the 'Guru', the Father–the Lord–will never be found.

Looking at from another stand-point, whatever appears is not truth and that truth cannot be seen. One travels, in fect, from truth to truth and not from falsehood to falsehood, To know the world as it appears is partial knowledge which ignores the substance A knowledge of the world of name and form without knowing the substantial reality is imperfect knowledge. Partial knowledge as such and in itself is only imperfect but not false. It is the mistaking of the partial truth for the whole that is false knowledge. As this partial knowledge is an imperfect understanding, too gross to penetrate to subtler truths, it is almost like ignorance. Since it moves in a futile circle, apprehending only the formal without getting at the substantial truth, and often leads to error and mischief, it is referred to by the term 'ignorance'. It is when 'Brahman' 'ब्रह्मन्' the root-substance of all existence, is realised that there is a clear realisation of the whole truth that Brahman, the soul of all existence, is not different from its own existence as world existence and soul-existence That alone is complete knowledge. That alone is integral truth.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

Prose order:—इदं सर्वं येन ततं तत तु अविनाशि विद्धि। अस्य अव्ययस्य विनाशं कर्तुम न कश्चित् अर्हति ॥ •

Grammar —अविनाशि indestructible; तु indeed; तद् That विद्धि know; (thou), येन by whom, सर्वं all, इदं this; ततं (has been) spread; विनाशम् the destruction; अव्ययस्य of the imperishable, अस्य of this, न not, कश्चित् anyone, कर्तुम् to do अर्हति is able.

Verse:—Know that is indestructible
By whom pervaded is this all,
And none hath power to destroy
That being indestructible.

Explanation—Know That to be indestructible by whom all this is pervaded Nor can any work the destruction of that imperishable One.

Gita Gaurav—O Arjuna, that 'Atma never dies. It it indestructible and the entire movable and the immovable world is fully pervaded by it It fills the entire world. It is the power of the ancient and original 'Brahma' which moves the whole world by its energy. It therefore, neither increases nor decreases nor can any power destroy it

Discourse—Friends, the Lord says that the energy which fills this world is the Parmatman', changless and limitless, and no power on earth can destroy it. To explain this, we have to take the instance of water. Just as water cannot dry water nor can destroy it but in water meeting with water, separateness is destroyed, the 'Atma' which is the cause of both creation and destruction cannot destroy itself but merges into the 'Parmatman'. Here Arjuna raises a doubt that the 'Parmatma' is a unity and is emanant everywhere. He must pervade the entire creation in the same measure everywhere i. e. all souls must be alike but we see in the world that while someone is blind, the other has perfect eyesight. Besides, some are one-eyed, some are idiots, some are learned; some are kings while some are beggars, some are thieves and some have thieving and consider it a sin. What is the cause of this diversity in this creation whose creator is the one and only 'Parmatma'. The Lord explains that even though these diversities are apparent, there is unity in the 'Parmatma'. He is the same in all and everywhere. The diversity that appears on the surface is due to incapacity to reflect the 'Parmatma' in different bodies. In our gross body, there is a subtle body which creates the 'Antahakarans' (अंतःकरण) and this 'Antahakarana' is seen in four different aspects vis; 'Mana' (Mind) 'Buddhi' (Intellect), 'Chitta' (conscience) and 'Ahankar' (ego). The mind in cooperation with Indriyas pervades throughout the body and through the intellect determines the object which raises the ego. The combination of all these with Chaitanya is the form of the 'Jivatma' and it is on this account that 'Jivatma' ranks high or low according to the impressions formed in the 'Antahakarans'. A 'Jivatma' of a higher type is able to receive the reflection of the light of the 'Parmatman' on the 'Antahakarana' in larger proportion than the 'Jivatma' of the lower order. For instance, though the light of the sun is the same all over on a piece of stone of glass, wood and water and yet the reflection of the glass and water is much more than that of a piece of stone or wood, the difference in reflected is not due to any fault in the sun but in things reflected upon. It is, therefore, clear that the 'Jivatma' reflects the divine light in proportion to the power of receiving that light. The light of the 'Parmatman' falls equally on all beings but the measure of reflection in each case

is *determined according as the* 'Antahakarana' of each one of them is clear or stained. A *question might then arise as to why some hearts are pure* and some impure. The answer is *that the purity or impurity of hearts depends upon the* actions and the influence they exercise on the 'Antahakaran'. For *the purification of the heart*, the aspirant has to undergo the discarding process for wiping out *the impressions formed* either in the past births or in the present life by actions. Unless *the heart is thus* purified, it is not possible for the 'Atman' to reflect on it fully. The purification of heart means the annihilation of sins and the rising of 'Punya' (पुण्य). This is done by selfless actions and once this is done, the light shines on the 'Antahakarana' with full splendour, and one perceives the secret of existence. That is why the 'Atman' is described as self-luminous. What is required is to remove this screen between the ,Atman' and the grossness that prevents the reflection of the 'Atman' on the 'Antahakarana'. To understand this properly it is necessary to understand what 'Antahakarana' is. 'Mana', 'Buddhi', 'Chitta' and 'Ahankara' the 'Antahakaran. The seat of 'Mana' is the root of the throat, of Buddhi the face, of 'Chitta' the naval and of 'Ahankar' the heart. The *functions* of these *four parts are Doubt* 'संशय', *certainty* 'निश्चय', *retention* 'धारणा' and *egoism* 'अहम्'. 'Chitta' *is hidden in 'Buddhi'* and 'Ahankar' in 'Mana'.

Friends, we have to understand what all these exactly mean. We are the mind or think that we are the mind. The mind is nothing but thoughts. Now behind every particular thought, there is a general thought which is the 'I' that is ourselves. Let us call this 'I' the first thought. Stick to this 'I' thought and question it to find out what it is. When this question takes strong hold on us, we cannot think of other thoughts. In doing this, what happen *is that when we make a serious quest for the Self, the 'I'-* thought as a *thought disappears and something else from the depths takes hold of us* and that is not the 'I' which commenced the quest. The mind is two-fold; there is the higher pure mind as well as the lower impure mind. The impure mind cannot know but the pure does. It does not mean that the pure mind measures the immeasurable Self, the 'Brahman'. It means the Self makes itself felt in the pure mind so that even when you are in the midst of thoughts you feel his presence, you realise the truth that you are one with deeper Self and the thought waves are there only on the surface The purification of the mind means that the mind gets clear of impurities and becomes pure enough *to reflect the truth–the real Self. This is* impossible when the ego is active and assertive. Between spirit and matter, the self *and the body, there is* born something which is called 'Ahankar', the ego self, the 'Jiva', the living being. The ego self is different from the even conscious self and from unconscious matter, but it, at the same time, partakes of the character of both spirit and matter, Jada' (जड़) and 'Chetana' (चेतन,), but the moment the ego self tries

to know itself, it changes in character; it begins to partake less and less of 'Jada' in which it is absorbed and more and more of the consciousness of the Self, the 'Atman.' The ego self is the 'Jiva'. It is different from the Lord of all. When through disinterested devotion, the 'Jiva' approaches the Lord, he graciously assumes name and form and takes the 'Jiva' into Himself. Therefore, for the aspirant, the Guru is none other than the Lord. He is a human embodiment of the Divine grace as stated by the Lord in the Gita. The real Guru is God Himself. Through the grace of the Guru, when the ego self feels the necessity to know its own origin or impelled to rise above itself takes the suggestion and goes deeper and there discovers the true source and reality of itself. The ego self beginning to know its self, ends in perceiving its self. Just as by breaking the pot the 'Akasha' (आकाश) within that pot is not destroyed but only the pot is destroyed, even so on the destruction of the body, neither is the 'Atma' destroyed nor does it experience the pangs of birth and death. In the case of one whose ego has been destroyed and whose senses have detached themselves from the objects, there is none in this world who can destroy him. That is the imperishable nature of the 'Atman'.

अंतवंत इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

Prose order:—अप्रमेयस्य अनाशिनः शरीरिणः नित्यस्य (आत्मनः) इमे उक्ताः देहाः अन्तवंतः (यस्मात् तस्मात् हे) भारत, युद्धस्व ॥

Grammar:—अंतवंतः having end; इमे these; देहाः bodies; नित्यस्य of the everlasting; उक्ताः (are) said; शरीरिणः of the embodied: अनाशिनः of the indestructible; अप्रमेयस्य of the immeasurable; तस्मात् therefore; युद्धस्व fight (thou) भारत O Bharata.

Verse:—The bodies of the embodied one
Are mortal, though immortal He,
Eternal, and the infinite;
So fight, O thou of Bharat race.

Explanation:—These bodies of the embodied One, who is eternal, indestructible and boundless, are known as finite. Therefore, fight, O Bharata.

Gita Gaurav:—O Arjuna, the various bodies which appear to the 'Jivatma' which in itself is eternal, indivisible and indestructible, are destined to be destroyed. Therefore, you should not worry about the bodies but fight, throwing away all doubts. The 'Atman' is indivisible and cannot be measured, and is eternal and indestructible.

Discourse:—Friends, all the bodies of the embodied 'Jivas' in this world are one day or another sure to be destroyed. All things that are seen are transient and bound to be destroyed. It is only the 'Atman' which is eternal, imperishable and indivisible that cannot be destroyed. It remains the same all over and at all times. Just as a shirt is torn and destroyed but its wearer is not destroyed along with it,

even when bodies are destroyed, the 'Atma' which wear these bodies is not destroyed and this is emphasised by the Lord by pointing out to Arjuna that there is no danger for the 'Atma' to be destroyed, and therefore, he should fight, regardless af consequences, as nobody is immune from death.

To illustrate that death is inevitable in case of every one howover he may try to escape from it, there is a story of a Brahmin whom the Lord of Death himself predicted his death giving him the exact hour, date, and the nature of the death. He told him that he was to die by the crocodile, killing him To avoid death, he went to live in Marwar where there are no rivers and the sea is far away. He happened to be the 'Raj Guru' in some native State and on the occasion of the marriage of a prince, he was obliged to go with the marriage party to a place which was on the bank of a river The day he reached the spot, the Brahmin was reminded of the prediction and the appointed day had dawned. He, therefore, resolved not to go near the river but some king who happened to be there wanted the service of a Brahmin for receiving alms and as there was none available, he was sent for. He hesitated on the plea that the day was predicted to bring about his doom through a crocodile killing him The king promised all protection which induced the Brahmin to go near the river and step into the water, but lo, to his surprise, the king disappeared and his place was taken by the crocodile who ultimately dragged him into deep *water and killed him*

य एन वेत्ति हंतार यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हंति न हन्यते ॥ १९ ॥

Prose order —य एनम् हन्तार वेत्ति य एनम् हतम् च मन्यते तौ उभौ (आत्मानं) न विजानीत (यत) अयं (आत्मा) न हन्ति न हन्यते ॥

Grammar —य he who, एन this, वेत्ति knows, हंतारं slayer; य he who; च and, एतं this, मन्यते thinks, हतम् slain, उभौ the two, तौ those, न not; विजानीत: (two) know, न not, अयं this, हंति kills, न not, हन्यते is killed

Verse —who thinketh him a slayer to be,
And who thinks that he is slain,
Devoid of knowledge are they both,
He slayeth not, he is not slain

Explanation —He regardeth this as a slayer, and he who thinketh he is slain, both of them are ignorant He slayeth not, nor is he slain

Gita Gaurav —O Arjuna, this 'Jivatma' neither kills anyone nor is killed by anyone. One who believes him to be the killer or killed knows nothing and is sadly mistaken Death comes only to the body and it comes through 'Prakruti' 'Swabhava' and 'Prarabdha-karma', not through any influence of the 'Atman'. *It is only the*

'Charvak's (चार्वाक) belief that the 'Jivatma' kills and is killed; but it is illusion. The fact is that both 'Prakruti' and Prarabdha–karma make the body to act and through these 'Karmas' kill it.

Discourse:—The Lord tells Arjuna that his understanding that 'Atma' is the killer or can be killed is not correct because the transitory and the perishable is the gross body which comes in contact with the subtle body or the 'Atma' which creates dillusion in the mind of feeble intellect that it is the 'Atma' that dies. Ruminate therefore on the idea that it is the gross body which keeps contact with the subtle body is both the killer and the killed. I (the subtle body or the 'Atman') do neither kill nor am killed.

Gentlemen, though this was meant for Arjuna's ears under circumstances in which he was then placed, it applies to all of us as well. We should never forget that we are not going to die, that death will come only to our gross body which is transitory. But the resolve that I am not going to die can only be made when the attachment of the body vanishes and the 'Atma-swarupa' आत्म-स्वरुप is clearly realised. So long as one is not able to get rid of the infatuation and ego of the body, the resolve 'I do not die' cannot remain steady. If that resolve is shaken, you will not be able to get out of the circle of birth and death because though the 'Atma' does not die, the 'Jivatma' has got to take new births again and again until all its 'Karmas' are destroyed. The 'Karmas' are destroyed only through good actions, pure thoughts, and high ideals. It is through these means that the 'Atma-swarupa' may be realised and once this realisation comes, the 'Jivatma' is freed from the bondage of birth and death. It is a well known fact that as a man gradually discards bad thoughts and replaces them by good thoughts, he approaches the 'Parmatma' nearer and nearer. But on the other hand, if he fills his 'Antahakaran' with bad thoughts, he falls and is removed further away from the 'Parmatman'. Some may raise a doubt that it is alright for 'Jivatma' which has realised itself to have no birth and death, but where does the 'Jivatma' which has not realised itself go after the body dies and what is its state. The Lord replies thus-

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २० ॥

Prose Order:—अजः (अयं आत्मा) कदाचित् न जायते (न) म्रियते वा अयं (आत्मा) भूत्वा भूयः भविता वा न भवति। (आत्मा) नित्य. शाश्वतः अयं पुराणः (अस्मिन्) शरीरे हन्यमाने (सति अपि आत्मा स्वयं) न हन्यते ॥

Grammar:—न not; जायते is born; म्रियते dies; वा or; कदाचित् at any time; न not; अयं this; भूत्वा having been; भविता will be; वा or; न not; भूयः (any) more; अजः unborn; नित्यः perpetual; शाश्वतः eternal; अयं this; पुराणः ancient; न not; हन्यते is killed; हन्यमाने (in) being killed; शरीरे in body.

Verse:—He is not born, nor ever can he die;
Nor, having been, may ever cease to be;
Eternal, changeless, ancient, and unborn;
He is not slain, when is the body slain.

Explanation:—He is not born, nor doth he die, nor having been, ceaseth he any more to be, unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered.

Gita Gaurav:—The 'Atma' neither takes birth nor dies. It was never born and *it is not going to take birth again because it is without* birth, eternal, imperishable and ancient. And that is why with the destruction or the gross body, it is not destroyed.

Discourse:—The Lord says "O Arjuna, the 'Atman' *is never born nor does* it die, because the thing which has no birth can have no death. We know very well that when birth takes place, death becomes inevitable. For instance, so long as ordinary earth is in its natural state and not converted into that of pot, nothing is lost or spoiled howmuchsoever the same may be beaten, rolled, or powdered, but once the pot is prepared out of this earth, we have to be very careful lest it might break. But what use is it to entertain such fear because inspite of all the care, that pot is going to be broken one day, meaning thereby the moment earth was converted into a pot, the transformation was transitory and was sure to be destroyed. Even then, it was the earth before it was converted into a pot and it remains the same in the pot and even after the pot is broken. Similarly, the 'Atma' is the same in the past, present and the *future i. e. before the body was born,* in the *body itself* and *after the* dertruction of the body. The 'Atma' remains ever the same in all these three stages without and birth or death and yet through illusion, one feels as if it existed in the past, exists in the present and will continue to exist in the future. Time itself has no past or future. It is continually present. Thus, even when the body did not exist, the 'Atma' was there. It is the same 'Atma' in the present body and it will remain the same after the body is destroyed.

Friends, upto thirty verses *in this Discourse, we shall be dealing with the* description of the formless 'Atman', not one with form or qualifications. It is, therefore that in reply to Arjuna's query viz: "Does Atma' hit anybody or is it hit?". The Lord says:—

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हंति कम् ॥ २१ ॥

Prose order:—हे पार्थ एनं अज अव्ययं अविनाशिनं नित्यं यः वेद स. पुरुषः कथं कं हन्ति कं घातयति ॥

Grammar:—वेद know; अविनाशिनं indestructible, नित्यं perpetual; यः who; एनं this; अजं unborn अव्ययम् undiminishing, कथं how; सः he (that); पुरुषः man; पार्थ O Partha; कं whom; घातयति causes to be slain; हंति kills; कम् whom,

Verse:—Who knows he's indestructible,
Eternal, changeless, and unborn,
How can he, O Pritha's son,
Slay him, or cause him to be slain ?

Explanation —Who knoweth him indestructible, perpetual, unborn, undiminishing, how can that man slay, O Partha, or cause to be slain ?

Gita Gaurav.—O Partha, one who is self-realised and knows the 'Atman' to be imperishable, eternal, unborn, and incapable of death, how can he slay anybody, or cause anybody to be slain ? The idea is that the self-realised man is never able to do this

Discourse —The Lord says: "Atma is without form. It catches none nor kills nor causes anybody to be killed It is necessary, therefore, to recognise first the form of 'Atman'. The difficulty, however, is that the 'Atma' is without form and, therefore cannot be seen Moreover, what can be cognised by the senses is destructible which 'Atma' is not. In all things cognised by the senses such as, trees, mountains etc., the element of destruction is there i. e. they are continually in the process of destruction which in other words, is transformation. But the 'Atma' is neither cognised by the senses nor is it subject to destruction or transformation". The Lord wants Arjuna to cognise the soul. What is it like ? He has already told him that it is imperishable, eternal and indivisible meaning thereby that it is changeless. It neither increases nor decreases. It is emanant everywhere in the same intensity right from a small ant to the biggest elephant. A doubt is likely to be raised as to how the 'Atma' which is in the body of an elephant can contain in that of an Ant. The answer is that the 'Atma' is the tiniest of the tiny and biggest of the big i. e. it is smaller than a grain of 'Sarsav' (सरसव) linseed nay, even a millionth part thereof And it is bigger than even the biggest mountains The scientists until lately believed that an atom was the smallest particle of existence and it was supposed to be changeless and indivisible but further discoveries have proved the non-existance of atom i e atom is not matter but only radiation of energy which is called electron. This electron is very subtle and yet 'Atma' is subtler than this. How can it then be measured ? Suffice it to say that it is beyond description Just as it is possible to see big things in their gross state by the eye, small tiny things such as germs in water and air or germs carrying disease canno be seen without the help of a microscope. Similar is the case with 'Atman' but it must be remembered that for seeing the 'Atman', microscope is of no help. To see it, one requires 'Gnyana-Dristi' (ज्ञानदृष्टि) or in other words sight born of knowledge

It is a well-known fact that when germs develop in the teeth, one feels pain But an ignorant man does not believe this to be possible inspite of severe pain and has no

faith that the pain is due to the insects developing at the root of teeth. Even if a doctor shows these germs through the microscope, he would feel that the doctor was deluded and it may be likely that they were in the microscope itself rather than in the teeth but that very demonstration if made before an educated man, would convince him even without the help of the microscope. The same is the case with the 'Atman'. It would be difficult to explain the form of the 'Atman' to a man of small intellect and show him its location and 'Swabhava' (स्वभाव) nay, even if you can show him the 'Atman' by some means, which of course is never possible, he would only feel that we are deceiving him by means of some artifice or trick of the hand. But one who is intellectual and has faith will immediately understand what you say without raising any doubt.

In short, just as through the microscope even the tiniest insect or germ can be seen, 'Atma' can be seen and experienced through 'Gnyana–Chakshu' (ज्ञानचक्षु) or the sight of knowledge. The divine sight comes to those who are able to exercise self–control and accumulate light of knowledge by the method indicated in the 'Shastras'. It must be undestood, therefore, that realisation of the 'Atman' is not impossible, but it is not possible without self–control and the means indicated. 'Atma' is not a thing which can be demonstrated or proved, to those who simply want to see merely out of curiosity. Some might argue that no one is seen in these days endowed with a divine sight and what proof is there that such a sight exists. The answer to this is that in these days, the hearts of people are full of impure thoughts and for them to hope to see the 'Atman' is something like trying to catch the stars in heaven.

Arjuna had similar doubts and therefore, he says that even if he commenced fighting and killed all the Kauravas, would it not really mean killing them? What would happen to them after their bodies are destroyed? Granted that their 'Atma' will not die but the life which only exists so long as the body exists and will disappear from activity along with the destruction of the body will make no difference whether the 'Atma' remains in the body or outside. The Lord says in reply that it is futile to worry about the body but Arjuna does not understand and therefore the Lord explains that even if one body is destroyed, another will take its place and the mission which remains unfulfilled in this life will be carried in another life and will be performed through another body and therefore, the continuity will not be destroyed.

Gentlemen, just as the pilgrims change one train after another on the way to their pilgrimage and ultimately reach their destination, the 'Jivatma' reaches its goal by changing one body after another. It must, however, be remembered that just as railway passengers are able to secure first, second or third class accommodation according to the money they spend on it, the 'Jivatmas' in this world obtain higher or lower types of bodies according their actions in the past births. For instance, those who have done good acts and have walked on the righteous path obtain healthy body,

good family and prosperous circumstances. In the same way, those who have performed evil deeds and proceed on the wrong path obtain diseased bodies, low families and poor circumstances. All the same, all the 'Jivatmas' have to travel until they reach the destination, either amidst comfortable surroundings or otherwise. The only difference is that good people enjoy all the comforts of life in their next birth while the evil-minded are placed in wretched circumstances when they take another body. The analogy of a train journey may be compared with the journey of the 'Jivatma' a little further. Passengers know where and when they will have to change the trains, but the 'Jivatmas' do not on account of the infatuation for their bodies, but change their bodies they must, either willingly or unwillingly until the goal is reached.

Unlike passengers travelling by a particular train, the 'Jivatma' is able to get higher type of accommodation by its own efforts and these efforts only made when it experiences trouble and torments. The experience becomes its teacher and through it, it is able to discard the false and assimilate the truth. It is something like a child trying to put its hand in the fire and will not be restrained from trying the experiment either knowingly or unknowingly until its hand gets burnt. Once this is done, that child will never approach the fire, knowing fully well the consequences.

The Lord, therefore, says that until this experience is completed, the 'Jivatma' has to change one body after another as discussed in the following verse.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २२ ॥

Prose order—नरः जीर्णानि वासांसि विहाय अपराणि नवानि यथा गृह्णाति तथा देही जीर्णानि शरीराणि विहाय अन्यानि नवानि संयाति ॥

Grammar—वासांसि garments, जीर्णानि worn-out, यथा as, विहाय having cast away, नवानि new, गृह्णाति takes, नर a man, अपराणि others, तथा so, शरीराणि bodies, विहाय having cast away, जीर्णानि worn-out, अन्यानि to others, संयाति goes, नवानि (to) new, देही the embodied (one)

Verse—Just as a man his worn-out clothes discards,
And weareth others, new ones, even so,
The embodied soul, abandoning the old,
Doth enter other bodies that are new.

Explanation—As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

Gita Gaurav—The Lord says 'O Arjuna, just as a man discards his old clothes and puts on new ones and is not sorry in doing so, the 'Jivatma' casts away old bodies and takes on new bodies and it should not therefore feel pain in the process. On the contrary, it should be a source of happiness for it.

Discourse:—Gentlemen, who is there in this world who would not like to change new clothes for old and worn-out clothes? Supposing, though he may not change them himself, someone else replaces them, would he be sorry for it? No. Right from a beggar to the richest man, everybody wants to cast away old things and put on new things and in doing so, they enjoy a sense of satisfaction. Men do not put on new clothes unwillingly, as a matter of fact, they would like to change them as often as possible. The same is the case with 'Jivatma', whose garment is the body. Why should 'Jivatma' feel sorry in casting away old and worn-out bodies and it is strange that it feels miserable in doing so. The reason is that it is its infatuation for the old body that it has to cast away and does not know what type of body it would get in the next birth. It is something like a man to cast away his only coat during the cold weather when he sees no prospects of a new coat coming to him.

Friends, we can know when clothes get useless but we do not know the same thing about the body. It is because though apparently the body may be in a sound state, some of its machinery may go wrong and ultimately cease to function This he does not know and therefore we think it unnatural for a young child or a youth to die but in ordinary course, when a child grows into a youth and declines in old age, he feels that he is losing his old vigour and perceives signs of wear and tear. And like the old clothes which are beyond repairs, the old and worn-out bodies have to be thrown away when the jaws become teethless, the eyes lose their lustre, the skin gets wrinkled and in fact, all the senses get either deadened or destroyed.

The analogy of the colthes and the body may be stretched a little further and we shall see that the quality of new clothes depends upon money spent on them. Similarly, good 'Karmas' produce a good type of body and evil 'Karmas' bring about a diseased body, or perhaps bodies of donkeys, horses and the like. In this world we see that many people die young Why is that so? Though apparently the body of a youth appears to be sound, from point of view of life it may be old and just as two pieces of cloth turned out from one and the same mill and at the same time have various periods of usefulness—one piece being brought into use immediately and other being allowed to lie in the go-down and apparently it may seem that the first piece has a longer life than the other, the life spent by the other in the go-down is not of much use but all the same, deterioration sets in and when it is taken out and used, it gets torn, though new, earlier than the first piece. The same is the case with the body, and its durability depends upon its 'Sanskars' (संस्कार).

The Lord now explains how unlike the clothes and the bodies, 'Atma' cannot be either cleaved by the weapons, burnt by fire, wetted by water and dried by wind in the next verse.

नैनं छिंदंति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयंत्यापो न शोषयति मारुतः ॥ २३ ॥

Prose Order:—शस्त्राणि एनम् न छिद्न्ति पावकः एनम् न दहति आपः च न एनम् क्लेदयन्ति मारुत एनं न शोषयति ॥

Grammar:—न not; एनं this; छिंदंति cleave; शस्त्राणि weapons; न not; एनं this; दहति burns; पावकः fire; न not; च and; एनं this; क्लेदयंति wet; आपः waters; न not; शोषयति dries; मारुतः wind.

Verse: - Weapons can never cleave the soul,
Nor ever can the fire consume;
Nor water yet can moisten him;
And him no wind can ever dry.

Explanation —Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away.

Gita Gaurav:—The Lord says: "O Arjuna, 'Atma' cannot be cut by weapons, burnt by fire, wetted by water or dried by the wind. It is so subtle that no element has any effect on it. The effect of elements is on one with a form and not one without form. As 'Atma' is formless, it remains unaffected.

Discourse:—Friends, here the Lord introduces four elements, earht, light, water and air which do not affect the 'Atman'. The fifth element is the 'Akasha-tatva' (आकाश तत्व). This is a void and therefore 'Shunya' (शून्य). Let us carefully study what these four elements mean.

(1) *The earth element*—All sorts of weapons are produced from the earth. The earthly element, therefore, has a form, which cannot affect the 'Atman' which is formless. Weapons can be used only on things that can be seen and therefore, 'Atma' which is very subtle cannot be touched.

(2) *The Fire element*:—Even fire has a form and qualities and it burns only those things which can be seen. A thing which cannot be seen is never burnt. Fire, therefore, cannot burn 'Atman'.

(3) The Watery element:—Same is the case with water which has a form and a quality. Water therefore cannot wet the 'Atman' as it is subtler than the tiniest drop of water.

(4) The Airy element.—Even though air has no form and cannot be seen, it has a quality. It can dry up only those things which can be seen. 'Atma' which is both without form and quality and subtler than air cannot be dried up by the airy element.

The sum and substance of all this is that 'Atma' is above the elements and is not touched by them. Though 'Atma' 'Jivatma' and 'Parmatma' are differentiated from one another, in essence they are all one. 'Atma' neither dies nor is born; 'Jivatma' is

covered up due to the ego, and therefore, it goes on changing bodies on account of its subordination to 'Mana' 'Buddhi' 'Chitta' and 'Ahankar' and therefore it is said to be qualified by these four. So long 'Jivatma' indentifies with the body, the ego remains and through this ego, acts in this world. It has, therefore, to leave one body for another, experiencing happiness and misery in the process. It is, therefore, necessary to realise the 'Atman' discarding the bodily idea. Know for certain that all the miseries in this world are due to the handicaps of the 'Mana', 'Buddhi', 'Chitta' and 'Ahankar' and these affect the body and not the 'Atman'.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यःसर्वगतःस्थाणुरचलोऽयं सनातनः ॥ २४ ॥

Prose Order—सनातनः अयं (आत्मा) नित्यः सर्वगतः स्थाणुः अचलः अयं अच्छेद्यः अदाह्यः अक्लेद्यः अशोष्य. च एव (भवति)

Grammar.—अच्छेद्यः uncleavable; अयं this; अदाह्यः incombustible; अयं this; अक्लेद्यः unwettable; अशोष्य. undryable; एव also; च and; नित्यः perpetual; सर्वगतः=सर्वस्मिन् गत. into all, gone; स्थाणुः stable; अचलः immovable; अयं this; सनातनः ancient.

Verse:—He can never be cleft or burnt;
Never be moistened or made dry;
Unchanging, all pervading He;
Eternal, firm, immovable.

Explanation.- Uncleavable He, incombustible He, and indeed neither to be wetted nor dried away, perpetual, all pervasive, stable immovable, ancient

Gita Gavurav:—The 'Atma' is uncleavable, incombustible, and can neither be wetted nor dried. What is it then? It is eternal, all-pervading, stable, immovable and ancient.

Discourse:—Gentlemen, the Lord says that 'Atma' is omnipresent and pervades the elements of earth, fire, water and air. and therefore, it cannot be touched by them. The point to be understood is that there is nothing in existence which is different from the 'Atman' and therefore, it is inconceivable that 'Atman' could destroy 'Atman'. Moreover, it is stable, immovable and ancient. The energy that is the light of the 'Atma' shines equally in the 'Brahmin', 'Kshatrya' Shudra' and 'Vaishya'. As stated before, the difference is in the receptivity of each 'Jivatma'.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

Prose order —अयं अव्यक्त अयं अचिन्त्यः अयं अविकार्य. उच्यते ॥ तस्मात् त्वं एवं एनं विदित्वा न अनुशोचितुम् अर्हसि ॥

Grammar —अव्यक्त unmanifest, अयं this; अचिन्त्यः inconceivable, अयं this; अविकार्यः immutable; अयं this; उच्यते is called; तस्मात् therefore; एवं thus; विदित्वा having known; एनं this, न not, अनुशोचितुम् to grieve; अर्हसि (thou) oughtest.

Verse:— And he is called unchangeable,
Unthinkable, unmanifest,
So knowing him as such to be,
Thou hast no reason e'er to grieve.

Explanation —Unmanifest, unthinkable, immutable, he is called, therefore knowing him as such, thou shouldst not grieve

Gita gaurav.—'Atma' cannot be cognised by the senses, neither it can be thought about as it is beyond qualities. It is, therefore, not correct to mourn, for the 'Atman'

Discourse —Friends, as we have seen, 'Atma' is inconceivable and even unmanifest it cannot be cognised by the mind. What is the method then to cognise it? It can be done only through contemplation and meditation and when one becomes steady in it, one gets sight of knowledge It is then that the inconceivable becomes manifest. The 'Atma' becomes the 'Jivatma' by coming in contact with the Antahakarana. Some one might ask as to how is it that 'Atma' which is free gets bound as 'Jivatma' in the body. The answer is that 'Atma' even by coming in contact with the body does not change nor is it divided. 'Atma' is unaffected but the light of 'Atman' becomes bright or dim according to the body through which it shines. The electric energy produced in the Power House is very bright and powerful and yet it is bright and powerful or dim and powerless according to the transformer through which it passes Then again, the light shed by that energy through an electric globe varies according to the voltage of each globe which means the capacity to reflect the light energy sent out from the Power House. Similarly, *though the body may be big or small, healthy or unhealthy, beautiful or ugly,* the Atma pervades them all and yet the reflection thrown out by each of these bodies differs according to the capacity of each.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

Prose Order —(हे) महाबाहो, अथ एनम् (आत्मानम्) नित्यं जातं नित्यं मृतं वा च मन्यसे तथापि त्वं एवं शोचितुम् न अर्हसि ॥

Grammar —अथ now; च and; एनं this; नित्यजातं=नित्यं जातं constantly born; नित्य perpetually, वा or; मन्यसे (thou) thinkest; मृतम् dead; तथा so; अपि also; त्वं thou; महाबाहो=महान्तौ बाहू यस्य (स) great (two) arms, whose, (O thou); न not; एनं this, शोचितुम् to grieve; अर्हसि (thou) oughtest.

Verse:—But if thou dost believe that he
Is born and dies unendingly,
E'en then, O thou of mighty arms;
Thou hast no reason e'er to grieve.

Explanation:—Or if thou thinkest of him as being constantly born and constantly dying, even then, O mightyarmed, thou shouldst not grieve.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

Prose order:—हि जातस्य मृत्युः ध्रुवः मृतस्य च जन्म ध्रुवं तस्मात् अपरिहार्ये अर्थे त्वं शोचितुं न अर्हसि ॥

Grammar:—जातस्य *of the born;* हि *indeed;* ध्रुवः *certain;* मृत्युः *death;* ध्रुवं certain; जन्म birth; मृतस्य of the dead; च and; तस्मात् therefore; अपरिहार्ये (in) inevitable; अर्थे in matters; न not; त्वं thou; शोचितुम् to grieve; अर्हसि (thou) oughtest.

Verse:—For certain's death for him that's born,
And certain's birth for him that's dead;
So O' er the unavoidable
Thou hast no reason e'er to grieve.

Explanation:—For certain is death for the born, and certain is birth for the dead; therefore over the inevitable thou shouldst not grieve.

Gita Gaurav:—O Arjuna, even supposing you believe the 'Atma' as constantly being born and constanly dying, even then thou shouldst not grieve, because if you believe that 'Atma' is born, it is equally certain that the thing that is produced has to be destroyed, and conversely, one whom you believe to be capable of death has to be born and therefore you can neither control birth nor death. Why grieve for it then?

Discourse:—The wise never grieve for a thing which is beyond help and no purpose is served by doing so. Therefore, the Lord says that even for argument's sake, if 'Atma' is being daily born and dying, there is no need to grieve for it. Arjuna cannot understand this and therefore argues that even if birth and death are inevitable, the antecedent joy and sorrow are equally inevitable. The Lord tells him in reply that it is nothing but delusion, because what if you are joyous or sorrowful on account of birth or death; it serves no useful purpose and there is no advantage in being sorry for a thing which is beyond one's control.

Friends, we see daily in this world that many things which are supposed to be durable and everlasting are at one time or the other destroyed either on account of the inherent defect in the things themselves or by outward or unforeseen circumstances. We have, therfore, to believe in the inevitable Law of Nature that whatever is produced must be destroyed. No one in this life is therefore immune from death, inspite of the latest scientific discoveries in the West which aim at increasing the vitality in human

beings and thus rendering their life imperishable by introducing same part of a monkey into their system. Even these experiments have not resulted in preventing ultimate death in human being. The medical science has declared its helplessness against death and it is conceivable that had a remedy to prevent death been found out, kings and emperors would never have been dead. But that is not the intention of Nature. The Lord of all beings has imparted knowledge about discovering the secrets of Nature but He has not allowed men to know anyting about life and death. These two are in His power and if any one has that power, he would be God Himself.

Friends, when we know that we are going to die one day, why should we resort to injustice, persecution and sin and yet what do we see in case of 'Kansa', maternal uncle of Sri Krishna, who on the day of her sister's marriage Devki heard the prediction that a son by his marriage was going to be his destroyer, he caught his sister by the neck and wanted to kill her. Raja Vasudev, however, intervened and told 'Kansa' that as a powerful king, it did not befit him to lay his hands on a woman. 'Kansa', however, argued that by keeping her alive, he was courting his own death. Vasudevji tells then in reply that nobody can kill anybody until the time has come. Moreover, by somebody dying, any other person cannot become immortal. It is the Law of Nature that whoever is born dies and this argument seemed to convince Kansa. Be he a king or a pauper, a householder or a Sanyasi, everyone has to die. The king has to leave his palace and his beloved queens including the treasure behind him. So is the case with rich and poor alike. Even the poor have attachment for their children and belongings. Why ? Even a Sanyasi has to leave his hermitage. This means that everyone with a body has to die. All the objective things have to be left behind. What goes with death is man's actions. One's actions cannot be destroyed and they remain even after the body is dead. Good actions make a man famous while bad actions make him notorious; and both fame and notoriety are assoeciated with actions.

Kansa as we saw before was a devil in human form, and did not believe in doing good deeds and therefore, he was prepared to kill his own sister because he was afraid of death. When Vasudevji persuaded him to keep Devkiji alive, Kansa wanted to make sure that at least none of her children was allowed to live so as to be a danger to him. He, therefore, imprisoned both Vasudevji and Devkiji and all the children that were born were killed by him one after another and yet as the destiny had to be fulfilled, Sri Krishna as soon as he was born was removed to Gokul overnight and was substituted by a girl and Kansa was ultimately deceived and killed by Sri Krishna, Devkiji's son.

There is no escape from birth and death until such time a man through his self-less actions surrenders to the Lord and achieves his own salvation.

Gentlemen, the 'Jivatma' comes to this world several times by birth and yet people are not prepared to believe it. A majority of people believe that a man is born only

once and foolishly imagine that they are never to die even though they see people dying around them practically every minute. On the contrary, they start shedding tears for those who are dead. The 'Jivatma' leaves the body would, however, be smiling within itself at the people whom it leaves behind, because it then knows the number of births and deaths it has undergone previously. The infatuation of 'I-ness' and 'My-ness' prevents one from getting out of the circle of birth and death and once that is destroyed, there will no more bodies for the 'Jivatma' because we know that the 'Atma' is immortal.

Friends, we have to be careful at the time of death because in the hour of transition, even the slightest attachment to the things of this world causes another birth. A man should, therefore, be completely alert and leave the body as one casts off clothes. This is only possible if one has no attachment to the body.

Gentlemen, this is called the knowledge of the 'Atman'. Even at the time of death if one relises this knowledge, the salvation is near at hand. To ensure peaceful death, it should be so arranged that instead of lamentation, prayer should be held asking for forgiveness of actions previously performed. The idea is that one should then introvert his mind and seek union with the Self.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

Prose order.—(हे) भारत, अव्यक्तादीनि भूतानि व्यक्त मध्यानि अव्यक्तनिधनानि एव तत्र का परिदेवना ॥

Grammar:—अव्यक्तादीनि=अव्यक्तं आदिः येषां ते unmanifest, beginning, whose, they; भूतानि beings, व्यक्तमध्यानि=व्यक्तं मध्यं येषां तानि manifest, middle, whose, they; भारत O Bharata; अव्यक्तनिधनानि=अव्यक्तनिधनं येषां तानि unmanifest, destruction, whose, they; एव also; तत्र there; का what; परिदेवना lamentation.

Verse:—Things are unmanifest at source,
And in the middle manifest;
At end unmanits again;
And so what cause is there to grieve ?

Explanation —Beings are unmanifest in their origin, manifest in their midmost state, O Bharata, unmanifest like-wise are they in dissolution. What room then for lamentation ?

Gita Gaurav:—O Arjuna, all the 'Jivatmas' in this world before they took their present bodies were in unmanifested state, and therefore, they could not be seen. They lived also in a world which cannot be seen by human eyes. Now, they have taken the present bodies and manifested themselves on earth for a short while and will revert again to their original unmanifested state. As this cycle goes on continousoly there is no need to grieve for this eternal change.

Discourse:—All living beings are without bodies before birth. They obtain a body when they are born and when they are dead, they are not annihilated but revert to theitr original state. The Self appears between the two conditions viz: birth and death to have a body on account of illuston. It is like a dream to a person who is asleep. Like ripples created by breeze on the surface of water, like ornaments taking shape out of gold, the whole Universe takes its shape through 'Maya' like clouds forming the sky. What is the use then for our grieving for that which is unreal. We should, therefore, direct our mind towards the Immortal Brahman. Mere desire of knowing Brahman has secured freedom for many sages from the objects of senses and others have resorted to forests in search of this realisation. Others practice the vow of celebacy while some take to asceticism. By contemplation of the Soul, some wise men manage to forget the strife of the worldly life; others singing hymns in praise of Him have merged into Him end have realised the truth and turned their minds away from mundane attachment. Still other sages have in quest of the omnipresence relinquished all bodily egoism and through self-realisation have secured *one-ness with Him. Just as all rivers join the ocean and never turn back for want* of room there, all 'yogis' reach union with Brahman by means of understanding and never return to life.

Arjuna, however, cannot understand this. How 'Atma' can be separated from the body ? The Lord than says that it is true that one cannot easily understand this because it is the attachment to body which prevents the realisation of Atma which is truth, eternal, unchangeable and cannot be affected by the elements. It is, however, natural that when we cannot forget friendship of a few days, it is much more difficult to forget the attachment of the body which one has been in touch not only in this life but in previous births as well. It is, therefore, that,

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २९ ॥

Prose order:—(यः) कश्चित् एनम् पश्यति (सः) आश्चर्यवत् (एव भवति) तथा एव यः च (कश्चित्) अन्यः एनम् (उक्तलक्षणम् आत्मानं) वदति (सः अपि) आश्चर्यवत् (एव भवति) यः (कश्चित) एनम श्रुणोति (स. अपि) आश्चर्यवत् (एव भवति) कश्चित् च श्रुत्वा अपि (एनं) न एव वेद॥

Grammar:—आश्चर्यवत् as wonderful पश्यति sees; कश्चित् some one; एनम् thus; आश्चर्यवत as wonderful; वदति speaks तथा so; एव also; च and; अन्य: another; आश्चर्यवत as wonderful; च and; एनं thus; अन्यः another; श्रृणोति hears; श्रुत्वा having heard; अपि even; एनं thus; वेद knows; न not; च and; एव also; कश्चित् anyone.

Verse:—As wonderful doth some one see it all;
As wonderful doth some one of it speak;
And some one hears of it as wonderful.
Yet hearing all doth no one understand.

Explanation:—As mervellous one regardeth him, as marvellous another speaketh thereof, as marvellous another heareth thereof, yet having heard, none indeed understandeth.

Gita Gaurav:—O Arjuna, even these yogis and Mahatmas have been engaged in knowing the 'Atman' but some of them see it as a marvel while some describe it as such. There are others who hear of it as marvel and yet even after hearing all about it, no one indeed knows it

Discourse:—Friends, when the great yogis and Mahatmas are wonderstruck and cannot know the 'Atman', it is no wonder that an ordinary mortal like Arjuna should also get worderstruck at what the Lord says. Whoever hears it, speaks of it or sees it realise its identity respectively with the One Omniscience, one Omnipotence, and ore Omnipresence. None of these, not even the Omniscience having heard it knows it, says Sri Krishna, and to him too, It remains a marvel. One's hearing It is equally a marvel, because It is beyond the subtlest 'Akasha' and therefore, beyond all hearing. It is, *therefore, really a marvel of marvels. To quote Ken. Up. II (iii):*—

" By whom not thought, by him'tis thought;
By whom 'tis thought, he knows It not,
Unknowable for those that know;
Well-known by those who do not know. "

What wonder then if Arjuna with sense of individualised existence as distinguished from universal existence, with his limited powers and knowledge as distinguished from Omnipotence and Omniscience, might fail to grasp it? It cannot be otherwise. Grasp it he cannot. But that need not deter or dishearten him.

Let us take an example of a camera. Once the picture (reflection) falls upon the glass, its likeness is immediately registered on the plate. Similarly, the moment one realises pure 'Atman', the knowledge of the 'Paramatman' is instantaneous. There is nothing to wonder at this because we see many wonders in this life which are no more than magic. Is it not the wonder of wonders that from a small seed, a tree comes out and a magician is able to produce a real rupee out of earth. But these wonders are not real but *illusory*.

This world of ours, friends, is nothing but a plaything for the Lord. We constantly wonder at the play because we do not understand the power that is at the back of it *The Lord of Maya is really inconceivable and indescribable. But those who* remain in wonder really do not know the imperishable element that is behind all existence. One can, however, get over it if one understands it. The Lord therefore says:—

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

Prose order —(हे) भारत अयं देही सर्वस्य देहे नित्यं अवध्यः (एवम् भवति) तस्मात् सर्वभूतानि त्वं शोचितुं न अर्हसि ॥

Grammar —देही the embodied; नित्यं always, अवध्य invulnerable; अयं this; देहे in the body, सर्वस्य of all; भारत O Bharata, तस्मात् therefore, सर्वाणि (for) all; भूतानि creatures, न not, त्वं thou; शोचितुम् to grieve. अर्हसि (thou) shouldst.

Verse—The dweller in each body frame
Can ne'er be slain, O Arjuna,
Therefore for any creature born
Thou hast no reason e'er to grieve

Explanation—This dweller in the body of everyone is ever invulnerable, O Bharata therefore thou shouldst not grieve for any creature

Gita Gaurav—O Arjuna, this the embodied (Self) 'Atma' in the body of all is ever unslayable, therefore, thou shouldst not grieve for any being. This refers to all 'Jivas' either movable or immovable, animate and inanimate.

Discourse—Gentlemen, you must understand what the Lord wants to convey by this. It is that bodies of each and all have indwelling within them the existence of Atma as embodied and that It, unlike the bodies, is ever existent and indestructible, that It only has never non-being and ever continues to be and that nothing else has been that appears passing into non-being, and therefore untrue Let us be convinced of this much and we will ourselves see that there is not a being in this exsistence for whom our grief can be justified even though we may not have the clear grasp of what their existence is like

All creatures and beings in the Universe, as seen in their varied diversity and taken in their totality, possess two aspects of existence-both having their root in and emanating from, the one trancendent source of truth The one is apparent and perishable and the other is non apparent and non-perishable Viewed from the supreme unity and oneness of all life and existence, both in their manifest and unmanifest aspects, the slayer and the slain, resolve into one, or in other words, the sleyer slays not nor is slain. The eternal unmanifest 'Atma' is not touched or acted upon by sword, fire, water or air, and the 'Atman' is the same in all the manifestations This philosophy of life aims at liberating one from infatuation for the bodily existence.

At this stage, Sri Krishna enunciates a state beyond the pairs of opposites by attaining which a man can live in the world doing all actions without incurring sin What confuses the mind before trancending the pairs of opposites is the conflicting injunctions of the Shastras in regard to rules of actions regarding right and wrong actions. Even the ancient Vedic scriptures do not point out an absolute path of action Since they enjoin on man certain rituals and ceremonies for obtaining material happiness here or in the other world, his mind is naturally caught in a maize of clashing Dharmas belonging to the three Gunas (गुण) of the lower human nature Vedas deal with the works relating to the three Gunas viz Satva, Rajas and Tamas So long as man is subject to the Dharma of these Gunas, however exalted the Dharmas may be in the ascending order of those attributes, in moments of a crisis, such as the one which Arjuna had to face, the mind falls a prey to doubt and uncertainty By rising above the Gunas can man find a true criterian for life and action here. Since

the Dharma or conduct of life set down by the Vedas is based upon works performed for a particular reward in view which pertains to the sense enjoyments, it tends instead of effecting the liberation of the Soul, to rivet more firmly than ever, the chain of Karma on the Soul deluded with ignorance. Hence real freedom in life, Sri Krishna, declares, lies in transcending the Gunas, which is same as freeing oneself from the obligations of the Dharma upheld by the Vedas.

Friends, Gita is a message primarily to the man of this world who, according to it, need not renounce the active life and his relations with the world, but can divinise all his actions by a complete dedication of himself in his entire being, both as the Immortal soul and as the active worker in the field of *Prakruti, to the Lord* of the Universe Sri Krishna holds yogic action as superior to renunciation of action as we shall see in the succeeding discourses. While the latter signifies a partial denial of it, the former denotes a transformation of the whole life into the very expression of God-hood, *by raising the ignorant soul from the human to his illumined, divine* and eternal nature All glory be to that Lord.

The Lord, therefore, starts discourse on Dharma by enunciating the definition of it in the next verse.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

Prose order —स्वधर्मम् अपि च अवेक्ष्य (त्वं) विकम्पितुं न अर्हसि। हि धर्म्यात् युद्धात् अन्यत् श्रेयः क्षत्रियस्य न विद्यते ॥

Grammar —स्वधर्मम्=स्वस्य धर्मं of own, duty, अपि also, च and, अवेक्ष्य having seen, न not, विकम्पितुम् to tremble, अर्हसि (thou) oughtest; धर्म्यात् (than) righteous, हि indeed, युद्धात् than war; श्रेय better, अन्यत् other, क्षत्रियस्य of the Kshatriya, न not, विद्यते is.

Verse —And looking at thy duty too
Thou oughtest not to tremble so,
Nothing is higher than a war,
Of righteousness for warrior born

Explanation —Further, looking to thine own duty, thou shouldst not tremble, for there is nothing more welcome to a Kshatriya than righteous war

Gita Gaurav —O Arjuna, even when thinking about your duty, you have not to swerve from your path because nothing is more welcome to Kshatriya than a righteous war It is the first duty of a Kshatriya to fight and therein lies his welfare And it becomes his duty to fight when occasion presents itself

Discourse:—*Friends, here the Lord tells Arjuna to fight, even in this world, it is the duty of every individual to defend his self,* maintain his right, and gain freedom by putting up a fight if necessary. Be he a Brahmin, Kshatriya, Vaishya, or Shudra,

one has to fight for one's self-respect and reputation-nay, even for obtaining happiness in the other world. Fight he must, even for the realisation of God without which there is no salvation. A righteous fight is enjoined upon all irrespective of caste, creed, or colour, or even in the state of celebacy, householdership, during the period of retirement, or even when worldly life is renounced. As we shall see, the Lord revealed to Arjuna his 'Vishva-rupa' (विश्वरूप) only when he decided to fight with the Kauravas. In this world, the real enemies of men are desire, anger, pride, greed, infatuation and envy which take hold of men and turn them to evil path. One has, therefore, to fight these to withstand them. Unless one gets victory over them, realisation of God is not possible.

Friends, in this world, each one of us is Arjuna, because 'Atma' in all of us is one and just as the Lord asks Arjuna to fight, we have also to fight, but that fight is not really a physical one. It is more subtle and intricate. In this fight, one has to discard evil thoughts and refrain from bad actions. To do this, one has to gain control over the Indriyas and these are the Kauravas whom one has to fight. Once you throw off the yoke of Indriyas, God is realised; but for a man to proceed on this path, a real Guru is necessary. Let us pray for a Guru thus: "O Lord, just as Lord Sri Krishna gave the knowledge to Arjuna, his beloved disciple, which enabled him to overcome his enemies, pray, give us that real knowledge so that we can overcome our enemies and control the Indriyas, enabling us to gain victory of the Mahabharata which is our body. We surrender to Thee as Thy true and beloved disciples."

It must be clearly understood that when the Lord advises Arjuna as a Kshatriya to fight, by Kahatriya he means one who protects everybody from all difficulties and danger and it was the duty of Arjuna to fight not only for himself but to protect those who were in his charge. The fight as we have to understand is the fight of human beings against tha Indriyas (senses).

As discussed in previous verses, we have realised that 'Atma' is eternal while the bodies are perishable and therefore, one has not to be afraid of a fight for the fear of destroying the bodies. But the fight must be undertaken not for aggrandisement or oppresion, based on injustice or greed but it should be for a righteous cause in which one is not personally interested for gaining one's own object.

Thus we have seen that having shown to Arjuna the groundlessness of his grief, Sri Krishna next comes to Arjuna's Dharma. Arjuna is a Kshatriya and a Kshatriya should have no fear. For this to fight is not to sin. He would, however, sin if it is meant to injure others for selfish gain. Therefore, in abstaining from a fight, Arjuna is not only afraid of sin that holds him back but there is another idea mixed with it which is one of fear to self. This fear is also unbecoming to a Kshatriya. How does that fear show itself ? In trembling with the sense of uneasiness and discomfort to himself which Arjuna clearly betrays in verses 29 and 30 of the First Discourse. It is the sign of 'Tamo-Guna' (तमोगुण) existing which impedes him from performing his duty.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभंते युद्धमीदृशम् ॥ ३२ ॥

Prose order:—(हे,) पार्थ, यदृच्छया उपपन्नं अपावृतं च स्वर्गद्वारं ईदृशं युद्धं सुखिनः क्षत्रियाः लभन्ते ॥

Grammar:—यदृच्छया by chance; च and; उपपन्नं happened; स्वर्गद्वारम्=स्वर्गस्य द्वारम् of heaven, door; अपावृतं opened; सुखिनः happy; क्षत्रियाः Kshatriyas; पार्थ O Partha; लभन्ते obtain; युद्धम् battle; ईदृशम् like this.

Verse:—This is heaven's gate, unbidden,
flung upen here to welcome thee;
None but lucky warriors, Partha,
Have a chance of fight like this.

Explanation—Happy the Kshatriyas, O Partha, who obtain such a fight, offered unsought as an open door to heaven.

Gita Gaurav:—*O Arjuna, it is only given to the lucky to have such a fight, coming unsought as an open door to heaven. It is not given to each and every one of us and, therefore, there is no harm in engaging in such a fight. On the contrary, it brings both salvation and fame.*

Discourse:—*Friends, a fight is sinful when it is deliberately sought but when some one offers a fight, it becomes one' sduty to accept it. In case of Arjuna, the fight was offered by the Kauravas by depriving him of his kingdom, and refusing to part with even an inch of land without a fight. Such a fight is indeed glorious. To gain heaven, one has to perform several sacrifices, but dying in a fight for a righteous cause leads one to heaven without the need of such sacrifices. It should, therefore, be understood that a fight between Hindus and Mohmedans is not a just fight. The fight is only just when it is undertaken to protect the week and the helpless, or to save the honour of women; and even dying in such a fight brings heaven. But this fight must be devoid of either envy, greed, infatuation, vanity, or lust. If these are there, it brings hell to a man. Even the present war is a fight which is not devoid of all these elements. And naturally, therefore, it is rightly hated. The present wars are mostly undertaken for aggrandisement of one nation by another, aiming at securing happiness by giving full play to the Indriyas, and therefore, one war becomes the cause of another. Our internal quarrels and factions are also due on this account because men are not able to control the Indriyas, but are prone to run after the objects of senses. In short, the mind of people has become so fickle that they cannot concentrate on anything even for five minutes. Indriyas are indeed powerful, but one is more powerful than they who is able to control them. In this verse, the Lord addresses Arjuna as Partha, son of Partha (Kunti) because He is reminded of Kunti's words to Arjuna and Bhima when they set out to fight. She told them that the Lord should*

remind her sons that the time had come to perform the duty of a Kshatriya for which she had borne them.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

Prose order—अथ त्वम् इमम् धर्म्यं संग्राम न करिष्यसि चेत् ततः स्वधर्मं कीर्तिं च हित्वा पापम् अवाप्स्यसि ॥

Grammar—अथ now; चेत् if; त्वम् thou; इमम् this; धर्म्यं righteous; संग्रामं battle; न not; करिष्यसि (thou) wilt do; ततः then; स्वधर्मं own duty; कीर्तिम् fame; च and; हित्वा having thrown away; पापं sin; अवाप्स्यसि (thou) wilt obtain.

Verse:—But if thou wilt not play thy part
In this contest for righteous ends,
To duty lost, to honour lost
Thou'lt be 'adept' in naught but sin.

Explanation—But if thou wilt not carry on this righteous warfare, then, casting away thine own duty and thine honour, thou wilt incur sin

Gita Gaurav:—O Arjuna, should you abstain from this righteous fight, your Dharma and your fame will be lost and you will, on the contrary, incur sin. People will laugh at you and call you impotent. When one's Dharma is destroyed, he partakes of sin and by the destruction of one's fame, life in this world becomes miserable. It is, therefore, your duty to fight for the preservation of your self-respect and glory.

Discourse:—Gentlemen, you have compared the Indriyas to Kauravas and it is the duty of every one of us not only to fight them but to bring them under control. If inspite of the Indriyas harassing us we remain subdued to them even when our friends point out to us the evil underlying them, it would be nothing short of inviting ruin on us. Subordination to the senses brings one ill-fame and ruins one's reputation. The consequence to Arjuna in abstaining from the fight is to strengthen the hold of his attachment to 'Tamas' (तमस्) and objects of senses, obscuring and dimming his luminous self. The Lord, therefore, points out that while fighting as his Dharma demanded, fearless of all, he would ensure the exhaustion of Prarabdha, thus enhancing the glory of his already glorious self.

अकीर्तिं चापि भूतानि कथयिष्यंति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

Prose order.—भूतानि ते अव्ययं अकीर्तिम् च कथयिष्यन्ति संभावितस्य मरणात् अतिरिच्यते ॥

Grammar:—अकीर्तिम् dishonour; च and; अपि also; भूतानि creatures; कथयिष्यंति will relate; ते thy; अव्ययाम् undiminishing; संभावितस्य of the honoured; च and; अकीर्तिः dishonour; मरणात् than death; अतिरिच्यते exceeds.

Verse:—The tale of thy undying shame
'mongst nations will be handed down;
And for a man to high fame used,
Dishonour reckons worse than death.

Explanation.—Men will recount thy perpetual dishonour, and, to one highly esteemed, dishonour exceedeth death.

Gita Gaurav:—O Arjuna, if *you were not to obtain victory in this fight* by abandoning it unfought, not *only* that your fame would be lost but people *will recount* your ever-lasting infamy. If you were to say: what of it, you must realise that to a man of glory, infamy is worse than death, and therefore, you must protect your fame and your Dharma by putting up a malny fight.

Discourse:—The Lord tells Arjuna that all along he has walked on the righteous path and there can be no retracing from it. If he were to retrace his steps, he would fall People who are self-poised do not swerve from their path for fear of censure or in expectation of praise. Whether wealth comes or goes or death comes today or ages after, they will remain firm. Such is the case with Arjuna. We see in this world that more famous a man, the greater is his infamy should he fall and both fame and infamy become immortal for him. And therefore, such people prefer death to enjoyment of worldly pleasures. All great men in history whose names are remembered even today had considered worldly pleasures of no consequence and had sacrificed their lives for the sake of their Dharma and fame. When opportunity comes for doing one's duty, it must be caught by the fore-lock; because once if such an opportunity is lost, it never comes again; and the consequence is the resultant infamy which is worse than death.

Friends, we have the glorious example of Maharana Pratap Sinh who fought Emperor Akbar single-handed rather than accept his over-lordship. From his point of view, he was waging a righteous fight in the defence of his honour as aRajput king and no matter he had to wander in the jungles and go without food, leaving sometimes his wife and children behind and yet he never lost courage and gave up the fight. When he put before her the proposition of submitting to Akbar to escape from the troubles of hard life, she inquired whether he was losing heart and if that were the case, she would rather sacrifice herself than sacrifice the hononr of the whole family. Such were the kings and queens of old who valued their honour more than death, and no wonder that they produced strong and powerful sons to perpetuate the name of their worthy ancestors.

Though Maharana Pratap Sinh is no more, his fame and glory are still recounted. Had he, however, submitted to Akbar, his name would have been consigned to the oblivion.

भयाद्रणादुपरतं मंस्यंते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

Prose order.—महारथा: त्वां भयात् उपरतं मंस्यन्ते (पूर्वं) येषां च त्वं बहुमतः भूत्वा (तेभ्यः एव) लाघवम् यास्यसि ॥

Grammar:—भयात् from fear; रणात् from the battle; उपरतं withdrawn; मंस्यंते will think; त्वां thee; महारथाः the great car-warriors; येषां of whom; च and; त्वं thou; बहु much; मतः thought (of); भूत्वा having been; यास्यसि will go; लाघवम् to lightness.

Verse:—The Chiefs of high command will deem
Thou hast from fear the contest fled,
And they that now think much of thee
Will henceforth hold thee in contempt.

Explanation:—The great car-warriors will think thee fled from the bettle from fear, and thou that wast highly thought of by them, wilt be lightly held.

Gita Gaurav—O Arjuna, were you to abandon the fight, the mighty warriors who have assembled here as also the Kauravas will take it for granted that you have done this due to fear and run away from the battle-field. They will not understand that you have abandoned it out of compassion for them. Therefore, it is not correct to do so, especially when they hold you in esteem for your valour and skill in battle. Your abstaining from fight, therefore, would bring about the stigma of cowardice and impoterce.

Discourse :—Sri Krishna points out that by abandoning the fight, he would not only lose the case he would have by victory or death on the battle-field, but he would also be casting a stain on his hitherto unsullied honour of an hero. Sri Krishna urged these considerations, not because these alone were all sufficient for inducing him to stand up and fight–unshakable rooted in the supreme purpose and determination of the God-ordained war–but to make them a basis for the higher teaching. He had yet to declare.

अवाच्यवादांश्च बहून्वदिष्यंति तवाहिताः ।
निंदंतस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

Prose order:—अहिताः तव सामर्थ्यं निन्दन्त च बहून् अवाच्यान् वादान् वदिष्यन्ति ततः दुःखतरं किम्नु (अस्ति) ॥

Grammar:—अवाच्यवादान्=अवाच्यान् वादान् improper to be spoken, words; च and; बहून् many; वदिष्यंति will say; तव thy; अहिता non-friends; निंदंतः slandering; तव thy; सामर्थ्यं power; ततः than that; दुःखतरं more painful; नु indeed; किम् what.

Verse:—And many things, best left unsaid,
by them that hate thee will be said,
Belittling all thy martial deeds......
Say, friend, what worse torment then this ?

Explanation —Many unseemly words will be spoken by thine enemies slandering thy strength what more painful than that ?

Gita Gaurav —Remember that your enemies will defame you by under-estimating your strength and speak ill of you in your very presence, on hearing which you will feel miserable Can there be more painful than that ?

Discourse —*If you throw down your arms you will destroy the fame both of yourself and the ancestors You will incur censure from every quarter The man who fails in his duty, is like a woman without the husband who is dis-respected everywhere. A self-respecting man should live as long as he is not spurned Such men undergo hardships and risk their lives to increase their fame Here, Arjuna's reputation in matchless and unsullied His enemies are trembling knowing of his wonderful valour If he were to turn back he would lose his greatness and would be treated with levity They would certainly not allow him to run away and they would certainly* acclaim it to the world speaking ill of him in his very presence This would surely break his heart that is why, the Lord asks him as to why should he face them in battle with heroism He therefore tells him in the next verse that if he succeeded, he would get the rulership of the earth and obtain heaven And He tells him in reply to Arjuna's question as to what would happen to him if he were to die on the battle-field

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

Prose order —हत वा (त्वं) स्वर्गं प्राप्स्यसि जित्वा वा महीं भोक्ष्यसे तस्मात् युद्धाय (च) कृतनिश्चय (सन्) कौन्तेय, उत्तिष्ठ ॥

Grammar —हत slain, वा or प्राप्स्यसि (thou) will obtain स्वर्गं heaven, जित्वा having conquered, वा or, भोक्ष्यसे (thou) wilt enjoy, महीम् the earth तस्मात् therefore उत्तिष्ठ stand up, कौन्तेय O Kaunteya युद्धाय for battle, कृतनिश्चय =कृत निश्चय येन स made, decision, by whom, he.

Verse —Or, slain, high heaven waits for thee,
Or triumph-crowned this Earth is thine
Stand up therefore O Kunti's son
thy mind at last made up to fight

Explanation —Slain thou wilt obtain heaven victorious thou wilt enjoy the earth therefore stand up O son of Kunti resolute to fight

Gita Gaurav —O Arjuna, if you were to die in battle you will obtain the happiness of heaven without any effort and if you win you will get kingdom Therefore, don't wait any longer Go forward with your arms When one performs one's duty, he even wipes out his previous sins On the contrary if you were to withdraw from the fight and sit still you would lose both honour and glory

Discourse:—Gentlemen, here the Lord delivers His final judgment. He tells Arjuna that one has to perform his duty and the fruits thereof are only realised at the finish and not by sitting idle. Fatalists say that whatever is in one's lot will come to him without doing anything. What is destiny then? Destiny is the fulfilment of actions performed and therefore, it is certain that without actions, one cannot hope for any fruits. For instance, a labourer when he labours all day, he gets his wages and not before But this is not understood by people and therefore, they are deluded and sink into 'Tamas' (inertness). Jivatma takes body in this world which is the field of action. But it forgets its mission in life and gets deluded by infatuation. This is because of its vacillation between right and wrong and it is not able to decide for itself. This is the condition of every one of us and even great men are faced with a dilemma. The Lord, therefore, says that one should be determined to perform one's actions and the reward will surely follow. If one were, however, to think about the reward first before undertaking any action, confusion is likely to arise. It is, therefore, said that it is one's duty to do and die regardless of result, which is in the hands of God.

Fruit of actions is of two kinds. One which can be realised in this life and the other in the next life. And, therefore, the Lord tells Arjuna that should he be slain in the battle, he would gain heaven, and should he win, he would enjoy the kingdom on earth. Arjuna, however, wants to know the methods by which he could sustain himself in the fight, should he gain victory or fail. The Lord shows the way in the next verse.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

Prose order:—लाभालाभौ जयाजयौ सुख दुःखे (च) समेकृत्वा ततः युद्धाय युज्यस्व एवं पापम् न अवाप्स्यसि ॥

Grammar:—सुखदुःखे=सुखं च दुःखं च pleasure, and pain, and समे equal; कृत्वा having made; लाभालाभौ=लाभः च अलाभः च gain, and, loss, and; जयाजयौ=जयः च अजयः च victory, and, defeat, and; ततः then; युद्धाय for the battle; युज्यस्व join (thou); न not; एवं thou; पापं sin; अवाप्स्यसि (thou) shalt obtain.

Verse:—Grief with joy in mind at-One-ing,
loss with Gain, defeat with Triumph,
Set thy will now on this Battle,
Thus shall no sin lay hold on Thee.

Explanation:—Taking as equal pleasure and pain, gain and loss, victory and defeat, gird thee for the battle, thus thou shalt not incur sin.

Gita Gaurav:—O Arjuna, if you consider happiness and misery gain and loss, victory or defeat alike and be prepared to fight, you will incur no sin.

Discourse:—Gentlemen, the Lord says, "Do not be affected by happiness or misery. Neither of these is permanent. However, this world is a barometer which

measures every one's actions either through censure or praise. If your actions are evil, censure is inevitable and if your actions are meritorious, you will receive praise; but even in the midst of both censure or praise, do not lose your (समत्व) balance. When you are placed in happy circumstances, remember the Lord and tell Him that you do not deserve the honour done to you, and this attitude of the mind will save you from vanity and the resultant bondage. Similarly, when you are placed in miserable circumstances, understand that the Lord has been testing you, and therefore, pray to Him for strength to bear all that comes Many things are wrought by prayer than the world dreams of and the prayerful attitude of the mind is a sure sign of advancement When you meet a Sanyasi, you hail him by 'Om, Namo Narayan' (ॐ नमो नारायण) meaning thereby that he bows to Narayan and he in reply says only 'Narayan'. A Sanyasi has no right to bless anybody, because how can the self bless the self? His salutations are not to the physical body but to the 'Atma' within, and this is the attitude of his mind where-ever he goes "

What applies to a Sanyasi equally applies to a house-holder as well. In this world, we come across occasions of joy and sorrow. Sometimes we see a birth taking place and at other time, we see a man dying, sometimes, we see marriage being celebrated and sometimes, we are faced with quarrel and strife. Similarly, loss or gain, victory or defeat are experienced. This is the world. But to remain untouched, one has to maintain a balance. This balancing attitude of the mind is only possible if we realise that nothing in this warld is permanent and understanding thus, if we dedicate ourselves to the Lord and sincerely believe that whatever is done is for our good, there would be neither cause for happiness or misery. Faith in the Lord alone will show you the way and it is equally necessary not to lose sight of our destination and the path in front of us

Friends, we have seen that our body is the result of our actions and that itself is a sure indication that if you do good, you will be rewarded in a right manner. Therefore, should you be placed in unfavourable circumstances, make amends for your past actions and that is the only way. The relationship of the individual soul to the Parmatman on the one hand and to the material body on the other is to be gathered from the verses taken up for study now. The Parmatman may be said to dwell within the individual soul and to irradiate it as even the latter dwells within and illumines the material body Just as we read in the previous verses that the soul successively takes visible froms and becomes them, the Parmatman has become, or transformed itself into numerous souls at the same time The individual soul may be looked upon as a fragment of the Parmatman, but the transcedental nature of the original is such that fragmentation does not affect its integrity. Further attempts at exact definition of the relationship of the individual soul to the Parmatman will take us into learned controversies of Dwaita

(द्वैत) 'Adwaita' (अद्वैत) and Vishishta-Dwaita philosophies. The Bhagwad Gita, however, does not discuss this question, but like the Upnishadas, lends, itself as an authority to all these schools of thought. The doctrine of Karma, the law that governs the individual soul, is accepted by all these schools.

No explanation or theory in regard to ultimate cause of things can be free from objections or difficulties from the rationalist's point of view. But on the assumption of an immortal soul, as the basis of personality, no theory can be formulated more in conformity with the known laws of Nature than our doctrine of Karma. Man evolves himself exactly according to his actions, the process being unbroken by death and passing on to the next life. This, the most important doctrine in our religion is the application in the moral sphere of the Law of conservation of energy and indeed may be termed a deduction therefrom. It is the rule of Law, so to say, in the spiritual world. Cause and effect must be equivalent. As death is only disintegretion of the body and not of the soul, the law of cause and effect, as far as the soul is concerned, continues to operate beyond death. The death of the body does not operate as a bankruptcy court. The old account is carried over.

Remember, friends, that the tiniest pebble thrown into water produces a ripple. The effect may not be perceived by the naked eye, but the disturbance is carried onwards, in ever widening circles of the water, one ripple may cut across and itself too, and be merged in another increasing or decreasing it; but not the tiniest movement can go for naught. Likewise also, do all our thoughts and acts produce results. The most transient and secret thought entertained in the mind ruffles the calm of the Spirit Universal, and the disturbance has to be worked off.

Gentlemen, over and above the effect on others and apart from any question of reward or punishment, we can see that every thought or act, good or bad, has at once an effect on oneself. Every motion of the mind deals a stroke with chisel and mallet, whether one wants it or not, on one's own character, and its evolution is made better or worse as the case may be. If we think evil today we think it more readily and persistently tomorrow, and likewise, it is with good thoughts. If we control or calm ourselves it becomes more spontaneous, more easy next time and this goes on progressing. At death, whatever character has been hammered out by the thoughts and deeds repentences of the life that is closed, continues to attach itself as the initial part of character for the soul in its next journey.

Friends, Karma is not fatalism. It is not an arbitrary and external agency which makes personal effort of no avail. On the contrary, the theory places one's evolution in one's own hands completely and even death does not interfere with the progress of our efforts. We shall revert to this aspect of Karma in the seventh and eight discourses.

Gentlemen, it is well known that facial appearance and certain other characteristics and some maladies and even some mental traits are passed on from parents to children.

This heredity does not explain what is sought to be explained by the Law of Karma. No doubt, bodies are shaped by heredity but not souls. The soul has no father or mother, but is self-existent. any soul may be lodged in anybody in which it has earned the fitness to function, Bodies are not the tenements provided for soul even as engineers may build in similar or varying types for citizens to choose and live in, according to their reeds. A house may be improved or even damaged by the occupant. The next person who cames into the terements does so because it suits his own condition. A father may ruin the coming son's body, but which soul is to come as his son depends on the soul's condition and the stage reached in its own Karmic evolution. When a son is born through parents, he appears to inherit their physical and mental characteristics, but in reality, what he inherits is his own previous life's accumulation by reason of which he is born as son to such parents. The 'Auras' son is such only in the physical body. In the soul, even an 'Auras' son is, so to say but an adopted son. The law of heredity does not, therefore, dispense with or interfere with the operations of the Law of Karma.

Friends, having understood this, remembr that this world is like a river and human life is something like water that flows in it. Just as sometimes we see water rising and falling, we experience happiness and misery alternately as we course through life. Therefore, never be proud about the condition in life in which you are placed. Neither should you be affected, no matter whether you are rich or poor, learned or ignorant. It is certain that so long as the body exists, you have to experience alternately happiness and misery This is the inevitable law of life. Throw away your anxieties, therefore, on this account and maintain a stable balance. Do not lose touch with the Almighty even for a moment and do not be vain even about your good deeds. Be firm and self-poised and do not submit to infirmities Even in the midst of changing. conditions, the mind must be kept firm and in the midst of happinsss or misery, gain or loss, victory or defeat, life or death, go on doing your duty for duty's sake, leaving the fruits thereof to the Lord. This you can only do if you surrender yourself at the feet of the Lord and that surrender is only possible if we believe ourselves only as the Lord's instrument.

There is a beautiful illustration in Puranas. It states that when Lord Sri Krishna was residing in Vrindavan in His childhood and was playing about with the Gopis, there were many who accused the Lord of many things. Once it so happened that in the month of Sravana, Durvasa Rishi put his camp across the river Yamuna. When the Gopis heard about it, they thought of carrying his dinner across but on account of heavy rain, the river Yamuna was in floods, and could not be crossed. Gopis went to Sri Krishna and asked Him to find the way out. He asked them to go to the river and tell her (Yamuna river) that if He

(Sri Krishna) were a celebate (Bal-Brahmachari), she should give them the way. When Sri Krishna said this, the Gopis had a hearty laugh and did not believe how river Yamuna would give them the way when he played about with them However. the Gopis did as they were told and to their surprise, they found that Yamuna parted into two and the Gopis were able to go across. After Durvasa Rishi had a dinner and they were about to return they found that the river was once again in floods, and therefore approached Durvasa Rishi to help them to go across to their homes. The Rishi inquired as to how they came and when they narrated the story, he asked them to request the river Yamuna to give them the way if Durvasa Rishi was eternally on fast i e he never took his meals any day. This was a greater surprise to the Gopis and yet they could not contradict him even though they had seen with their own eyes the Rishi having a square meal. Having faith, however, in Rishi, they went to the river Yamuna and requested her as they were told The river once again gave them the way. This was nothing short of a miracle and they wanted to know the secret of it. On questioning Sri Krishna, He explained to them that there was nothing like a miracle. We both of us are right in what we say Even though Rishi Durvasa had a square meal, he did not eat it for himself but to satisfy the Lord existing in the stomach as fire in the form of Vaishwanara who resides in all bodies Similarly, if we dedicate all our actions to the Lord even though we are performing actions every minute these do not affect us i e we are doing no action Similar was the case with Sri Krishna Even though he played about with them and apparently behaved as man behaved with a woman, that was not the real truth Though to all outward appearences we have sexes, the soul has no sex. Therefore, when we look to outward forms, difference of sex catches the eye and passions are roused, but if we look at the 'Atma' within both, we shall not see any difference and oneness between man and woman will be realised It is, therefore, that one who has realised the Self, sees the 'Atman' through all the bodies, regardless of sex as one sees a thread holding and passing through the beads Sri Krishna, therefore, tells Gopis that as He did not look at Gopis in any way different from 'Atman', he was above passions For instance, a child sees no difference between a man and a woman and runs about naked unembarassed, nor is either man or woman embarassed by a child Even when the child is kissed by anybody or it kisses others, there is no room for passion Why is that so ? It is because a child sees no difference between a man and a woman and similarly, the elders are unconscious about the sex of the child

The Lord tells Arjuna that there are two paths leading to the realisation of the Self. *One is the 'Gnyana Marga' or the path of knowledge and the other is the* 'Karma Marga' or the path of action The 'Gnyana Marga' is for those who are advanced in understanding and more so whose minds are introverted, while the 'Karma Marga' is for those who live in the midst of the world and whose minds are outroverted.

Arjuna, therefore, inquires as to what is the path of action. The Lord explains that path of action denotes the performance of all works in the world without expectation of reward and dedicating all actions to the Lord The adoption of the 'Karma Marga' is called 'Karma Yoga', and therefore, that is the path which you should follow. Arjuna, therefore, inquires whether keeping balance in the midst of happiness and misery, loss and gain, and victory and defeat refers to the path of knowledge or the path of action.

To put it into other words, Sri Krishna alludes here two stand-points viz: the 'Sankhya' and the 'Yoga'. The former corresponds to 'Gnyana Yoga' while the latter to 'Karma Yoga'. The 'Sankhya Yoga' deals with the essence and nature of 'Purusha' and 'Prakruti' and convinces a human being that he is essentially the former which it is his aim to realise On the other hand, the 'Karma Yoga' deals chiefly with the essence and nature of Prakruti—how it plays and differentiates towards objects which 'Tamas' confines and limits it; it convinces human beings that all bondage and misery proceed from duality and differentiation and attachment to 'Prakruti' which is their essence. It, therefore, tells us not to be attached to 'Prakruti' or its results in any form Once free from such attachment, a human being is free.

Friends, Lord Sri Krishna, as we shall see in the following verses, is coming to what is meant by true Yoga in life by clearly explaining the implications of 'Gnyan yoga' and 'Karma yoga'. You must remember that wisdom is one, is unity, though its pursuit may be in three ways-'Gnyana', 'Karma' and 'Bhakti'. The ancient scriptures taught 'Sankhya' and 'Yoga'. 'Sankhya' is knowledge; 'Yoga' is action. Many men separate the two as Arjuna does, but the true 'Yogi' does not divide them. The two are inseparable. 'Sankhya' separated from 'Yoga' becomes a speculative study, inner contemplation, and the result ? Inordinate desire for psychic phenomena ? And 'Yoga' separate from 'Sankhya' results in self-immolting deeds of penance and, in several cases, in a desire for supernatural' powers. The practice of each is stimulated by a desire for the sake of result,-Phala, Siddhis, "fruits".

Karma is inevitable . .. . Motiveless must action be, else would it create 'bondage'... . .One legitimate motive of action is permitted by Krishna. It is the good of mankind Action prompted by the motive to 'benefit mankind is also right action Altruistic action does not create bondage ....Men folow the Elders- they set up the standard for men, so Krishna acts to set an example to men else would men be indolent "Janaks and others, indeed, attained to perfection by action

Lord Sri Krishna now explains to Arjuna what is meant by Karma Yoga in the following verse.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबंधं प्रहास्यसि ॥ ३९ ॥

Prose order:—सांख्ये (या बुद्धिः अभिहिता सा) एषा बुद्धिः ते अभिहिता कर्मयोगे तु इमां (बुद्धिं) शृणु (हे) पार्थ, यया बुद्ध्या युक्तः (सन् त्वं) कर्म बन्धं प्रहास्यसि ॥

Grammar:—एषा this; ते of (to) thee; अभिहिता (is) declared; सांख्ये in Sankhya; बुद्धिः knowledge; योगे in the Yoga; तु indeed; इमां this; शृणु hear; बुद्ध्या with knowledge; युक्तः joined; यया with which; पार्थ O Partha; कर्मबंधं=कर्मणः बंधं of Karma, the bond; प्रहास्यसि (thou) shalt cast away.

Verse—Such, then, thy (needed) Poise, summed up
in what it knows:—hear what it does,
For, by this Wisdom, Will-made Whole,
thou wilt shake off the bonds of act.

Explanation:—This teaching set forth to thee is in accordance with the Sankhya, hear it now according to the Yoga, imbued with which teaching, O Partha, thou shalt cast away the bonds of action.

Gita Gaurav :—O Arjuna, I have been telling you all along about Sankhya yoga i. e. Gnyana Yoga practised by the Sanyasis. But I shall now tell you about Karma Yoga based on selfless actions which you now listen. By performing selfless actions according to Karma Yoga, you will be free from the bondage of action, and once you are free from that bondage, you will realise knowledge which will, in turn, free you from all bondage.

Discourse :—*The Lord now shows another method. In the previous verses,* He emphasised the path of Knowledge; but it appeared to Him that Arjuna could not be convinced by that method and therefore, the Lord now talks about the path of action. It must be clearly understood as pointed out in the preceding paragraph that Gnyan yoga is not different from Karma yoga, so far as the result or the goal is concerned. By following either of the paths, Gnyana or Karma, one is free from bondage. But the selection of the path depends upon the aptitude of a disciple. Arjuna here was not evidently meant for the path of knowledge and therefore, the Lord has to show him the path of action. Thanks to Arjuna's inability to grasp the path of Knowledge that the world has been fortunate in being shown the path of Action which is especially invaluable for the worldly minded people.

Friends, you must have heard many people talking about, or at least read in books that both mean the same thing. Do not get frightened by phraseologies. It is only a play of words by calling one path as Gnyana Marga and another Karma Marga, or path of Action and path of inaction. Either a man discards the world and proceeds on the path of knowledge or he goes on performing actions without expectation of reward, he reaches the same goal. This is something like reaching Calcutta from Bombay by land, sea, or air. The path may be different but the goal remains the same.

The followers of the path of inaction believe that Atma is untouched. It does not experience either happiness or misery and the body which is without Chaitanya (energy) also does not experience the same This happiness or misery only influences the Jivatma And it is the Jivatma that enjoys or suffers happiness or misery. In support of this statement, they say that when Jivatma leaves the body, howsoever you beat or cut the body, it experiences no pain Therefore, happiness or misery is neither experienced by the body or the Atma Just as water falling from the clouds is pure and unpolluted which when coming in contact with earth becomes dirty and polluted, Atma which is pure and unpolluted and which may be termed 'Shuddha–Atma' (शुद्ध आत्मा) becomes or is called Jivatma by coming under the influence of Maya When the 'I–ness' enters the Atma, it starts experiencing both happiness and misery. A question might arise as to how 'I–ness' enters Atma The answer is that just as on account of defective sight, one mistakes a rope for a serpent and is frightened by it, Jivatma on account of his blurred vision connot recognise Atma and therefore, 'I–ness' arises in it, and along with this, starts expriencing happiness and misery. But once rope is recognised to be a rope, the illusion of a serpent vanishes and fear disappears similarly, once Atma is realised, 'I–ness' disappears and the experience of happiness and misery also vanishes We have thus seen that 'I–ness' is at the root of happiness and misery For example, when a young man feels that he is going to marry a certain girl, attachment for that girl develops and in the process, he feels happy in thinking about her Should this girl fall ill or is otherwise miserable and the engagement is broken and there after that very girl marries someone else or dies, the youth neither feels happy on account of her marriage nor becomes miserable on account of her death This is pracictable only if the boy is infatuated of the girl and does not really love her In a similar manner, we become attached to the things in the world and experience happiness and misery But before forming the attachment, one is neither happy nor miserable on that account Same is the case with the relation between the Jivatma and the body So long as Jivatma is attached to the body, it experiences misery by the slightest shock or under inconvenient circumstances But if the same Jivatma does not get attached to the body and experience 'I–ness' in it, the Jivatma becomes Atma and it is then untouched, unpolluted, eternal and indivisible, it is neither killed when body is killed nor comes to life, body being alive It is something like dirty water being allowed to stand for a while and allow the dirt to settle down at the bottom becoming pure water in which one can even see one's face. The same thing happens in case of Jivatma when it sheds Maya and becomes Atma and realise the Parmatma through it

When the Lord preached Gnyana Marga to Arjuna, he told the Lord that he found the path of krowledge difficult to follow He doubted whether there was anybody in this world who understood the implication of this path or follow it. For

the worldly minded people, to discard the bodily idea according to the path of knowledge is very very difficult. Everyone loves the body and it is, therefore, not easy to believe Atma existing, separate and apart from the body. He, therefore, requested the Lord to show him an easier path by which one could reach the goal, which can be reached through the path of knowledge. He stipulated at the same time that the means should be so easy which everyone can follow without any difficulty The Lord says that He realises the difficulty without Arjuna telling him, and therefore, He has started discoursing on Karma Yoga, or the path of selfless action. In this path, one has not to realise the separateness of the body from the Atman He is free to eat and drink as he likes and perform all actions and yet reach the same goal which a follower of the path of knowledge ultimately reaches. The Lord, however, stipulated that whatever is done must be dedicated to the Lord i. e. done for the sake of the Lord. He must realise that both the doer and the thing done is for the Lord. Arjuna found this method at first very easy but the Lord explained to him that that was not as easy as he thought.

Friends, to remove the 'I–ness' even when alive is not easy of achievement. This requires a definite understanding that the Parmatman pervades the entire Universe. Before 'I–ness' is discarded, one has to know the 'I'. What is 'I' or in other words, who are you ? Are you the body or the Indriyas, the mind or the Atma ? Do you realise the difficulty ? It does not matter if the answer is not found. But you must understand that there is some partner in you and that partner comes between you and the Universal 'I', which is different from the 'I–ness' which are discussing. The 'I–ness' is the false imposition of something which is not real 'I'. Therefore, you will have to separate the 'I–ness' of the false self from the real 'I' or the self. This would amount to a sure transformation of your present condition in this very life and that is possible through effort and Purushartha 'पुरुषार्थ'.

Friends, this body is composed of five elements viz: earth, water, light, air and Akasha (the sky or the void). By assimilating these five elements night and day, we sustain our bodies. The Lord has given these five elements free of all charges. But at the present day, people living in municipal area have to pay for them. Just as in constructing a building one has to utilise brick, stone, mortar, cement, mud, iron, wood etc., in the formation of the body, these five elements are necessary concomitants. It must be here understood that just as the owner of a building has not to become one with that building but remains apart from it, Jivatma which is the master of the body remains aloof from it The owner of a building protects it and so does the Jivatma protect the body.

There is another factor to be considered. The breath which comes out of the body is also composed of these five elements, and according as the proportion of these

five elements is disturbed, a difference is noticed in the breath. These breaths are also called "Swara" (स्वर) and these are differentiated according as these five elements composing them To understand this subtle differentiation is called 'Swara Gnyana' (स्वर ज्ञान). A man possessed of this knowledge knows the result of any action whether it will be profitable or otherwise. There are many other advantages gained through this knowledge. And therefore, it is necessary for everyone to gain it. Those who want to gain this knowledge have to get up early in the morning daily before sun-rise i e. between four and five and pray to the Lord that may He pass our day in happiness. and then perform other morning ablutions and take a bath

Those people who remain asleep till seven or eight o'clock after sunrise do not get clear motion and to them, Swara-Gnyana is not possible. For getting clear motions there is a method of performing the 'Uttan-Pad Asan' (उत्तान पाद आसन). This can be done thus; *first stretch your legs keeping them together* and then catch the toes by means of the hands and bring your head on your knee-joints. By doing this, pressure would be brought on the intenstines and the bowels would be moved. There is another method This is to lie down on the stomach and catch the toes with the hands in such a manner that the head, the lege, and the chest are uplifted Even by this also, pressure would be brought on the intestines bringing about clear motion

In this manner, after rising early in the morning and performing morning ablutions and bath, sit down with legs folded and crossed, and allow the breath to blow out of the nostrils as naturally as possible As the breath goes out, observe and you will find soemthing like a cloud composed of fiive colours. These colours are of the five elements. This can be distinguished thus (1) The Swara (स्वर) of the Akasha Tatva (आकाश तत्व) is black in colour and will be observed very near the nose. (2) The Swara of the Agni-Tatva (अग्नि तत्त्व) is red and it will be observed at a distance of about four fingers from the end of the nostrils (3) The Swara of the Vayu-Tatve (वायु तत्व) is green and is observad at a distance of eight fingers from the nostrils (4) The Swars of the Pruthvi Tatva (पृथ्वी तत्व) is yellow and will be observed at a distance of twelve fingers from the nostrils, and (5) The Swars of the JalaTatve (जल तत्व) *is white and will be observed at a distance of sixteen fingers* from the nostrils.

By constant practice of observation in this manner, the following results are indicated in the Shastras

(1) When Swara of the Akasha Tatva is noticed, any action performed will go wrong Even what has been obtained will be lost.

(2) When the Swar of the Agni Tatva is observed, one would find many difficulties in fulfilling the aim i e it would be accomplished but with difficulty.

(3) When the Swara of the Vayu Tatva is observed, anything undertaken will bring about many obstacles and the results will be practically nil i. e. the advantage would be something like a pie in a rupee and much of the effort would be wasted

(4) When Swara of the Pruthvi Tatva is observed, the success will be realised but there would be some damage in the end and,

(5) When Swara of the Jala Tatva (जल तत्व) is observed, even a failure would be turned into success. and a man will be able to achieve surprising results.

There are other advantages also i. e. when there is Swara of the Akasha Tatva one should pray to the Lord and He will be benefitted, when there is Swara of the Agni Tatva, one will be able to achieve victory in wrestling; when there is Swara of the Vayu, Tatva, nothing should be done because it brings about bad results; when there is Swara of the Pruthvi Tatva, it grings about happiness; and brings about good results in contracting marriage etc.; same is the result in case of Jala Tatva.

It is necessarry to know that one does not breathe through both the nostrils at the same time ordninarily. Approximately, at an interval of two and half Ghadis (घडी), i. e. in one hour the breath changes from right to left nostril and vice virsa. Many a time, one observes breath coming out from both the nostrils at the same time, but it is seldom These can be classified as under.—

When the breath is coming out of the right nostril, it is called Surya *Nadi* (सूर्य नाडी); when it comes out of the *left nostril, it is called* Chandra *Nadi* (चन्द्र नाडी) and when *it comes out of both the nostrils at the same time, it is called Shusumna* Nadi (शुषुम्णा नाडी).

The practice of the Swara is best performed in the morning before sunrise. The breath should not be *thrown out either with great haste or very slowly. It should be allowed to blow out naturally. If in the beginning, the colours are not recognised, one should blow off on a clear glass When this is done, he will observe* small particles of water forming on the surface of the glass in which colours appear. Remember, however, that it cannot be done in a day. It requires, constant practice for days and one should not, therefore, be impatient in achieving results. This should be done in solitude and where there is not much light but there should not be darkness. If at all the light should be on one's back but it should not fall on the face. Though ordinarily, the interval between the coursing of Nadi and another is two and half Ghadis this can be changed by lying down on sides first and then lying flat on the back and then again on the other side. One should not use force in the process.

Now coming back to the point at issue, Gnyana Yoga and the Karma Yoga are both the path *for the realisation of the* Parmatman. A man can rise in evolution *only* if he takes this path. The *mind is so constituted that it is prone to take the evil path*

and *stupendous effort is required to take it away from that path and turn it to the path of righteousness. The former brings in its trail evils and miseries whereas the latter brings peace and happiness.* The path of action indicated by the Lord may be summarised thus: Whatever happens in this world, *is by the Lord's will* Man is not the doer. While taking this path, *one has not to renounce anything* and go to the forest. Go *on doing your duty but do not expect any fruit. This is the only condition. Supposing you have a lac of rupees in the bank. Do not think for a moment that the money* belongs to *you.*You *should feel* as *if you* are the *Lord's treasurer, guarding* that money and *spending* it as the Lord desires. An *ordinary* treasurer *deals* with thousands of *rupees* either putting them in the safe or paying them out, and yet he does not consider it a pleasure in depositing it in the safe and not spending it away. He all the while obeys his master's orders. The difficulty only arises when 'My-ness' is attached to that money bringing in both happiness and misery.

The Lord now explains the importance of selfless action in the next verse.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

Prose order:—इह न अभिक्रमनाशः अस्ति (अत्र) प्रत्यवायः न विद्यते अस्य धर्मस्य स्वल्पम् अपि (कर्म) महतः भयात् त्रायते ॥

Grammar:—न not; इह here; अभिक्रम नाश =अभिक्रमस्य नाशः of effort, destruction; अस्ति is; प्रत्यवाय: transgression; न not; विद्यते is; स्वल्पम् very little; अपि even; अस्य of this; धर्मस्य duty, त्रायते protects; महत. (from) great; भयात् from fear.

Verse:—No effort here is e'er in vain,
No disappointment can be found;
The least step taken on this Path,
Secures against the Mighty Fear.

Explanation—In this there is no loss of effort, nor is there transgression. Even a little practice of this knowledge protects from great fear.

Gita Gaurav.—*In the path of selfless action, no effect goes in vain and there is no disappointment Even a little effort saves a man from fear Needless to say that those who continually go on performing actions selflessly are saved from the fear of* life and death

Discourse—Friends, if men were to discard 'I-ness' and 'My-ness' from his daily actions and feels that whatever is done is done by the Parmatman, he experiences no disappointment Therefore, it is advisable that even a little experiment in this path will bring about good results The Lord has said in the eighteenth discourse.

The Lord, at rest within the heart
Of every thing created, abides,
And *whirls all creatures round and round,*
By *glamour* on His Wheel held fast.

When such is the case, how foolish is it for us to imagine that we are the doer of all our actions As a matter of fact, we are revolved by the Lord from one body to another as a potter revolves one pot after another on his wheel. We see in this life that it is due to one's own actions that one experiences happiness or misery whatever his circumstances may be at the time of birth. This is on account of actions performed selflessly, either in this life or in past lives.

In this verse, the word प्रत्यवाय should be carefully noted. It means 'regret' or danger of 'disappointment'. There is no cause for regret or disappointment in performing actions according to this Yoga selflessly. There is no repentence because there is no pride in the performance of actions. We have seen this in the case of a treasurer discharging his duties selflessly.

There is in the word "प्रत्यवाय" another element which we have to notice and that is fear or danger of falling down. Fear is of two kinds- (1) fear of something happening in the next birth or (2) in this life. There is nodoby in this world who is not afraid of something It is only those who are endowed with divine qualities who are not afraid. The Lord has said in the sixteenth discourse:

Heart's purity, all fear cast out.
a steadfast Quest of Mystic Truth.
Gift, sacrifice and Self-control.
uprightness, penance, sacred lore

Thus, a man of pure heart and clear conscience has nothing to hide and has no fear. But the fear of the next world is greater still, because it involves birth and death. A man not afraid of death is rare to find. It is because men value the body and want to keep it as long and as comfortable as possible, and yet no body has remained immortal. We have seen that King Amannullah of Afghanistan fled his native country for fear of death leaving behind him his kingdom and all the comforts of life. Do we not see that a man even sacrifices his own wife and children to save his life? This is nothing but infatuation It becomes therefore, the duty of everyone to overcome the fear of death.

A question might arise that a thief or an evil-minded man may say that he does the Lord's bidding, but that is only cheating one's conscience. Even while performing evil actions, he knows in his heart of hearts that he is doing wrong and once the infatuation of 'I-ness' vanishes from his actions he will soon be a reformed man.

Arjuna, therefore, asks the Lord as to why all people do not perform actions selflessly. The Lord explains this in the next verse

व्यवसायात्मिका बुद्धिरेकेह कुरुनंदन ।
बहुशाखा ह्यनंताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

Prose order.—(हे) कुरुनन्दन व्यवसायात्मिका बुद्धिः इह एका (एव भवति) अव्यवसायिनाम् हि बुद्धयः बहुशाखाः अनन्ताः च ॥

Grammar:—व्यवसायात्मिका=व्यवसायः आत्मा यस्याः सा determination, soul, whose, she; बुद्धिः thought; एका one; इह here; कुरुनन्दन=कुरूणां नन्दन of the Kurus, O rejoicer; बहुशाखाः=बह्व्यः शाखाः यासां ताः many, branches, whose, those; हि indeed; अनन्ताः endless, च and; बुद्धयः thoughts; अव्यवसायिनाम् of the irresolute.

Verse:—The Will by which this path is trod,
Knows but one Aim, O Kurus' Joy;
Out-branching, aimed at no true End,
The 'wills' of them that strive in vain.

Explanation:—The determinate reason is but one-pointed, O joy of the Kurus, many-branched and endless are the thoughts of the irresolute

Gita Gaurav:—O Arjuna, the path of self-less action can be followed only by those who have got a determinate reason, whose desire is one-pointed and can discriminate between right and wrong. This is not given to all because those who perform action in anticipation of reward do not have determinate reason On the contrary, their intellect is many-pointed and desires unceasing. In other words, those people whose desire is not only for the realisation of the Parmatman have many-sided intellect involving doubts and such people are not able to proceed on the path of self-less action

Discourse:—Friends, the Lord now describes the qualifications of those who are qualified to follow the path of self-less action It presupposes that the follower of the path of self-less action must have one desire viz the realisation of the Parmatman. For example, let us take an instance of a man whose son is mortally ill. Supposing he makes a resolve that should his son recover, he would perform the 'Puja' of Sri Satyanarayan But supposing that the son does not recover within the period he anticipated and getting impatient, he transfers his devotion from Sri Satyanarayan to Hanumanji. Even then, if the recovery is not in sight, he begins to worship a godess or some other God. Even then, there are no signs of his son recovering. Losing faith in Hindu Gods and goddesses, he is induced to workship Pir Pegamber ond the like. Inspite of all this, the result is nil This is an instande where a man has no firm faith and his will is weakened because he is not able to have unshakable-firm faith regardless of results that whatever happens is by the will of God and He does for the best. This is known as indiscriminating intellect. Such people never succeed in life. What is known as the Iron will is only possible when he remains unshaken in the midst of difficulties and dangers, disappontments and set-backs, and such an iron will is born from one's one-pointed faith in Lord's dispensations. It is only the steady intellect which creates faith and that faith alone works and the process thereof is called 'Karma Yoga'. There is another point which should be borne in mind When once the resolve is made, no other thought should interfere

until the first resolve is fulfilled and should that not happen, the mind should not be allowed to waver. To keep the mind from wavering, one has to keep faith in one thing, be he a Guru or God. Wavering mind brings about the fall of the Jivatma. Therefore, shake off all desires and concentrating your mind on one ideal, always remember that as you allow your mind to waver your desires will go on increasing and there is none whose all desires can be fulfilled at the same time. Gentlemen, the whole thing depends on the intensity of your thought. As you intently think, so you become. Let us take the example of the rays of the sun. The refracted rays have no power to burn any body but should you pass these rays through a convex glass, you will find that these very rays get concentrated and start burning anything. This is because the diffused rays are powerless. Even a single one-pointed ray is more powerful than all the diffused rays. Similar is the case with desires. Mani-fold desires have no effect excepting to making your mind waver. But if efforts are directed in the pursuit of one and one desire only, the effect is instantaneous and the result aimed at is achieved earlier than expected. On the other hand, mani-fold desires bring in disappointment and misery. Let us take another instance. Supposing a man gets Rs. 25/-a month and leads a contented life in whatever he earns. Some days later, he gets a salary of Rs. 100/-. He feels happy about it but soon he realises that his contentment has disappeared even though he has surrounded himself with all the means of comforts The peace and quiet that he enjoyed when he was getting Rr. 25/-is now no more because now he dreams of earning double and treble the salary and spending night and day in mere thought. Instead of performing his duties properly, he goes on dreaming about the future without actually doing anything to deserve the future he dreams about. Luckily, he gets what he wants and yet instead of being happy on that account, his desires still increase and inspite of being surrounded by all the comforts that money can procure, he is not satisfied The sum and substance of all this is that money cannot bring about the end of all miseries and bring peace of mind It is money which has dragged human beings to the attachment of the shows of this world and as his desires go on increasing his mind wavers and he experiences uneasiness and disquiet. It is, therefore that the Lord says that those who want to experience real happiness and unshakable peace should have one thought and stable intellect. If a tree has got many branches, the wind shakes it but if it has no or few branches, it stands erect unshakable. In proportion as desires grow, miseries increase in like proportions *Arjuna here inquires as to what is the reason that while some people* have stable intellect and determinate reason, others have not. What gives rise to unending desires and unstable mind? The Lord gives the answer in the following verse.

यामिमां पुष्पितां वाचं प्रवदंत्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

Prose order:—(हे) पार्थ, वेदवादरताः न अन्यत् अस्ति इति वादिनः अविपश्चितः पुष्पितां इमां यां वाचम् प्रवदन्ति ॥

Grammar:—याम् which; इमां this; पुष्पितां flowery; वाचं speech; प्रवदंति utter; अविपश्चितः the unwise; वेदवादरता=वेदस्य वादे रताः of the Veda, in the word, rejoicing; पार्थ Partha; न not; अन्यत् other; अस्ति is; इति thus; वादिनः saying.

Verse:—What pompous talk they revel in,
Those foolish ones who take their stand
On argued 'word' of holy Writ,
Professing, "There is naught save this".

Explanation—Flowery speech is uttered by the foolish, rejoicing in the letter of the Vedas, O Partha, saying "There is naught but this" (स्वर्ग)

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

Prose order:—स्वर्गपरा भोगैश्वर्यगतिं प्रति कामात्मानः क्रियाविशेषबहुलां जन्म कर्म फल प्रदाम् (वाचं प्रवदन्ति) ॥

Grammar:—कामात्मानः=कामः आत्मा येषां ते desire; soul, whose, they; स्वर्गपराः=स्वर्गः परः यषां ते heaven, highest, whose, they; जन्म कर्म फलप्रदाम्=जन्म एव कर्मणः फलं (इव) प्रददाति तां (re) birth, alone, of action, fruit, (as) gives, that (which); क्रियाविशेषबहुलां=क्रियाणां विशेषाः बहुलाः यस्यां तां of actions, varieties, many, in which that; भोगैश्वर्यगतिं=भोगस्य च ऐश्वर्यस्य च गतिं of enjoyment and of sovereignty, and, the gaining, प्रति towards (for the sake of).

Verse:—Lust-souled, tho'-heaven be their aim,
Holding out birth as bribe for works,
Full of all sorts of patent rites
Ensuring gain and lordly state.

Explanation—With desire for self, with heaven for goal, they offer birth as the fruit of action, and prescribe many and various ceremonies for the attainment of pleasure and lordship

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

Prose order:—तया अपहृत चेतसाम् भोगैश्वर्य प्रसक्तानां सामाधौ व्यवसायात्मिका बुद्धिः न विधीयते ॥

Grammar.—भोगैश्वर्य प्रसक्तानां=भोगे च ऐश्वर्ये च प्रसक्तानां in enjoyment, and, in lordship and, of the attached; तया by that; अपहृतचेतसाम्=अपहृतं चेतः येषां तेषां dragged away, mind, whose, of them, व्यवसायात्मिका determinate (see 41); बुद्धिः thought; समाधौ in Samadhi; न not; विधीयते is fixed.

Verse:—Stuck fast to gain and lordly state,
Their hearts by such fond hopes unpoised.
Not theirs the Purpose business-like;
That aims at making man a whole.

Explanation.—For them who cling to pleasure and lordship, whose minds are captivated by such teaching, is not designed this determinate Reason, on contemplation steadily bent.

Gita Gaurav:—O Arjuna, those who are attached to fruit of action and whose aim and ideal is the enjoyment of heaven as the highest bliss, are indiscriminate and speak words aiming at birth resulting of fruit of action, bringing in enjoyment and power as their goal. In other words, their flowery speech which is the giver of birth and fruits of action abounding in specific rituals for the attainment of pleasure and power is the result of desires. Such attachment to pleasure and power captivates their 'Chitta' (चित्त) and makes it impossible for them to make their Buddhi fixed in Samadhi.

Such people do not have one-pointed intellect. They are enamoured of rituals described in Vedas without prethought and, therefore, consider heaven to be the highest achievement. Desires for pleasures and powers shake their Chitta (चित्त) and keep them engrossed. They do not look upon life as bondage but as a means of enjoyment. Now is it possible for such (अपहृतचेता) people whose mind is not under their control to become fixed in Samadahi?

Discourse:—Friends, the Lord here inflicts a satire on the path of action (कर्म काण्ड) which is based on desires. He says that those who emphasise fruits of actions and not actions themselves believe in eating, drinking and enjoying and all the rituals are diverted for the realisation of this purpose. They spend their whole life in its pursuit at the cost of such desires being diffused and becoming unending. All the same, rituals have a value and they serve the purpose of teaching people by experience, the emptiness for desires of heaven and powers in the end. No doubt they contain an element of truth. They are like sugar-coated pills which aim at removing the malady which one is suffering from.

The knowledge of Parmatman is essential for every one of us. Therefore, no effort must be spared to gain it. It is however, very difficult of achievement. Just as a child does not understand that the medicine is good for it, ignorant people do not understand that to gain the knowledge of the Parmatman is equally necessary for their benefit. And just as a child readily swallows a sugar-coated pill thinking it to be sugar, still the concealed bitter medicine naturally works in the syestem, the ignorant through the allurement held out by the rituals are drawn towards the Parmatman. The path of Karma-Kand (कर्मकाण्ड) is a longer one and involves infinite number of births and deaths, but the path of self-less action is sure and swift to attain the end. Therefore, those who aim at attaining the highest state without any further delay should perform actions selflessly. Those who perform actions aiming at fruit are impatient to get

the reward immediately because they have no faith in the action itself. Arjuna, therefore, inquires of the Lord that if such people have got an unstable mind, what is the path that one should follow. The Lord shows the way in the next verse.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वंद्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

Prose order:—वेदाः त्रैगुण्यविषयाः (इति उच्यन्ते) (हे) अर्जुन (त्वं) निस्त्रैगुण्यः भव। (त्वं) निर्द्वन्द्वः नित्यसत्त्वस्थः निर्योगक्षेमः आत्मवान् (भव) ॥

Grammar:—त्रैगुण्यविषयाः=त्रैगुण्यं विषयः येषां ते the three attributes, subject-matter, whose, they वेदः (the) Vedas; निस्त्रैगुण्यः without the three attributes; भव be; अर्जुन O Arjuna; निर्द्वन्द्वः without the pairs (of opposites); नित्यसत्त्वस्थः= नित्यं सत्वे तिष्ठति इति constantly, in sattva, (who) dwells, thus; निर्योगक्षेमः=न अस्ति योगः च क्षेमः च यस्य सः not, is, earning, and, maintaining, and, whose, he, आत्मवान् full of the Self.

Verse:—Three-fold gunas are the Vedas' theme.
Reach thou, O friend, beyond these three.
Solve 'pairs'; dwell e'er in Essence pure;
Nor get, nor hold-be SELF-possessed.

Explanation:—The Vedas deal with the three attributes, be thou above these three attributes, O Arjuna, beyond the pairs of opposites. ever steadfast in purity careless to possess or preserve full of the SELF.

Gita Gaurav:—O Arjuna, the Vedas contemplate manifestation and with the idea of manifestation invariably goes the idea of three Gunas (गुणाः) viz: Satva (सत्व), Rajas (रजस्) and Tamas (तमस्). Knowledge, powers and enjoyments manifest themselves as those three Gunas. Therefore, be above them, transcending the pairs of happiness and misery, pleasure and pain, victory and defeat etc. and remain firmly concentrated in the achievement of the object, hitherto unachieved, discarding desires and standing firm in the Atman.

Discourse:—The Lord here says that the rituals prescribed in the Vedas manifest the three-fold qualities of Satva, Rajas, and Tamas and according as his actinos are, he either rises or falls as stated by the Lord in the fourteenth discourse thus:

The Sattvic upwards wend their way,
the *Rajas remain between;*
The *Tamsic, caught in the trend,*
of nature's nether Mood, *sink down.*

When a man performs any action, *it either raises or degrades him according to* his 'Bhavana'. For *instance, some, perform* 'Yagna' यज्ञ *understanding it as one's own* duty; *it is of the* highest kind i. e. Satvic, but when the purpose aimed at is obtaining the enjoyment of heaven or pleasures of the world, it degenerates by the

lowering of the ideal i e. Rajsik. The Lord says that *motiveless action is far superior* to all these three types of actions. Here, the aspirant views all his actions of the body as if performed as the instrument of some higher power and therefore though he performs his duties, he does not become attached to them If you believe that the Lord, who created all, undertakes the responsibility of nourishing them, your actions, even for the maintenance of your family, are merely instruments of His will and that you are not the doer therefore; but to transcend the three Gunas, one has to be above the *pair of oposites as pleasure and pain, gain and loss, success, and* disappointment etc. Unless this is done, one cannot destroy his 'I-ness' and have implicit faith in God. This is something like this:-A young boy who has no cares whatever believes all the time while he is studying at some school that the entire responsibility of maintaining him rests with his parents and that he has not to worry about it. He does not bother himself about finding money for his clothes or books. These come to him unasked. Similarly, if the aspirant has the same faith as boy, he should not worry as to wherefrom his next day's meal is going to be found. It is said that the Lord does not worry about those who shoulder the load of responsibility on themselves through false 'I-ness' and the result is that they groan under the burden of their own creation.

Gentlemen, there are various creeds, cults, sects, and institutions in this world which presume to lead the struggling soul to the heaven of spiritual liberation and peace. Innumerable also are the ways, methods and disciplines prescribed in the rituals for *purifying and elevating the spirit so that it may reach the* goal of divine perfection. Aspirants are everywhere engaged in practising these methods and endeavouring to attain their object. But all the while, they feel that they are caught in the grip of one or the other discipline and after some trial finds that their progress is not satisfactory Inspite of all Yagnas and rituals, their hearts remain as impure as ever and their minds continue to be restless. If for a moment, they gain some peace, again the spirit gets into a whirl and there is a feeling of frustration and despair. Some aspirants, though earnest in their quest of peace, are not so strong and steady in the pursuit of their aim. There are others who make a show of religiosity and take pride in it. But all of them are dwelling in a state of uncertainty and confusion. They feel all the while as if they are moving in the dark, groping for the real way that takes them to light and freedom. They, however, delude themselves into the belief through the rituals prescribed in the Vedas that they will be able to fulfil their aim in life in the near future.

Gentlemen, it is true that all the experiences, however, bitter they may be, are necessary for the upward growth and evolution. Struggle is indeed a sure condition of progress but the sooner the soul finds a way out of confused ideas as to right and wrong, the better for him or her. Men, therefore, must wrestle, not only against the

rulers of darkness in this world but also against the self. The world opposes any sincere, honest man because his standardrs of living are not the world's standards. He must fight against his own greed. But greater than the good man's struggle against the world is his fight against his own Self. From day to day, he must wage relentless warfare against the death-giving sins of pride, anger, envy, gluttony, lust, and sloth. He is called upon everyday to resist the temptation to seek an easy going religion, one of comfort, one which will not call for changes in his manner of living. These are very small matters, compared with the back-ground which comes through right thinking and living. After all, what is there of greater importance than the peace of mind which passes all understanding ? It is the only thing in life worth striving for. Therefore, if you are a real aspirant, your longing for Him should be sufficiently intense to call down His grace. You should be free from the illusion of this ephemeral world. You should hunger to realise its inherent divine nature. There is no purpose served by calling yourself this or that, by posing as a follower of this saint or that, or by donning robes of a particular denomination. Masks are useless. Pretension and hypocracy is self-deception. Break off from all clutches, come out from the webs of your own making, come into the open with an unfettered mind and with the ego vanquished, resign yourself in the hands of the Supreme Lord residing within you; let your body work imbued with omnipotent power of the Divine. Do not be a slave of wealth, name and fame. All earthly attainments and possessions pass away. Make God your aim and your goal. Know this and attain real happiness and peace. Talking with many people, one finds that the greatest enemy to happiness is fear. Fear of this and fear of that. Fear that something will happen to them or theirs. Fear of what tomorrow will bring. They are never out from under the shadow of fear. No life that is haunted with fear can he happy or free. To live happily, one must be without fear, have courage and faith, in one's self and in God. If those who live in fear would stop to think, fear does not come because of what is without. It comes because of the lack of faith within. Lord knew that man could not be happy and at the same time be a slave to fear. For this reason, He asks man to have faith and trust. He does not ask him to change conditions outside his life. He asks him to adjust his life within, so that he can meet conditions with calmness and trust born of faith. It is, therefore, that Kapil Muni has said that heaven is here and now. One need not go in search of it in Akasha. If a man thinks, he can rise above all mental torments and enjoy that heaven. How ? Buddha Bhagwan has said: "All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of an ox that draws the carriage. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him." If men realise this, there would be no need for rituals prescribed in the Vedas and that is what the Lord says in the next verse.

यावानर्थ उद्पाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

Prose order:—उदपाने अर्थः यावान् (सिद्ध्यति) तावान् (एव) सर्वतः संप्लुतोदके (सिद्धयति) (एवम् एव) सर्वेषु वेदेषु (यावान् आनन्दः भवति) तावान् आनंदः विजानतः ब्राह्मणस्य सिद्धयति ॥

Grammar:—यावान् as much; अर्थः use; उद्पाने in a small pool; सर्वतः everywhere; संप्लुतोदके=संप्लुते उदके (in the state of a place being) flooded (in i. e. with) water; तावान् so much; सर्वेषु (in) all; वेदेषु in the Vadas; ब्राह्मणस्य of the Brahmana; विजानतः (of) learned.

Verse:—Whate'er the purpose of a tank
Where all in plenteous flood is whelmed,
The *same do all the Vedas serve*
For that (true) Brahman who perceives.

Explanation—All the Vadas are as useful to an enlightened Brahman, as is a tank in a place covered all around with water.

Gita Gaurav:—O Arjuna, just as during the rainy season when the earth is enveloped with water all over, one need not go to a small pool or well for drawing water, those who have realised the Self need not resort to rituals prescribed in the Vedas, as these are not necessary for them.

Discourse—In olden times, when there were no water works, wells had to be dug up for obtaining one's water supply, and therefore these wells were necessary but now with the coming up of the water works, wells have become useless as water can easily be available at less cost Similarly, so long as one did not know the ultimate truth, the rituals prescribed in the Vedas were necessary. With the realisation of Brahman these are not necessary. The Lord here shows the way which is much more easy and that is the path of selfless action. This, however, *presupposes the fa th that the* Lord pervades everywhere and not at a particular place or temple; and once the reason becomes steady, one develops concentration. But this path of selfless action does not mean that one should renounce action The action has to be performed all the while, but while doing so one has to go beyond the three Gunas and rest in the Self. The Lord, therefore, elaborates this idea in the next verse

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ ४७ ॥

Prose order —ते कर्मणि एव अधिकारः (कर्म) फलेषु मा (ते अधिकारः) कदाचन । मा कर्मफलहेतुः भूः अकर्मणि ते संगः मा अस्तु ॥

Grammar:—कर्मणि in the action; एव only; अधिकार: right; ते thee; मा not; फलेषु in the fruits; कदाचन at any time; मा not; कर्मफलहेतु:=कर्मण: फलं हेतु: यस्य स: of action, fruit, motive, whose, he; भू: be; मा not; ते thy; संग attachment; अस्तु let (there) be; अकर्मणि in inaction.

Verse:—Thy business is the deed alone,
And never what return it yields.
Be not impelled by greed of gain,
Nor hope to gain by shirking deed.

Explanation—Thy business is with the action only, never with its fruits, so let not the fruit of action be thy motive nor be thou to inaction attached.

Gita Gaurav:—Yours is the duty only in action well performed, but not in the fruit thereof. Therefore, O Arjuna, do not base your action on the fruits of action. Neither should you resort to inaction because actions you shall have to perform.

Discourse:—The Lord says that your duty is done when actions are performed. Do not worry about results. As a farmer, yours is the duty to sow. It is not for you to see whether the seeds sprout up or not for one reason or another, because the sprouting or otherwise is not in your hends. For instance, let us take the example of a man who rears trees from a commercial stand-point. While sowing the seed, he looks forward in the hope that the seed would sprout and grow into a tree and bear fruits, selling which he would grow more trees and go on earning more and more. Should his hopes be not realised for one reason or another, he experiences misery on account of the loss sustained and his hopes frustrated. On the other hand, if a man rears up trees by giving them all care and attention they deserve but thinking all the time that he is only an agent of the Lord and does not worry whether his trees grow or die out or bear sweet or sour fruits, he enjoys the peace of mind and union with the Divine, believing all the time that both the trees and their fruits belong to the Lord.

Therefore, the Lord says "Do not perform actions in anticipation of fruits, because these anticipations will be the cause of your miseries. The pain is not in the action but in expectation of reward'. Grasp this point carefully because this sounds the key-note of the (*Karma*-Yoga) teaching contained in the Gita. The Lord discusses elsewhere what is meant by action and inaction This cannot be learnt by cramming books because the path of selfless action is the path of realisation where action is inevitable. But one has to understand what is meant by action as opposed to inaction. For instance, even if a man lives in solitude, say in a forest, but if his mind is full of desires and runs after objects of the senses, his solitude is no solitude because the mind is not at rest On the other hand, if a man lives in the midst of the world with mind calm and quiet and well-poised, though living in the midst of bustle, he enjoys solitude. Therefore, action does not lie in the activity of the body but in the activity of the mind. And when that

mind becomes concentrated it acquires tremendous powers. Selfless action, therefore, is really inaction. In other words, performance of actions without understanding their true significance does not lead to the goal. The significance does not lie in the fruit of action. By giving attention to the fruit, the action suffers. It does not mean that by not anticipating the fruits, the action goes in vain; on the contrary, action when performed without the desire for fruit brings about undreamt of results. Similarly, when praying to God, if we seek favours of Him, He no doubt grants them but so far as we are concerned, we do not know where our true welfare lies and therefore, seek such favours which are not for our ultimate good. The Lord, however, by granting favours teaches us through our own experience and shows our mistake; but those who do their duty selflessly without seeking any reward or asking for favours are rewarded thousand times more than those who anticipate fruit or seek favours. The Lord, therefore, explains in reply to Arjuna's query as to how hope of reward can be discarded without discarding the action itself, in the following verse.

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

Prose Order:—समत्वं योगः (इति) उच्यते हे धनंजय, योगस्थः (सन्) संगं त्यक्त्वा सिद्धसिद्धियोः समः भूत्वा कर्माणि कुरु ॥

Grammar:—**योगस्थः** yoga-seated; **कुरु** perform; **कर्माणि** actions; **संगं** attachment: **त्यक्त्वा** having abandoned; **धनंजय** O Dhananjaya; **सिद्धसिद्ध्योः सिद्धौ च असिद्धौ च** in success, and, in non-success, and; **समः** the same; **भूत्वा** having become; **समत्वं** equality; **योग** yoga; **उच्यते** is called.

Verse:—At-one-ment-poised, do thou the deeds,
From 'gain'-dreams loosed, O Wealth-Winner;
The same in triumph as in ruin...
At-One-ment Same-ness is, they say.

Explanation:—Far lower the Yoga of Discrimination is action, O Dhananjaya. Take thou refuge in the Pure Reason, pitiable are they who work for fruit.

Gita Gaurav :—O Arjuna, do not get attached to fruits of action, nor should you get attached to inaction. In sucess and failure in any action, be *well-poised*, concentrating in your action. Once you do this, you will find no difficulty. *Yoga* therefore, means keeping the balance of mind in the midst of success and failure. *Be thou concentrated in action, free from desire and you will tread the path of* selfless action without any difficulty.

Discourse :—Friends, it is imperative to clearly underatand what is meant by balance of mind in the *midst of success and failure*. This balance is *only possible* if one gets unattached to fruits of action, i e. result. This means that you have to curb your desires and ultimately remove them altogether from your mind, because, these

desires prevent the mind from being pure. The path of selfless action is a means to this end and in the process, the Antahakarana is purified of desires and the realisation of Parmatman becomes possible. Realisation of Parmatma means the release from the bondage of birth and death and until this is done, the body goes on taking births and meeting deaths But at the same time, the mind does not die and desires do not come to an end. Mahatma Kabir-Dasji has described this by saying · Death to the body does not mean either the death to the mind, 'Maya', (attachment), hopes and desires. The destruction of the mind means in reality the destruction of desires and so long as the mind is not steady and does not become one-pointed, desires continue to grow. For curbing the mind, self-control is very essential and through this self-control, the mind would be brought in check and desires prevented from growing. So long as this continues, the body will continue to go through the cycle of birth and death. Thus, we have seen that our primary duty is to make the Antahakaran pure. How can this be done ? First discard the desire for fruit and your path will be clear and once the Antahakaran is purified, the light of the Parmatman would automatically shine on it There is a beautiful illustration to show how it is possible. There is a story of two painters who approached a king for patronage The king commanded these two painters to paint pictures in the hall of the palace One wall was assigned to one painter and the wall opposite to it to the other. When the first painter started painting pictures on the wall, the other busied himself in scraping and cleaning the wall opposite to it. Those who came to see the work in progress were surprised to see this and when the king himself went to see what these painters were doing, he was pleased with the painting but was annoyed at what the other painter was doing and wanted to know the meaning. The second painter asked the king to have patience until the work was finished and the king probably thought that the second painter did not however know painting and therefore, he wanted to copy the other painter. After a time, the work was finished and what the king saw was that there was painting on both the walls and he was really surprised as to how the other painter could have done it in so short a time But closer inspection revealed that the second painter had not really painted anything but he had so nicely polished the wall that the painting of the wall opposite was clearly reflected on the wall allotted to him.

The moral of the story is that just as by the cleaning and the polishing of the wall the picture was reflected on it, we should concentrate our mind and thus remove all desires from it so that the heart becomes pure and crystal-like and once this is done, the picture of the Parmatman will automatically shine in it Thus, the acquisition of knowledge does not mean adding anything to our store but the removal of ignorance which brings with it the dirt in the shape of Vasanas (desires) Ignorance is a screen which prevents the sight of the Parmatman and this ignorance is called 'Maya', which is the root cause of desires and attachment. It is the 'Maya' that comes in between the

Jivatma and Brahman and makes men miserable. Goswami Tulsidasji allegorically describes Rama as Brahman and Laxman as Jiva and Sitaji standing between the two as Maya. Sitaji is described to be beautiful and alluring as Maya is. Similarly, the worldly minded people consider Maya pleasurable and, therefore, get infatuated by it. But in reality, this Maya is the cause of all misery. If Maya did not exist between the Jivatma and Parmatman, all the troubles and torments of this world would have no place in it. Similarly, had Sitaji not existed, there would have been no need for Rama and Laxman to roam about the forest and undergo hardships. But for Sitaji Ravana had no cause to make enmity with Rama and so long as Sitaji lived, there was no end to the trouble which both Rama and Laxman had to undergo. It is Maya, therefore, which has been dragging the Jiva to bye-paths away from the Parmatman. To escape *from the clutches of Maya, the desires of the mind have* to be curbed and removed and the rest is easy. The Lord resides in our hearts and one has not to go in search of Him and He is realised only by one whose heart is completely pure. The Lord, therefore, says that perform all your actions with concentration leaving aside the desire for fruit and remain steady and balanced in the midst of success and failure. Do not get worried if you meet with a failure or do not get overjoyed if you gain success. What is actually required is to discard this 'I–and My–ness' which you possess. Understand that whatever you possess belongs to the Lord and you are only the custodian thereof. Your son is not your own but he has been entrusted to your care by the Lord and your duty lies in educating him and nourishing him to the best of your ability and if the son becomes well-educated and famous, do not take pride that it is your own doing and do not get attached to him. Should that son die, you should understand that the Lord as taken him away, because the purpose for which he was entrusted to your care is accomplished, and there need be no cause for sorrow. On the other hand, you must bear in mind that by believing the son entrusted to your care to be someone else's you have no right to be careless about it because if you do, you will have to suffer the consequences As a custodian of thing entrusted to your care, you may use it as if it were your own but must be ever prepared to part with it when the owner claims it. It is the 'I-ness' in the thing that brings about sorrow and misery; and this 'I–ness' is nothing short of breach of trust with the Lord.

Friends, this world is the garden of the Lord, our Father, and you are the gardener. Keep this thought constantly in your mind and look upon your wife, son, brother, sister, family, dependents, property, treasures etc., as various kinds of trees implanted in the garden Some may be fruit-bearing and the others sterile and may have some other uses. And therefore, as the gardener, you have to give uniform care and attention to all regardless of their respective utility. Yours is the duty of a gardener to protect and nourish all alike and the reward lies not in the fruits

but in the pleasure and approbation of the Lord which you yourself realise within yourself. As was discussed before, there is danger of the lowering of the ideal through either ill conceived or mis-directed thought on account of one's inability to follow the upward path. Let us take a common example of fasting on the eleventh day of both the bright and dark halves of the month. By 'Ekadashi' is meant bringing under control five 'Karmendriyas' (senses of action) five Gnanendriyas (Senses of Knowledge) and eleventh the mind. On the Ekadashi day, two things are prescribed. During the day, spend all your time in remembering the Lord and at night, also keep awake and spend the whole night in meditation on the Lord. If and when you do this, your penance is rightly made. Ekadashi fast aims at loosening the hold of the senses and bringing them under control and with this end in view, you have got to discard the 'Tamas' and take only the Satvic food If complete water or waterless fast is not possible Tamas food creates anger and infatuation and therefore, it has to be avoided. The ignorant, however, stuff their stomach with all sorts of fruits and vegetables full of cordiments, more by way of variety than for serving the purpose in view. Thus they sacrifice both the principles of hygine and religion. Much has been written in the Shastras by the great Rishis and Munis of the ancient times on this subject.

What is Yoga? The Sanskrit word Yuja (युज्) means to join i. e. joining one thing with the other. The celebrated saint Patanjali has defined yoga in his 'Yoga Darshana' as योगश्चित्तवृत्तिनिरोधः i. e. preventing the Vruttis of the mind from wandering. To bring this about, he has prescribed eight kinds of practices viz: Yama (यम), Niyama (नियम), Asan (आसन). Pranayama (प्राणायाम), Pratya-ahara (प्रत्याहार), Dhyana (ध्यान), Dharana (धारणा), and Samadhi (समाधि). These may be translated as control, regularity, steadiness of seat, control over breath, one-pointed concentration, meditation, steadfast thought, and steady equipoise in trance. All these aim at subjugating the Indriyas and bring them under control with a view to joining the Jivatma with the Parmatman. And this is called real 'YOGA'. The Lord now explains how actions done in anticipation of fruit are of the lower order than those performed selflessly in the next verse.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

Prose order — अवरं कर्म बुद्धियोगात् दूरेण (वर्तते) फलहेतवः (ते एव) कृपणाः (तस्मात्) हे धनंजय बुद्धौ शरणम् अन्विच्छ ॥

Grammar.—दूरेण by far; हि indeed; अवरं inferior; कर्म action; बुद्धियोगात्= बुद्धेः योगात् of discrimination, than the yoga; धनंजय *O Dhananjaya*; बुद्धौ in (the) Pure Reason; शरणं refuge; अन्विच्छ seek; कृपणाः pitiable; फलहेतवः =फलं हेतुः येषां ते fruit, motive, whose, they.

Verse:—Wealth-winner, vast the gulf that yawns
Twixt (merit) works and Poise of Will,
Seek shelter in this Wisdom Path,—
Mean-hearted, they that work for gain.

Explanation:—Far lower than the Yoga of (Buddhi) Discrimination is action, O Dhananjaya. Take thou refuge in the Pure Reason, pitiable are they who work for fruit.

Gita Gaurav:—O Arjuna, in comparison to this path of selfless, action based on well-poised reason, the performance of action in anticipation of fruits is of a very low type. And therefore, resort to path of selfless action.

Discourse:—*Those who perform actions in anticipation of fruits cannot* maintain their independence because they are slave to their desires, and therefore, the path of selfless action is *very ennobling* and *of the higher type*. As *we have seen, desires lead us astray and leave us in the lurch. This is the case when one desires for* Siddhi instead of realising the Parmatman. Just as by inviting a king to our house, his minister and other officials also accompany him, so by realising 'the Parmatman, His Siddhis *automatically accompany him*. But if a minister is invited, king does not come along with him and similarly by merely obtaining Siddhis, Parmatman is not realised. And therefore, one should aim at realising the Parmatman and not *Siddhis* which on the contrary, lead a man astray. The Lord explains what is meant by Buddhi Yoga (बुद्धियेाग) and the result therefore in the next verse.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

Prose order:—बुद्धियुक्तः इह उभे सुकृतदुष्कृते जहाति। तस्मात् (त्वं) योगाय युज्यस्व योगः कर्मसु कौशलं ॥

Grammar:—बुद्धियुक्तः=बुद्धया युक्तः with knowledge, endowed; जहाति (he) throws away; इह here; उभे both; सुकृतदुष्कृते=सुकृतं च दुष्कृतं च good deed; and, evil deed, and; तस्मात् therefore, योगाय for (to) yoga; युज्यस्व be united (prepared) योगः Yoga; कर्मसु in actions; कौशलम् skill.

Verse:—The will-at-One sheds on this Path,
All though of 'sin', or 'merit' won
Therefore strive thou to be at-One—
At-One-ment is true Skill in deeds.

Explanation—United to the Pure Reason, one raises himself above the effects of both good and evil deeds, therefore cling thou to yoga, yoga is skill in action.

Gita Gaurav:—O Arjuna, the *merits and sins are left behind him in this* world by whom action is performed by keeping a balanced attitude of mind between pleasure and pain, victory and defeat etc. and therefore are not touched by it. Strive

therefore, in the path of selfless action and that alone will lead you to proficiency in action and that is the only release from the bondage of action. Yoga therefore, is skill in action.

Discourse:—Friends, a man following the path of selfless action though living in the midst of this world remain untouched by sorrow or pleasure. On the contrary, through such action, both the thought and intellect are purified. A KarmaYogi (कर्म योगी) who performs the actions selflessly is not afraid of sin because he believes himself to be the agent of the Lord and does not own any responsibility. There are many who are not afraid of doing anything sinful and argue that if they were doing anything wrong, the Lord would guide them aright But this is not correct. Such people are those who are used to doing sinful deeds and always try to justify their action. When these people do something good and enjoy the fruits thereof, they take pride in their own wisdom and proficiency; but they never thank the Lord for the results.

Gentlemen, do not let 'I-ness' come in between your action and yourself. This would lead you to your ruin For instance, just as dirty clothes without being washed cannot be coloured, unless the mind is purified, it cannot take the colour of the Parmatman. Do not allow your mind to get more and more dirty but strive to make it cleaner, otherwise just as a washerman washes dirty clothes by dashing them against the stone, the Lord will dash you against miseries and torments until you are cleaned and purified Arjuna, therefore, inquries whether there is any one who has *liberated himself from the bondage of birth and death by the performance of actions selflessly. The Lord explains this in the next verse.*

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबंधविनिर्मुक्ताः पदं गच्छंत्यनामयम् ॥ ५१ ॥

Prose Order:—बुद्धियुक्ताः हि मनीषिणः कर्मजं फलं त्यक्त्वा जन्मबन्धविनिर्मुक्ताः (सन्त.) अनामयं पदं गच्छन्ति ॥

Grammar.—कर्मजं action-born; बुद्धियुक्ताः united to Buddhi; (see 50); हि indeed; फलं the fruit; त्यक्त्वा having abandoned; मनीषिणः the wise; जन्मबंधविनिर्मुक्ताः=जन्मनः बंधात् विनिर्मुक्ताः the bondage, freed; पदं the abode; गच्छंति go; अनामयं painless.

Verse:—The Lord of Mind, well-rid of greed
For deed-born fruits, at-One Will,
Once freed from every bond of birth,
Attain the State where WHOLENESS reigns.

Explanation —The Sages, united to the Pure Reason renounce the fruit which action yieldeth, and, liberated from the bonds of birth, they go to the blissful seat.

Gita Gaurav:—O Arjuna, self-poised do not care for fruits of their actions. They discard them and thus release themselves from the bondage of this world which is inevitable on account of birth and death and thus, attain to a state in which there is neither misery, sorrow, passion, anxiety and disease In short, the state which is attained by the Yogis after efforts lasting over thousands of years is attained by those following the path of selfless action by mere discarding the fruit of action and thus cross the ocean of Sansar, transcending sin and virtue.

Discourse.—Beloved of God, supposing for a moment, they have to take birth, there is nothing like bondage for them As a matter of fact, to such people, there is no birth. It is only those who have to take birth who have not transcended the bondage of Sansar and verily, birth is the beginning of this bondage One has to return to this world to square up accounts to clear debits in the form of the debt to be paid to the mother, father, to the Guru, to the brother etc. Friends, neighbours, and relations bind him further by the ties of attachment For instance, if one has no son or any other children besides, he spends his time free from care and if people sympathise with him, he feels the necessity of children to help him in his old age. But children are god-sent and therefore, man is helpless. Those who have children know what amount of anxiety they have and one who is born knows what bondage is as he grows when he realises his duty towards his parents and to himself. And when he marries, the burden grows heavier and though he has come alone, he surrounds himself with care and anxiety for a number of people which are all of his own creation Thus, not only he binds himself but binds others as well There is no greater bondage than birth and there is no greater relief from birth and death than the path of selfless action

Gentlemen, discarding of fruits does rot mean discarding the fruits themselves For instance, if a man rears up trees and throws away the fruits thereof, he would be really foolish What is to be discarded is the fruits of action This means that one should not entertain hopes and fears which are naturally attached to every action and this is the point Gita emphasises. Gita does not point at heaven where one gets all the comforts of life, but the state of the mind in which he enjoys oneness with the Parmatman Gita never teaches anyone to leave his home and go to the forest or move from place to place begging On the contrary, Gita shows the way to a man of the world how best he can live in the world and enjoy perfect happiness and peace surrounded by his family and all his kith and kin This is done by following the path of selfless action where the fruits of action are dedicated to the Lord. As Arjuna is still not convinced inspite of repeated hammering of this point of view, the Lord explains the reason why that is so in the next verse

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गंतासि निर्वेद श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

Prose order:—मोहकलिलं ते बुद्धिः यदा व्यतितरिष्यति तदा श्रोतव्यस्य श्रुतस्य च निर्वेदं गन्तासि ॥

Grammar:—यदा when; ते thy; मोहकलिलं=मोहस्य कलिलं of delusion; the confusion; बुद्धिः mind; व्यतितरिष्यति will cross; तदा then; गंतासि (thou) shalt go; निर्वेदं to indifference; श्रोतव्यस्य of what should be heard; श्रुतस्य of (what) has been heard; च and.

Verse:—When through mind-glamour's tangled growth,
Thy poised-Will shall have made its way;
Then shalt thou come to unconcern,
With all things heard-or yet unheard.

Explanation.—When thy mind shall escape from this tangle of delusion, then thou shalt rise to indifference (विराग) as to what has been heard and shall be heard.

Gita Gaurav:—O Arjuna, when your intellect transcends the obstacle of ignorance i.e. when the impurities in the form of infatuation are removed, you will realise the emptiness of what you have heard so far and also what I shall tell you further. To put it the other way round, so long as you are not relieved of infatuation, you will not be able to understand all that is told to you; about the pleasures of earth and heaven; but the moment, the covering of infatuation is removed, you will develop renunciation and will not be attracted by flowery words pertaining to the pleasures of senses so much so that there will be no need for you to hear and for me to tell you anything.

Discourse —The Lord explains the reasons why Arjuna has not been able to grasp the purport of what the Lord has been trying to instil in his mind. He points out to Arjuna that his intellect is covered by the infatuation and so long as that covering remains, he will not be able to grasp the knowledge that is being imparted to him. Infatuation is described here as an obstacle-literally marshy ground difficult to cross. True renunciation is not possible so long as one transcends infatuation. For instance, if a man is forcibly thrown into water and forced down right upto his neck, he will surely make frantic efforts to get out of water and until he does so, he will not be at peace. Same is the case with Jiva, which is caught deep in the mud and to get out of it (Infatuation), it has to make frantic efforts to realise God and once it does so, it gets rid of infatuation and realises true renunciation and enduring peace. The Lord, therefore, tells Arjuna that there have been unconscious knots and branches formed in his intellect by listening to deceptive and alluring talks so much so that all his actions have been based in anticipation of fruits or reward. It is this anticipation of fruit that keeps his intellect bound in the bondage of infatuation and so long as this bondage is not removed and intellect cleared of it, he will not be able to understand real knowledge. The main emphasis therefore, is laid at removing infatuation and freeing

the intellect from the impurities so much so that whatever he has heard so far or might hear in future will not be able to tempt or lure him into performing actions in anticipation of reward

Friends, it is clear, therefore, that no purpose is served by merely studying the Vedas because even though one may learn all the Shastras by heart and yet his mind is not freed from infatuation, his learning is of no avail. A poor man who does not know how to read or write should not be led away by the impression that only those who are learned realise God and none else. As a matter of fact, the unlettered, living far away in the villages, are much better men and women then the so-called learned and wealthy ladies and gentlemen The unlettered are afraid of bearing false witness as they are God-fearing, while those who call themselves, well-bred and educated do not hesitate to bear a false testimony in a Court of Law to serve their end. There is no need to get blinded by the outward pomp and show of learning and breeding because it is certain that all the outward polish is to conceal the dirt and impurities within and such people cannot understand religion. Not only this, but the infatuation for the life that they lead is so catching that they believe religion as a means of inviting unhappiness and misery For them, God does not exist and to talk to them about God is to invite redicule. If those of you who are in a similar plight realise the mistake and want to really understand the truth, you will have to start discarding fruits of action so that in course of time, you are able to overcome infatuation and develop real renuciation. Should you not heed the Lord's advice and continue to perform actions in anticipation of reward, you will have to repent for it through a series of births and deaths But on the contrary, if you discard the fruits, you will be able to absolve yourself from the bondage of sin and virtue inherent in them Take for instance a man who prepares a bread. If he is not to eat it himself, he will not have to suffer on account of the defects in the bread but only the one who eats it. The same applies to a man performing actions selflessly. A man performing actions in anticipation of reward gets entangled in the net of infatuation every time the fruit or result is contrary to expectation and since he has lost all power of resistance, he is unable to release himself from the bondage This infatuation is the cause which prevents the dormant vigour, knowledge, intellect etc, from developing and expressing themselves to perfection. The Lord explains to Arjuna as to how and when intellect can be rescued from the net of infatuation in the next verse.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

Prose order - श्रुतिविप्रतिपन्ना ते बुद्धि निश्चला (भूत्वा) समाधौ अचला (सति) यदा स्थास्यति तदा योगम् अवाप्स्यसि ॥

Grammar:—श्रुतिविप्रतिपन्ना=श्रुतिभिः विप्रतिपन्ना by scripture-texts, distracted, ते thy; यदा when; स्थास्यति shall stand, निश्चला immovable; समाधौ in Samadhi; अचला unmoved, बुद्धिः Pure Reason; तदा then; योग to yoga-; अवाप्स्यसि (thou) shalt attain.

Verse:—When thy Will, by clash of doctrines
Now confused, shall stand unswerving,
Fixed in central Poise, unshaken,—
In Yoga thou shalt be Adept.

Explanation —When thy mind, bewildered by the Shruti, shall stand immovable, *fixed in contemplation, then shalt thou attain unto yoga.*

Gita Gaurav —O Arjuna, when your intellect which has been bewildered by listening to practices indicated in Veda, various sometimes apparently conflicting, and by the rituals is released from the delusion through effort and concentrated in Samadhi, you shall attain to Yoga which results in the balanced attitude of mind. In short, so long as you remain infatuated in the rituals prescribed in the Vedas entangled in sin and virtue and the result thereof viz hell or heaven and pin your faith on accomplishments of powers etc., you will not progress. Therefore, abandon this fruitless chase and removing all doubts steady your intellect in Samadhi and you will instantly attain to Yoga

Discourse:—*Friends, it is a well-known fact that even in ordinary life, whenever there is quarrel, the intellect does not remain steady because one gets entangled in the midst of conflicting thoughts, emotions and feelings so much so that one does not discriminate between the innocent and the guilty or the cause thereof and the way to pacifying it cannot be found. Should such a man be approached for knowledge believing him to be learned, he will not be able to answer the questions put to him because then his mind is not at rest When, however, the quarrel subsides and quiet is restored, the intellect gets automatically steadied and it is only then that he realises his own* mistake. The same is the case with rituals and shastras which allure Jivas to look forward to fruits of actions. Samadhi is not possible to those whose minds are corrupted by desires of fruits and without 'Samadhana' (समाधान) (equipoise) knowledge of the Parmatman is not possible

Gentlemen, when the Lord says that when the intellect becomes steady and determined in Samadhi, Yoga will be attained He propounds a principle which can very well be made applicable to practical life What are the points that require to be noted ? Firstly, the intellect has to be stable and determined and secondly this equi-poise has to be enduring and once this is realised, concentration in action is inevitable. This world is like a river and the body is like a tree standing on its bank The infatuation caused through the play of the senses is eating away the roots and it can only be prevented from falling if the mind is steadied and the senses controlled. The sum and substance

of all this is that when the intellect gets steadied, selfless Karma Yoga, Gnyana Yoga and Bhakti Yoga are automatically practised. The Lord explains to Arjuna that as soon as he rescues his intellect from the allurements held out by the rituals prescribed in the Vedas and steadies it firmly in Samadhi, he will attain to Yoga i. e will become Sthita Pragna (स्थितप्रज्ञ).

Lord Sri Krishna in these verses tells Arjuna the essence of Yoga It is the attitude of balanced intellect, that is developing 'same-ness' under all circumstances and conditions. In one adopting such an attitude means he is doing away with all attachment *for fruits of actions and that whoever takes refuge in it (balanced attitude) would be* free from the bondage of birth and death and would attain to the state of perfection and purity. The Lord in the first place told Arjuna to take refuge in Yoga and now He tells him how he shall know that he rests in the attitude of Yoga which is recommended to him. Arjuna as a Mumukshu (मुमुक्षु) has drawn himself away, as it were, from his physical body and the plane of his senses and rests at the highest point of his Manas (मन). He thus allows not his Buddhi to be influenced by anything that obtains below the highest point of his Manas (मन). Here, however, he stops, clinging to his subtlest objective self, his 'I' when he abstains from fight. The *Buddhi on this* plane of Vasanas (वासना) is manifold i e it is mani-branched and not one and uniform which should charaterise the attitude of Yoga With the Buddhi so concentrated, he rests indifferent to what he differentiates The various differentiations are those determined by his Prarabdha which become ready for fruition and result in his taking up a body. It is one's Prarabdha which determines the modification of one's Prakruti which becomes associated with him when he rises from his seed form as the subtlest 'Ahankara'. The same Prarabdha determines the tendencies and inclinations as also the intensity of agitation according as the subtlest Ahankara exists

From what has been said above, it will be seen that for the attitude of Yoga one has to pass beyond the influence of his Prakruti and steady his intellect in Samadhi and thus achieve equi-poise This is described in the Gita as the Karma or Buddhi Yoga and such a Yogi is called a Sthita Pragna (स्थितप्रज्ञ) and now Arjuna wants to know the sign *by which a Sthita Pragna resting in Samadhi can be known* and how does he speak, sit and walk about in the next verse.

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ ५४ ॥

Prose Order —(हे) केशव, समाधिस्थस्य स्थितप्रज्ञस्य भाषा का स्थितधीः (स्वयं) किं प्रभाषेत किम् आसीत किम् व्रजेत ॥

Grammar:—स्थितप्रज्ञस्य=स्थिता प्रज्ञा यस्य तस्य steady, intelligence, whose, his; का what; भाषा definition; समाधिस्थस्य of the Samadhi-seated; केशव O Keshava स्थितधीः=स्थिता धीः यस्य सः fixed mind, whose, he; किं what; प्रभाषेत may (he) speak; किं what (how); आसीत may (he) sit; व्रजेत may (he) walk; किं what (how).

Verse:—Arjuna said:

> How to describe a Will-poised Man,
> In Yoga fixed, O Keshava ?
> How might a Will-poised Sage converse,
> how might He sit, how move about ?

Explanation.—Arjuna said. What is the mark of him who is stable of mind, steadfast in contemplation, O Keshava ? how doth the stable-minded talk, how doth he sit, how walk ?

Gita Gaurav:—Arjuna inquires "O Krishna, what are the attributes of those remaining in Samadhi with steadied intellect ? How do these people speak, sit and move about ? Pray enlighten me."

Discourse:—Friends, Lord Sri Krishna has told Aarjuna in the 53rd. verse which we have just discussed that as soon as the intellect which had become unsteady on account of the allurements held out in the Vedas and the desires springing up for the enjoyment of the fruits is steadied, he would attain to Yoga. This Yoga means the balanced intellect which cannot be affected by the vagaries of Sansara, enabling the aspirant to transcend the pairs of happiness and misery etc. Arjuna now questions the Lord as to what are the signs of a man of steadied intellect, who has merged his 'I-ness' and 'Jiva-bhava' (individuality) in the Parmatman, firm in Semadhi. How can such people be recognised when they are not in Samadhi ? How do they speak and behave etc ?

The Lord here divides the question into two parts. One relates to the signs of those remaining in Samadhi and the other to those who behave ordinarily when out of Samadhi. This question is obvious because there are two kinds of Samadhi viz: (1) Jada Samadhi and (2) Chetana Samadhi.

(1) Jada Samadhi is ordinarily attained through the control of breath though Pranayama Hatha-Yoga. In this state breathing disappears and the coursing of the Nadi (pulse) ceases resulting in complete concentration in one point. This is known as Khechari Vidya. Inspite of the control over breath and one-pointed concentration, the Vasanas of the mind do not cease i. e. desires remain active and therefore, this Samadhi is not considered of the higheset kind.

(2) Chetana Samadhi or Raja Yoga on the other head is the best. In this state, the breathing and the coursing of the Nadis remain unaffected and still complete one-pointed concentration in the Atma Swarupa is achieved and the mind merges in it. With the disappearance of the activities of the mind, the bodily consciousness does

not exist The point to be scpecially noted is that in Chetana Samadhi, the Vasanas of the mind die out automatically and therefore, this kind of Samadhi is considered the best It is also called by the term Jagrat Sushupti

A doubt which arose in Arjuna's mind as to how such people when they are out of Samadhi can be recognised because when they mix with the world there seems no difference in outward manifestations in people who are Sthita-Pragna and those who are not, and therefore, it becomes difficult to recognise the former from the latter.. In both, the individual ceases to be influenced by the differentiating Rajo Guna-its harmonies and disharmonies In both, Rajo Guna has its fullest play and yet in the former, a Sthita-Pragna remains unconcerned in the actions that are being generated or in what they lead to. This is not the case with ordinary people, who are conscious of agitation.

Friends, you should not presume from Arjura's question that if the outward manifestation in an ordinary worldly minded man and one firm in Samadhi is the same and that there is no difference between the two The difference is surely there though it may not be apparent, just as there is no apparent distinction between real and alloyed gold. This is explained by the Lord in the next verse.

श्री भगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

Prose Order —मुमुक्षु समाधौ वर्तमान आत्मनि आत्मना एव तुष्ट मनोगतान् कामान् सर्वान् यदा प्रजहाति तदा स्थितप्रज्ञ (अयम् इति पंडितै) उच्यते ॥

Grammar —प्रजहाति (he) throws away, यदा when, कामान् desires, सर्वान् all, पार्थ O Partha, मनोगतान्=मन गतान् to the mind, gone, आत्मनि in the Self, एव only, आत्मना by the Self, तुष्ट satisfied, स्थितप्रज्ञ· steadfast in mind (see 54), तदा then, उच्यते (he) is called

Verse —The Blessed One replied

When a man casts forth, O Partha,
All desires in mind inwoven,
With self alone content in self,
A Will-poised Man is He then called.

Explanation —The Blessed Lord said When a man abandoneth, O Partha, all the desires of the heart, and is satisfied in the SELF by the SELF, then is he called stable in mind

Gita Gaurav —O Arjuna, when the Jiva forsakes all the desires and Vasanas arising in the mind, it remains contented in the Atman by concentrating his mind, with the atman and when it realises such a state, it becomes Stitha Pragna (स्थित प्रज्ञ) and

possesses steady intellect. Such a man abandons all the desires with their roots arising in the mind and turns away his mind from so-called happiness, contentment and peace which he hitherto sought in the transcient happiness obtained through the objects, and is satisfied by the Self in the Self. When the Buddhi (intellect) becomes thus steadied, the state of Samadhi is reached.

Friends, this verse deserves all the attention one can give to it. The Lord emphasises not only the discarding of all the desires, root and branch, arising in the mind but asks the aspirant to remain satisfied by the Self in the Self. Let us discuss what this means. To understand the significance of the direction of discarding all the desires arising in the mind, it is necessary to discuss the nature of the mind. Ordinarily, the mind is so constituted that it turns both ways and vacilates between decision and indecision with the result that desires take hold of the mind Mind by nature cannot keep still. The Vruttis (वृत्ति) go on arising every second and along with the Vruttis, objective desires continue to spring up and subside. Thus, there is no satiation of desires but on the contrary, one desire leads to another and thus goes on multiplying. The desires arising in the mind are, however, of two kinds viz: good i. e. those accepted by the Shastras and secondly, bad i. e which lead one astray and are not favoured by the Shastras. The Lord does not recommend discarding only the bad desires, but He directs abandoning the good desires as well. One can understand if the Lord were to ask us to discard evil desires but why is it that He wants us to abandon the good desires also. In that case, how can one perform Yagna, Japa, Tapa, Vruta etc. which are meant for the satisfaction of good desires because these cannot be performd without motive. Are these then really useless ? To remmove this doubt, we shall have to clearly grasp the nature of the Prakrutti with the Satva, Raja and Tama Gunas. As a man is ordinarily bound by these three Gunas, it becomes impossible for him to remain inactive even for a second. The Lord, therefore, says in the 5th. Verse in the Third Discourse thus :

> Not indeed for e'en a second
> Does any ever actless stand,
> All is like a helpless engine,
> By Nature's triple pow'r impelled.

The Gunas of Prakrutti force a man to be active and therefore, none, verily, can ever, for a moment even, remain without action, for helplessly are all driven to action by the Parkrutti-born Gunas. Ordinarily, therefore, either good or evil actions cannot be performed without desires at the back of these and this is a matter of common experience with every one of us. It is admitted that good desires take the man higher up in evolution whereas the evil desires drag him down. With a view to becoming free from evil desires which lead one astray, good desires are really necessary. These help a man from degrading himself and help him go up in the evolution. This does

not mean that good desire is the ultimate goal. And even then, Yagna, Japa, Tapa, Punya, and Dana which presuppose the existence of good desires are necessary as laid down in the Shastras.

A word of caution is necessary. Though every one of us aims at reaching the ultimate goal, good desires are certainly helpful in our path and therefore, though good desire is not an end in itself, it is certainly a means to an end. How ?

Friends, good desire suppresses evil desire and through practice in good actions, the mind becomes purified and selfless and can thus be controlled so much so that evil desire has no place in it. The saints have, therefore, laid great stress on Satsang viz: the company of the good because as is your company so you become and there is no exageration in this proverb. Even in case of the water of the Ganges, the scientists *have proved through experiments in laboratories that even though all the dirt of the* towns and cities flows into the Ganges river, the water is able to maintain its purity so much so that even germs die out when these come in contact with its water. This proves that when a spotless pure thing comes in contact with an impure thing, the purity is not destroyed but the impurity is removed. Similarly, in the midst of good desires, even the evil desires are converted automatically into good desires.

Even the history of celebrated sages like Valmik, Tulsidas, Surdas and others show that though their earlier life was full of evil desires, they were converted into good and pious men and reached their ultimate goal by coming in contact with good people.

Therefore, good desire has to be utilised only for removing evil desire and once this is done, even the good desire has to be discarded. This is something like taking out one thorn with the help of another and throwing them both away as soon as the work is done. The Lord gives the reason why even good desire should be abandoned in the 37th. verse in the Third Discourse thus:

It is desire, it is fell wrath,
Arisen with the stage impure,
Devouring monster, root of sin,
Thou hast no foe on earth, save this.

It is desire, it is anger, born out of the passion principles of Nature, insatible and all-polluting; know this as our enemy on earth. It is evident, therefore, that even all religious acts including eating, drinking and following the moral path of the world and enjoying the happiness through these are born of desires all the same. And it is 'Moha' (infatuation) pure and simple which is nothing but ignorance which leads a man which one knows nowhere, because once a desire arises, there is no knowing where it might lead one to. The lord, therefore, points out in the sixty second verse of the Second Discourse that from desires arise anger; A man thinking of the objects, attachment is created; from attachment arises Kama (Desire), from 'Kama' anger comes

forth. From anger, delusion results, from delusion, bewilderment of memory, from bewilderment of memory, destruction of buddhi, from destruction of buddi, he perishes Thus, when any obstacle arises in the fruition of desire, anger is inevitable When a man is angry, he cannot discriminate between right and wrong with the result that memory does not help him Memory which is the source of knowledge brings about the destruction of knowledge and no wonder that this might lead a man to damanation Evidently, therefore, one has not only to free himself from the clutches of *evil desire* but he has to use his good desire for steadying his intellect

For aforesaid reasons, the Lord considers it essential for a man *who wishes to* be of steady intellect to discard all desires, root and branch, from the *mind so much* so that no desires should be allowed to arise in the mind

Gentlemen, the word (प्रजहाति) is very aptly used in this verse. *Ha'* (हा) means to abandon and 'Jahati' (जहाति) means he abandons and when 'Pra' (प्र) is *prefixed*, it maens he abandons well. The difference between 'Jahati' and 'Pra-Jahati' has to be properly understood. 'Jahati' means one abondons a particular thing for the time being without proper conviction, for instance, one might leave off *smoking* impulsively without fore-thought or conviction and when a friend presses him to smoke, he connot let go the temptation But when 'Pra-jahati' i e. when he vows not to smoke, he stands firm in his vow and remains unshaken even when faced with all sorts of temptaions, nay even under Doctor's advice To leave off desires of heaven, power and enjoyment is not a small matter and when 'Pra-jahati', he leaves off all desires and never falls prey to them even through mistake or when placed in most awkward circumstances. Such a man remains satisfied by the Self in the Self as his resolve is born of inward unshakable, conviction and therfore, he is known as (स्थित-प्रज्ञ) Remember always that so long as you are not able to discard your 'I-ness', this state can never be realised One must have the firm conviction that whatever he does is done through the Lord He is the doer and you are only an instrument Whatever the result of your action may be, either heaven or hell is of little consequence. Yours is the duty to perform and there is neither success nor failure for you in the process. Develop a steady faith that you are unconcerned and are willing to take whatever comes to you in the course of the performance of your duties This is not easily done. It requires constant practice and when a beginning is made, it appears as an ostentation but surely, certain conviction develops in the process and the fake becomes the real in the end

To illustrate this, there is a story of a young man who *was infatuated by the* beauty of a certain princess *He was a poor man and could never hope to gain the hand of the princess in marriage His intensity of desire told upon his health and the* mother *grew anxious about him* He was advised that should he act the part of a *saint in Samadhi*, there was some chance of his attaining the desired object. This he

did by camping opposite the palace. His acting was so perfect that it drew crowds around him and ultimately, drew the attention of the king and his household. His fame grew so far and wide and even the king was impressed by this faked saint. When the king asked if he could render any service to him some of the so-called followers of this young man suggested that he should give his daughter in marriage to him. The king readily agreed to this and considered himself very fortunate that such a saint would be willing to accept his daughter's hand in marriage The condition of the young man in the meanwhile had materially changed, so much so that when the occasion came for him to accept the princess' hand in marriage, he had become desire-less and had acquired all the attributes of a real saint and naturally, he refused the proposal.

This is an instance to show how practice leads one higher up in the path of perfection If an ordinary young man could bring even a king to his feet, no wonder that if one strives to become a real saint, there is no wealth or power that cannot be attracted to him without his asking. We see in ordinary life that when a self-less service is rendered, people flock around the man through sheer admiration and we have seen that self-less actions of Mahatma Gandhiji without even a farthing which he can call his own is able to bring millioners on their knees and are able to collect lacs of rupees at a moment's notice

Once the 'Antahakarana' is purified of desires, there is no barrier for one to merge in Parmatman. Such a man naturally remains satisfied by the Self and in the Self and enjoys supreme peace and Bliss. How can happiness and misery arising from outward objects affect him ? We have thus seen that real happiness lies, not in enjoyment of the senses but in the discarding of all desires and these have to be abandoned through a mental process based on inward conviction Contentment, therefore, is the first step to the realisation of the goal because by developing steady contentment, one is able to discard desires and steady his intellect. Once this is done, he comes in contact with the unseen and the unknown Atman and experiences intense pleasure which worldly objects can never procure. No wonder then such people remain ever contented by the Self in the Self

Let us now investigate the source of desire. Without knowing the source its destruction is hardly possible. The Lord provides the answer in the sixty second verse in the present Discourse The contemplation of the object produces attachment and with the attachment growing, desire arises. Therefore, the root of desire lies in the contemplation of objects and the attachment arising therefrom. To discard desire, root and branch, we have to discard both good and evil desires so that our attention is not directed to the objects outside us This is only possible if one is convinced that the destruction of desire does not lie in the enjoyment of objects themselves but in discarding them altogether. The enemies of good resolutions are. Lust, anger, and greed.

He who wishes to develop detachment must be continually on the watch against these perturbations of the mind. If thought is restrained, the rest will take care of itself. The power of thought is great, for good as well as evil. If the mind is not restrained, desire will find its perch in the senses, seize our thoughts, pollute our intelligence and finally ruin us. Therefore, the battle must be fought with Desire, even while it seeks entrance in our thoughts. When stirred up, the senses of even a man who knows and who sincerely strives violently carry away his mind. Restraining them all, therefore, one should sit with his mind composed and concentrated in the Self He whose senses are mastered has his understanding firmly fixed. But when a man allows his mind to muse on the object of sense enjoyment, the trouble begins The mind follows the wandering senses, carries away the understanding of the man with it, as the gale bears away the ship on the ocean The question might here arise. What impels a man to commit sin against his own wish ? The Lord emphatically gives the answer It is Desire, it is Anger. These envelope the understanding as dust envelopes a mirror and desire in turn surrounds and holds the understanding as prisoner Under these circumstances, the Jivatma is naturally bewildered. Therefore, the first duty of every one of us is to govern the senses, slay the evil things which otherwise will destroy knowledge and discrimination. Lust, anger and greed are the three gate-ways to hell by which one's self ruin is worked. Save yourself therefore from these three gates of darkness. Remember that true happiness does not come from that which at first is like nectar, but which in the end becomes, indeed, venom. Self-control alone leads to true happiness, though in the beginning, it is hard and bitter

This body of ours takes a thousand births and dies a thousand deaths and yet, hope and desire do not perish So long as this is not done, the mind continues to function, bringing about transient experience of happiness and misery without an end.

The word 'Kama' (काम) denotes that it has a relation both to names and forms and therefore cannot be separated from these Names and forms are transient and ever-changing and therefore, these constantly appear and disappear. Naturally, the happiness which is based on names and forms cannot be eternal.

Once we clearly grasp this, we shall surely develop renunciation (निर्वेद) of the objects cognised by the senses and it is our aim and object to free the intellect from the infatuation of names and forms which hold us in bondage. For the non-harmonised, there is no Buddhi (intellect), nor is there meditation (Bhavana) for him And without meditation, there can be no tranquility; and for the un-tranquil, there is no happiness Real tranquility and happiness is only possible therefore when all the desires, root and branch, arising in the mind are discarded and the mind is merged in the Atman and steadied there by the development of perfect contentment. The Lord describes the process of the merging of the mind in the Atman in the seventieth verse in this Discourse by saying that as into the ocean filled from all sides but never

changing its boundaries, waters flow, in the same way into whom all desires enter, he attains to Pace, not he who desireth desire. The Antahakaran of a man of steadied intellect is like the ocean and the senses such as eyes, ears, nose, skin, tongue etc. are the rivers and the objects there of viz. sound, touch, form, taste, smell etc. are the waters of these rivers. These, when they enter the Antahakaran become merged in it which is full of self-contentment, self-pleasure, and 'Anand', and therefore, do not affect in the least the equanimity of a man of steadied intellect. When thus objective desire loses its individuality, 'My-ness' and 'I ness' automatically disappear and supreme peace is then inevitable.

The Lord describes the other characteristics of a (स्थितप्रज्ञ) in the next verse.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

Prose order:—दुःखेषु अनुद्विग्नमनाः सुखेषु विगतस्पृहः वीतरागभयक्रोधः मुनिः (यः सः) स्थितिधीः इति उच्यते ॥

Grammar:—दुःखेषु in pain; अनुद्विग्नमनाः=न उद्विग्नं मनः यस्य सः not agitated, mind, whose, he; सुखेषु in pleasures; विगतस्पृहः=विगता स्पृहा यस्य सः gone, desire whose, he; वीतरागभयक्रोधः=वीतः रागः च भयं च क्रोधः च यस्य सः gone, desire, and, fear, and, anger and whose, he; स्थितधीः steady-minded (See 54) मुनिः sage; उच्यते (he) is called.

Verse:—His mind 'mid' sorrows undistressed,
Greed-free though pleasures ring Him round,
All passion, fear and anger past,
A Will-poised sage is that Man called.

Explanation:- He whose mind is free from anxiety, amid pains, indifferent amid pleasures, loosed from passion, fear and anger, he is called a sage of stable mind.

Gita Gaurav :—O Arjuna, a man who is able to keep his thoughts steady and fixed even in the midst of misery and is neither perturbed by it nor afraid of it nor does he crave for happiness and fruitlessly strive to obtain it is a man of steadied intellect. He has conquered fear, anger and attachment by discarding the dislike to obstructions and attachment arising out of worldly desires.

Discourse :—*Friends, the Lord wants Arjuna not to allow the mind to become* perturbed by the oncoming of misery. The fickleness must be removed by conscious effort. Just as when milk is being heated it overflows and if cold water is poured in it, the over-flow subsides, misery also disappears if some time is allowed to pass. It is the patience and the firm conviction that it is transitory, helps a man to face difficulties and dangers. If on the contrary, he succumbs in the midst of miseries, he has to repent afterwards for allowing opportunity to slip away.

We are after peace and joy which abide in all conditions and situations. This joy is called 'Sahajanand' "सहज आनंद" and the state corresponding to it is called 'Sahaja Samadhi' (सहज समाधि). In this supreme attainment, the liberated soul enjoys divine ecstacy at all times unruffled by the passing phases and events of the external phenomenon of life because he sees and experiences in *every change and activity* nothing but the movement of eternal 'Anand'.

This 'Anand' is only possib'e if one does not succumb to the allurement of so called happiness nor does he get vain about it. Do not imagine that your days will aways pass in happiness because that is not the *Law of Nature. Happiness and* misery change over intermittently and therefore attachment to happiness is a sure invitation to misery. Whatever you possess is bound to be destroyed or taken away from you. And there is no guarantee that you will get what you do not possess. *Therefore, do not be infatuated by possessions. An English poet has aptly desribed* the position of an ordinary man or woman in life and may be summarised in the following verse —

We look before and after,
And pine for what is not
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those that tell of saddest thought.

Instead of minding the present, we grieve over the past and worry about the future and pass our days not thanking the Lord for what we possess but pine for things we have not. When we see somebody in misery and our heart goes out in sympathy to him but we usually stop there, instead of realising the one-ness with those around us through *the instrumentality of love. Let us not be deluded into* thinking that we are in this world to weep and weep it away from the beginning to end. Pining for a thing is not man-like. For all alike, life is a fight and struggle and a true hero is he who fights the battles of life without prejudice or favour and still lives *a life of freedom and peace.* To ensure this, one must *possess a heart full of love and* then to live a life. Selflessness, freedom and cheerfulness, is the goal that one should aim at. Apart from attachment to objects born of infatuation and short-sightedness there is another element which one has to *guard against and that is fear. Fear of this and fear* of that, fear of losing and fear of not getting and above all, there is a fear of death. Those who live in fear never achieve anything. To overcome fear therefore, should be the aim in one's life. Similarly, anger is another disturbing element which has to be curbed at every stage. Anger is born of annoyance on account of attachment, I-ness and last but not the least fear. Anger is, therefore, our greatest enemy.

Lord Sri Krishna has given us the key to happiness and success in all walks of life by pointing out that one *whose mind remains undisturbed amidst pains and is*

devoid of "I-ness" in the midst of pleasures and free from attachment. fear and anger is destined to succeed in life. Be he anybody, a gentleman or a thief, rich or poor, powerful or powerless, he succeeds in life if he is able to conquer attachment, fear, and anger. How ? If one wants to keep his mind steady and undisturbed, he has to get over attachment, fear and anger. Let us take the example of a successful thief Even he cannot be successful if he is addicted to anything, is afraid of being caught or sent to jail and falls out with his comrades by not being able to control his anger This applies in a greater measure to a man who walks on the righteous path, unattached to allurements of happiness, free from fear of consequences, keeping his mind concentrated in the goal

Friends, it is not an easy thing to be satisfied by happiness and misery, attachment, fear, desire and anger. Patience is necessary. It is easy to say not to get perturbed in misery but even the great men have lost patience and heart in the midst of difficulties and danger. Patience, however, is not possible unless one has a steady intellect and the mind is prevented from becoming fickle.

To stand firm in the midst of all circumstances is possible only for those who have conquered desire, fear and anger.

Gentlemen, let us investigate the problem of fear in life What is fear after all ? It is an imaginary zero or nothing. It is a common experience that worst never happens because it is more or less a mental creation. It is an effect of ignorance and amounts to mental delusion. In is negative modification that arises from the mind-lake when one forgets his real divine nature It is a mental Vikar 'विकार'. It is a Vrutti 'वृत्ति' or the wave that emanates from the Chitta when one has lost his power of Vichara 'विचार' and discrimination. It is a dark wave that proceeds from the ocean of Antahakaran when one has intense attachment to the body. It is 'परिणाम' of the mind when one, by indentifying himself with the body calls himself—I am so and so. When this little 'I' or ego manifests or self-arrogates, fear comes in. Where-ever there is attachment, there is fear How can a man expect happiness in this world if he is a victim of fear even though he is a multi-millionaire or an emperor of this whole world ? Fear is a kind of fire that consumes a man slowly. Some make no progress in life, because of a hidden fear. They do not avail themselves of the opportunities on account of some hidden fear which, if seized, will lead to a much better and harmonious life

Almost all are victims of fear. Some are afraid of desease, ill-health, old age, loss of property. Others fear that they will lose their position, prestige, respect, honour and rank in life. Some others are afraid of public opinion, criticism, disgrace, calumny, scandal. Those who have got leaning mentality are very much afraid when their dear relatives are seriously ailing Some fear through poverty, and disaster that may come to them Some are filled with dark fore-bodings for what the future may have in store for them

Some are afraid of even a cat at night. When anybody taps at the door at night, some are alarmed terribly. Maya will never spare anybody from fear. She does not want to give peace to anybody.

There is a story of a king who while he was moving in a forest for hunting came across a naked Sadhu who had a Dhooni or fire before him. The king said to the Sadhu: "O Sadhu, why are you wasting your life by remaining alone here and by renouncing everything ? You do not know how to live happily. I have a big treasury. I have a big army. I have several Maharanis to attend upon me" The Sadhu replied "O Rajan, I am the happiest and most fearless man in the three worlds. I do not want any money or treasury because I am absolutely desireless. I do not want any army, because I have no enemies. I am a cosmic friend and benefactor. The whole world is my Atma. I do not want any woman, because I am free from lust. You will weep and die if you lose your wife or kingdom. You are only like a prisoner. Your mind is full of fears. You spend sleepless nights on account of various sorts of fears. Just hear what Bhartrihari says: "In enjoyment, there is the fear of disease; in rank the fear of downfall; in riches the fear of adversity; in honour the fear of dishonour; in power the fear of enemies; in beauty the fear of old age, in learning the fear of opponents, in body the fear of death. There is fear in all things of the world that belong to man, but there is no fear in renunciation alone." The king said: "Sadhu Maharaj, I bow to thee now. My eyes are opened now. I am longing to enjoy the bliss of Atma wherein all fears melt away like rain clouds in the autumn Pray, initiate me into the mysteries of Kaivalyam. I am thy obedient disciple now. Have mercy on me." Then the Sadhu gave Diksha to the king. The king practised meditation on Atma and attained the state of fearlessness.

What are the disastrous effects of fear on the organs of body mind and nerves? No disease is so dangerous as this fear. Cholera or typhoid can take away this body only, whereas fear destroys countless bodies in countless births by taking a permanent hold in the subconscious mind. People do not die from the effect of pneumonia or plague. They die from fear of these diseases. Fear drains the energy quickly. It makes the hair grey within a few hours. It saps the vitality and produces poverty of blood resulting in indigestion, headache, debility, peevishness etc. It paralyses the brain and the nevers and makes one dull, cheerless, morose and gloomy. It retards growth, structure, and nutrition, and causes death of cells and tissues. Extreme fear causes immediate death by causing heart-failure. During times of epidemics of cholera plague, Spanish flu, cerebrospinal fever and small-pox Thousands die of fear only. The weak, nervous people fall a prey to fear quite readily.

There are various grades or degrees of fear from the state of extreme terror, terrible fright, tremendous phobia, marked-alarm, sudden marked fear with surprise down to simple apprehension, mild fear and slight alarm. In extreme fear, when there

is impending danger to life, when one meets a tiger face to face in the forest, the body becomes rigid and paralysed and the mind becomes like a block of wood. Thinking and reasoning vanish. All nerves get paralysed. The victim becomes dumb. He passes urine and motions unconsciously and falls to the ground like a log of wood. Just imagine what would have been the mental state of those people in Bihar and Quetta during the shocks of earthquake. Also of those in that Titanic disaster when she was about to be drowned in the ocean of indescribable fear.

It is easy to renounce wife, children, property and kingdom, but it is very, very difficult to renounce egoism, this small 'I'. Real renunciation constitutes renunciation of Ahankar, desires, attachment, lust delusion, pride, fear etc. are, hanging on this Ahankara. This little 'I' is the pivot on which fear, desires, etc. are turning or revolving from beginningless time. There is not the least hope of getting rid of this fear, unless you completely root out this little 'I' which clings to the physical body of flesh and bones.

One may not be afraid of the knife of a surgeon. He may submit himself fearlessly to extraction of a strong tooth without cocaine injection or to any operation without chloroform. One may not have the least fear of wild animals in thick jungles. One may not be afraid of the machine gun in the battlefield. He may fearlessly expose his chest to the bullets. Such fearless people may be afraid of slight public criticism or slight disease *or the sight of a centiped or snakes.*

What are the methods, then, to destroy this terrible foe, fear which is a menace and which causes much harm to us ?

Friends, there is nothing to fear really. Fear is due to the acceptance of suggestion. It is through accepting suggestions of evil that we fear and it is because we fear that it becomes possible for evil happenings to come to pass. Victory over fear really means victory over the thing that we fear. Fear is due to wrong Sanskaras or wrong suggestions or erroneous notions' "I am the body". We attract to ourselves the very things that we are afraid of. That is the universal law of nature You need not be afraid of anything else in this world save fear itself.

Auto-suggestion will help you a lot in removing fear. Deny the power of fear and assert the truth of being. Have a strong thought "Nothing in the three worlds can make me afraid, I am absolutely fearless. My will is strong and irresitible".

Make friends with threatened experiences or the things which you do not like.

Repeat the formula mentally: "I am courageous". Keep the mental image: "Om courage". Repeat "Om Courage" mentally several times daily.

Medidate in the morning on the virtue of co rage. Think of the manifold advantages of courage and disadvantages of fear. (Pratipaksha Bhavana: method of thinking of opposites or contraries).

Pray to God fervently with Bhav selflessly and sincerely and with perfect self-surrender. "O God, make me fearless. Grant me the virtue of courage O Mother, take thy son in Thy lap, thy bosom. I am Thine. Thou art fear. Thou art courage. Let me see Thee alone in all these forms that cause fear. Let me recognise Thy presence alone everywhere, in all these names and forms" Feel the invisible helping hand of your Ishta Devata Have *strong faith*

Just as darkness cannot exist in the presence of light, so also fear cannot exist in the presence of self denial or Self-realisation or courage. Courage *is its old enemy.* Lord Krishna says' 'Abhayam is a Daivi Sampat" which helps the aspirant in attainment of God-consciousness A timid man is absolutely unfit for the attainment of Self-realisation or any purpose in life A timid man is a dead, living man. A coward dies several times before he actually dies Have no attachment for this mortal body of flesh and bones Cast it off like a slough anywhere, just as the snake throws away its outer skin. Make up your mind to give up the body at any moment. Become absolutely fearless Exhibit undaunted spirit, intrepidity, courage and manliness. Make a strong resolve "I will die or realise the Self." Give up the body-idea Fearlessness is one important sign of a Jivanmukti You cannot call a man spiritual unless he is absolutely fearless Real strength lies in fearlessness. One should remove fear of all sorts.

Enquire "Who am I ?". Remove the root cause of fear, ignorance of the Self. Identify yourself with the inner Self (Atman). Assert "I am embodiment of courage. I am immortal Atman I am not this perishable body Who is to be afraid of whom, when all this is Self only ? Who is to see whom ? Who is to hear whom ? Who is to hurt whom ?" Get established in Brahmic consciousness. This is the highest Sadhana. This will give permanent and radical *cure This will destroy fear to its very root.* This is the panacea *of soveriegn specific for eradicating fear*

How blessed *are they who have victory over fear ? How peaceful and strong are they who have triumph over fright ?* May the divine splendour, Brahmic aura shine in all *faces* and remove the darkness of fear, the ignorance of terror. May we shine, in divine glory radiating courage all round. May we attain that state of absolute fearlessness (Brahmic-Sthihi) May we become one with the fearless Brahman.

The Lord, therefore, tells Arjuna "Do not get perturbed in misery, get lured in happiness and attachment, remove fear and curb anger and thus steady your intellect. Arjuna on hearing this tells the Lord that he finds this method very difficult to follow. Is there anybody in this world who is not attracted by the outward pomp and shows of this world ? Pray therefore, show me some less difficult method of becoming a Sthita-pragna स्थितप्रज्ञ' The Lord shows the way in the following verse

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनंदति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

Prose order:—यः (समाधौ प्रवृत्तः यतिः) सर्वत्र अनभिस्नेहः (भवति) (यत्) शुभं तत् प्राप्य न अभिनन्दति (यत्) अशुभं तत् प्राप्य न द्वेष्टि तस्य (एव) प्रज्ञा प्रतिष्ठिता ॥

Grammar:—यः he who; सर्वत्र everywhere; अनभिस्नेहः unattached; तत् that; तत् that; (whatever); प्राप्य having obtained; शुभाशुभम्=शुभं च अशुभं च pleasent, and, unpleasant, and; न not; अभिनन्दति rejoices; न not: द्वेष्टि hates; तस्य of him प्रज्ञा the intelligence; प्रतिष्ठिता is established.

Verse:—The Man whose heart nowhere adheres,
Who,—come what may, fair luck or foul
Nor yields to joy, nor curses fate,
He will have come to perfect Poise.

Explanation:—He who on every side is without attachment, whatever happens fair or foul, who neither likes nor dislikes, of such a one the understanding is well-poised.

Gita Gaurav:—O Arjuna, a person whose mind has been detached from all places and is not pleased by coming across happiness nor gets dejected on account of unhappiness is a man of steadied intellect. Such a man does not remain engrossed in the pleasures of the senses but maintains a detached attitude so much so that in the midst of happiness he is not overjoyed and does not grumble when faced with misery.

Discourse:—Friends, the Lord tells Arjuna to do one's duty regardless of forming good or bad impressions about things. No two men are agreed on one point. One might praise and the other might censure it. This does not of course apply to things of the world. It must be understood that the 'Vyavaharic Buddhi' (worldly wisdom) is different from 'Parmarthic Buddhi' (spiritual wisdom). In the latter case, where you have no selfish motive, you should not get perturbed by censure and get elated by praise. What is necessary is that you have to maintain a detached attitude in the midst of both censure and praise and go on doing your duty without entertaining any anxiety and vanity; because if you pay attention to censure and praise, it will bring your 'I–ness' into prominence which you are out to supress.

It is imperative for us to clearly grasp the meaning of Pravrutti (activity) as contrasted from Nivrutti (negation of activity). Pravrutti means revolving towards and Nivrutti means revolving away. The first takes you to 'Mine' and 'Thine' and the second away from it. In Pravrutti, 'I' is the centre and we want to collect around us all that the world can give. Nivrutti on the other hand is the fundamental basis of all morality and religion and the very perfection of it is entire self–abnegation, readiness to sacrifice mind and body, and everything for another being. When a man has reached that stage, he has attained to perfection of Karma Yoga. This is the highest result of good actions.

We say that we cannot do good without at the same time doing some evil or do evil without doing some good. Knowing this, how can we work? The solution for this has been found in the Gita. It is the theory of non–attachment–to be attached

to nothing while doing our work of life Action, you do for yourself, will bring its effect to bear upon you, but any action that is not done for your sake, whatever it be, will have no effect on you Therefore, Karma Yoga teaches "Do not give up the world Live in the world. Imbibe its influence as much as you can, but if it be for the sake of your own enjoyment, work not at all" Enjoyment should not be the goal First kill yourself i e. the 'I-ness' in you and then taken the whole world as yourself

To work properly, therefore, you have first to give up the idea of attachment secondly, do not get missed in the fray, hold your self as a witness and go on working If you believe in God, believe that all these things which you consider yours are really His It is a weakness to think that anyone is dependent upon you and that you can do good to another. This belief is the mother of all attachment and through this attachment comes all our pain and misery We must inform our mind that no one in this universe depends upon us, not one beggar depends upon our charity, not one soul upon our kindness, not one living thing on our help--nay even our wives and children. All are helped on by the Almighty and will be so helped even though millions of us were not here. Know that we are instruments of Almighty

Friends, the course of Nature will not stop for such as you and me and it is, as pointed out, only a blessed privilege to you and to me that we are allowed, in the way of helping others to educate ourselves This is a great lesson to learn in life and when we have learnt it fully, we shall never be unhappy If only we act on the principle that the world is not for us and does not inevitably need us, none can do us any harm

This understanding *is only possible for us if we have steadied intellect and* that comes *only if we do not allow unrestricted play to our senses The Lord* explains *this in the next verse*

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

Prose order —अयं (यथा) कूर्मः अङ्गानि सर्वशः (स्वस्मिन्नेव) संहरते (तद्वत्) इन्द्रियार्थेभ्यः इन्द्रियाणि सर्वशः यदा (स्वयम् स्वस्मिन्) (उप) संहरते (तदा) तस्य प्रज्ञा प्रतिष्ठिता (भवति) ॥

Grammar —यदा when, संहरते draws in, च and, अयं this one, कूर्मः tortoise, अङ्गानि limbs, इव like, सर्वशः everywhere, इन्द्रियाणि the senses, इन्द्रियार्थेभ्यः = इन्द्रियाणाम् अर्थेभ्यः of the senses from the objects; तस्य of him, प्रज्ञा the intelligence प्रतिष्ठिता is established

Verse —And when that Man draws back all round
(Like tortoise gathering in its limbs)
His sense-pow'rs from their object-field,
His Will abides in perfect Poise.

Explanation —When again, as a tortoise draws in from all sides its limbs, he *withdraws his senses from the objects of senses, then is his understanding well-poised*

Gita Gaurav —O Arjuna, just as a tortoise at the slightest appearing of hindrance indraws its limbs from all sides, when one completely withdraws the senses from the sense objects, his Pragna (intellect) is well-established This is a process of introverting the mind and withdrawing the senses from the sense objects and controlling the 'Indriyas' (senses) by neglecting desires (Vasana). or in other words, by discarding Vasanas, the senses are controlled resulting in steadied intellect.

Discourse:—Friends, a tortoise lives in water. As it has got very delicate limbs, the moment it comes in contact with some hard substance, it indraws its limbs so that even if it is beaten with a stick or a sword, it is not hurt The Lord compares the senses of human being with those of the limbs of the tortoise It is the senses that hurt us and therefore, if we withdraw our senses and prevent them from coming in contact with objects, there will be no pain or misery In this world, man is dashed about by falling a victim to the senses. Friends, you may have seen the symbol of a tortoise in temples It has a meaning and a moral It reminds you when you enter a temple for prayer you have to withdraw your senses from their objects and not allow your mind to wander and the senses to have free play but by introverting your mind, try to seek union with the Divine, by steadying your attention, in the idol. Our Upanishads have been symbolised and converted into household worship in the form of symbols, the true meaning of which has unfortunately been lost sight of and the worship has degenerated into abject idolatory If one sees only the stone or the metal surface on the idol and nothing beyond it, his going to the temple is in vain Unless one creates a Bhavana and sees the light that is symbolised in the stone or metal, very little purpose is served no matter he might go on visiting the temple every day of his existence But before such a Bhavana can be created, one has to practice concentration and one-pointed concentration is not possible unless he withdraws the senses from the sense objects Try to look within and not on the surface The ornaments and the apparel, however expensive and artistic with which an idol is adorned, have no value in themselves because these are there not on their own as exhibited in a museum but because of the idol and the idol is nothing but stone and metal if it does not help to create an atmosphere of purity and divinity As a matter of fact, every temple and every idol implanted therein is there because we have created them It is our faith and the thoughts based on reverence and purity that gives sanctity both to the idol and the temple. When there is a constant vibration of pure and holy thoughts, those who go there with impure thoughts and evil intent find themselves converted, at least for the time being, to the atmosphere of purity and holiness We attribute our collective purity and holiness of thought to the idol and the temple. Thus we have seen that when those going to a temple lose faith and fall low in the vibration of their thoughts, the idol and the

tempe lose their importance. Our temples are therefore, losing their importance because most of us go to these places more for show and maintaining reputation of being religious minded than really for concentrating our mind and seek union with the Eternal even for a short while by with-drawing our senses from the sense objects Of course, mind is very unsteady and it is difficult to bring it under control, but one who is alert and has a will to control it succeeds untlimately Temples are the suitable places where we can conveniently make an attempt at controlling the mind and at least vibrate pure and holy thoughts through prayer to the Lord Unfortunately, however, our prayers instead of being of universal application are more or less selfish. We go to the temple more for begging favours from the Lord for our own selfish end than to pray for others

There is a story of a king who met a Mahatma on seeing whom he so much impressed that he became his disciple. With a view to showing his reverence to his Guru, he kept the Mahatma in the midst of all comforts of life and yet the king found no difference in the Mahatma and saw that change in environment did not affect him in the least and was not attracted by the sense object The king was surprised. With a view to testing the Mahatma, he mixed passion rousing drugs in his food and kept him surrounded with the beauties in the palace Even this had no effect on the Mahatma Wanting to know the reason, he approached the Mahatma with all humility and inquired as to how was it that even powerful drugs and alluring surroundings had no effect on him. The Mahatma did not give any explanation but asked the king to send for four of his subjects to be kept in a solitary place and feeding them with only Satvic food After about a fortnight, they were ordered to be brought in the presence of the Mahatma and the king when it was found that inspite of Satvic food, the men were found to be more impure in thoughts than before The king was surprised but finding no explanation from the Mahatma for this adverse change begged of him to enlighten him on this point The Mahatma, however, asked the king to send these men to the gallows after a fortnight and ordered the men back to their cells He then asked the king to feed them with all the passion rousing drugs and keep them surrounded with the best of beautie After a fortnight it was found that these men had not only touched food but had not cared to look at the beauties kept in their attendance. This was a greater surprise to the king The Mahatma asked the king to get the explanation of this strange behaviour from the men themselves The men explained that when they were sent to the prison and were fed on Satvic food, they had entertained hopes that at lest one day they would be cut of it and would be able to enjoy life and therefore, they indulged themselves in impure thoughts and therefore Satvic food had no effect But when they knew that they were sentenced to death, the fear was so uppermost in their mind that what they previously considered as objects of pleasure and enjoyment were found to be irksome and instead of allowing their senses to wander after sense objects, they

sought relief in prayers to the Lord for escape from their doom. The moral of the story is that if a man constantly keeps before his mind's eye the fear of death that he is one day going to die, he will not get attached to sense objects.

So long as a man is a slave to the allurement of the senses, he cannot concentrate on the Lord nor can the senses be controlled Arjuna thereupon thinks that senses are active because these are fed but if the senses are starved, they can automatically be controlled He, therefore, wants to know whether one can control his senses by starving them The Lord, therefore, corrects Arjuna in the next verse by saying that fasting may prevent a man from the enjoyment of the senses for a time but it does not relieve a man from the root cause of the Vasana or desire i e urge for enjoyment.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

Prose order - निराहारस्य देहिनः विषयाः रसवर्जं (सर्वे) विनिवर्तन्ते। अस्य परं दृष्ट्वा रसः अपि निवर्तते ॥

Grammar —विषयाः the objects of senses, विनिवर्तन्ते turn away, निराहारस्य (of the) foodless, देहिनः of the embodied, रसवर्जं=रसं वर्जयित्वा relish, excepting, रसः relish, अपि even, अस्य of him, परं the Supreme, दृष्ट्वा having seen, निवर्तते turns away.

Verse —Though outer objects leave alone
The man who shuns the feast of life,
Then 'essence' dwells in him, and stay
Until the ONE beyond is seen.

Explanation —The objects of sense, but not the relish for them, subside in an abstemious dweller in the body, but the relish for them turneth away from him only after the Supreme is seen

Gita Gaurav —One who aims at conrolling the senses through fasting and the like may be able to discard the actual enjoyment by the senses, but his urge for enjoyment does not perish But when, one who even without fasting detaches the senses from the sense objects realises the Parmatman, his urge for enjoyment disappears automatically

Discourse —Friends, what the Lord means is that fasting is a help in drawing away the senses from the sense objects for a time but it does not help in removing the urge for enjoyment because the urge is not physical but mental Once however the physical capacity for enjoyment is restored, the urge is there already to drive him to seek enjoyment The remedy therefore does not lie in disabling the senses but in controlling the mind through practice introverting it and drawing it away from the sense objects and concentrating in the Parmatman Once this is done, the intellect gets stable One should, therefore, urge the mind to be constantly in tune with the Infinite,

the Lord by telling it that neither son, wife, nor anybody would come to his assistance in crossing the ocean of Sansara which is nothing but a mirage. For escaping from the bondage of desires, one has to constantly remember the Lord and through it, discard the attachment to the body. Friends, remember that any amount of fasting will not save you from birth and death The unfailing remedy lies in surrender to the Lord and you will see that automatically you gain control over the senses. On hearing this, Arjuna doubts whether every one can successfully seek union with the Divine and can control the senses. He, therefore, wants to know whether senses can be controlled by forcibly keeping them in check. The Lord gives answer in the next verse.

यततो ह्यपि कौंतेय पुरुषस्य विपश्चितः ।
इंद्रियाणि प्रमाथीनि हरंति प्रसभं मनः ॥ ६० ॥

Prose order:—(हे) कोन्तेय हि यततः विपश्चित. पुरुषस्य मनः प्रमाथीनि इन्द्रियाणि प्रसभं हरन्ति ॥

Grammar:—यततः of the endeavouring; हि indeed; अपि even; कौंतेय O Kaunteya, पुरुषस्य of man, विपश्चितः (of the) wise; इन्द्रियाणि the senses प्रमाथीनि (the) uptearing; हरंति carry away; प्रसभं impetuously; मन. the mind.

Verse:—The pow'rs of sense, once roused to play,
By sheer force from control will wrench;
The mind...yea, of a wise man e'en,
Strive as he may to rein them back

Explanation—O son of Kunti, the excited senses of even a wise man, though he be striving, impetuously carry away his mind.

Gita Gaurav:—O Arjuna, the mind of a wise man is drawn away forcibly by the senses howsoever he may try to control it. In other words, howsoever a man might try to forcibly keep the Indriyas in check, they get out of control and there has been none who have been able to achieve success by this method, because the Indriyas are more powerful than any strength, physical or mental, so much so that the mind which is the controller of the Indriyas is itself controlled by them The Lord, therefore, warns Arjuna against adopting the incorrect method of forcibly controlling the senses which supposing for a moment are controlled during the waking state react with a much greater force in the sleep or the dream state when there is none to control them. This shows that Indriyas can be at play when the mind becomes subservient to them. In short, senses are all powerful and powerful still is the mind that controls them as we shall see later.

Discourse—Friends, no man can restrain his senses through the power of intellect effectively. Supposing he succeeds in the waking state, he cannot however control them in his dreams. Outside application for controlling the Indriyas is of little avail.

None can escape the bondage of Indriyas, for the Lord alone can be of any help in doing so. Have we not read that even Indra, the Lord of gods, had fallen a prey to His senses so much so that he had to suffer the curse of Gautam Rishi. What then of ordinany people ? At the back of the Indriyas are the Sanskaras imprinted on the Chitta during the previous births and these Sanskaras impel the Indriyas to act This is due to attachment to objects.

From the illustration of the tortoise drawing in its limbs, it is not to be understood, however, that mere absence of attraction between the senses and their objects is sufficient to prove the absence of one's attachment for the objects The senses may be forcibly restrained or from some cause they may grow weak and are thus powerless to run after their objects This does not mean that a man is free from attachment. The objects turn away or subside, says Sri Krishna, in the case of one who is abstemious. This is owing to the weekness resulting from his abstemiasness In such a man, too, the attachment in Sansar remains as strong as ever. This is the taste which does not leave him and this taste relish of enjoyment leaves hiomaly when he realises the Supreme, says the Lord. For ridding himself of attachment, he has to work on the subtle Self itself. The sympathetic impression in the srbtlest Self has to be effaced for a man to be rid of the attachment which he had once contracted. And this is done by being intent on the Supreme and realising It In such realisation, the Supreme fills the whole being and there is not an impression left which refers to any objective sense All past attachment for objects then disappears and will never return, however much the senses and their objects may come in contact.

Sri Krishna explains in this verse the necessity of one's resting intent even beyond the Satva Guna (सत्वगुण) Just as even good desires have to be removed from the mind to achieve steadiness of intellect, one has got to transcend even the Satva Guna The Self realising and intent on the Satva Guna may feel no concern for the Rajo Guna (रजोगुण) even concentrated but the latter, all the same, continues agitating the Self so centralised In view of such agitation, the Self is styled exerting or energised Intent on and resting in the Satva Guna, the self is endowed with knowledge or Gnyana which the predominence of Satva Guna generates, and is certainly wise But remember that the denger lies in the agitation which the extremely concentrated Rajo Guna continues to impart to the centralised Self Rajo Guna has a tendency towards objects and the agitation mav prevail and dislodge the Self from where he rests inspite of himself and all his knowledge notwithstanding, This Sri Krishna calls the tumultous senses forcibly overpowering the mind of even the wise man who is exerting i e is conscious of the agitation of Rajo Guna even when he rests centralised in the Satva To avoid this danger, Sri Krishna recommends, one's resting on Him To be intent on Him is to rest beyond Satva, satisfied by the Self in the self.

Arjuna finds even this process to be a difficult one. On the one hand, the senses have to be withdrawn from the objects and controlled, and on the other, these senses are not to be brought in cheak forcibly and that the Lord helping, the objects will be discarded. This creates confusion in the mind of Arjuna and wants to know the easier method for controlling the senses. The Lord shows the way in the next verse.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येंद्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

Prose order:—तानि (इन्द्रियाणि) सर्वाणि संयम्य युक्तः मत्परः आसीत। (एवं) यस्य (यतेः) इन्द्रियाणि वशे (भवन्ति) तस्य हि प्रज्ञा प्रतिष्ठिता॥

Grammar:—तानि them; सर्वाणि all; संयम्य having restrained; युक्तः joined; आसीत should sit; मत्परः=अहं परः यस्य सः I, supreme goal, whose, he; वशे in control; हि indeed; यस्य of whom; इन्द्रियाणि senses; तस्य of him; प्रज्ञा the intelligence; प्रतिष्ठिता (is) established.

Verse:—Holding them all in close restrain,
Let him sit, rapt in ME, at One.
For, he whose senses are his slaves,
Of him alone the will is poised.

Explanation:—Having restrained them all, he should sit harmonised, I his supreme goal; for whose senses are mastered, of him the understanding is well-poised.

Gita Gaurav:—A man who has brought all the senses under check should be intent on the Lord because if he does not surrender himself to the Lord, there is every chance for the senses again escaping from his clutches and such alone is a man of steadied intellect.

Discourse:—There is no disease in this world which has no remedy. Even the subjection to the Indriyas is a disease and the remedy for it is to surrender them to the Lord concentrating the Chitta in him. The Self-surrender to the Lord means transferring of entire responsibility from off his shoulders. Then there is no cause for anxiety as the Lord shall have to take up all responsibilities and if possible will surely save him from all obstacles and miseries. Such self-surrender is, however, not possible for a man who has not discarded the 'I-ness in him.

There is a story of Maharshi Narada who was sitting in Samadhi in a forest. Indra, being afraid of losing his place in heaven, sent out the damsels of heaven and the Lord of Desire to shake Naradaji from samadhi. This he could not do and had therefore to return humiliated. Maharshi Narada was very much pleased with this feat of his which very few can perform and went to Mahadev and informed him about his prowes. Mahadaveji advised him to keep this to himself, but very much like Naradaji, he could not contain himself and therefore, went to Brahma and told him all about it. Even Brahma advised him not to brag about it. But Naradaji was not

convinced. He, therefore, went to Lord Vishnu and narrated the whole episode. Lord Vishnu saw through the whole thing and found that Naradaji had become vain about his capacity to control his senses. He, therefore, wanted to retrieve him from vanity and put him on the right track. By the power of his Maya, he created a prosperous city and Naradaji found himself, on his way back, at the gates of the palace of the ruling king. As he went there, he was well received by the king who asked Naradaji as to what kind of husband his princess would get. She was very beautiful and Naradaji was struck both by her beauty and her fortune, as she showed her palm, because he found that the man who would marry the princess will be immortal. He therefore, conceived a desire to himself to marry her. As Naradaji thought that she would select the most hand-some man and as he believed Lord Vishnu to be the handsomest of men, he asked the Lord to endow him with his captivating features and in answer to his prayer, the Lord presented Himself and granted him the boon by saying that he would do what is best for Narada and instead of giving attractive features, He converted Narada's face into that of a monkey. Naradaji being satisfied that he was the handsomest man went to the palace for selection; but he found that princess would not look at him and she selected the handsomest young man in the company as her bridegroom. After the marriage ceremony was over, the pair started on the journey and Narada followed them out of sheer infatuation. After a while, he found that instead of the married couple, he found Lord Vishnu and his spouse, goddess Laxmi, who waited for Narada on the way. Naradaji was surprised and looked non-plussed. The Lord taunted Naradaji by saying as to how was it that Naradaji looked so love-lorn and off his senses. Naradaji immediately realised the trick played on him and became very humble. The Lord, thereupon, told Naradaji how even great sages were likely to fall a prey to His Maya once they get vain about their achievements.

The moral of the story is that achievements in themselves, however great, mean nothing if the Lord's grace is not there. Vanity shakes a man from his self-surrender to the Lord and becomes the cause of one's downfall

Friends, the Gita recognises the difficulty of worship in terms of the Impersonal and the Absolute. The aspirant is, therefore, advised to practice contemplation of God in His personal aspect as loving Ruler of the Universe. Ever keeping Him in mind, let us engage ourselves in all activities and dedicate all our work with its fruit to God as service and worship done unto Him Ultimately, it is His Grace alone that can save us, by giving us power of self-control, knowledge and peace and protecting us from temptation, doubt, weakness and confusion. This aspect of Hindu faith is known as the Bhakti path of salvation. It is, however, not an alternative to but a complement of the practice of an unselfish and detached attitude in the performance of the duties that fall to one's lot. It is not a matter for discussion which is the more important of the two the teaching of Grace or the performance of duty. Either do we consider

as the primary and the other as complementary part of the Gita teaching. Remember friends, that the Lord takes upon Himself the concern for the welfare of those who worship Him with an undestracted mind and have yoked themselves permanently to a divine spirit. Such people fill their thoughts with the Divine and consume their lives in their hunger for realising Him. They find their joy and their only satisfaction in constantly conversing and enlightening one another about Him. To such ever harmonised loving devotees, the Lord gives the Yoga of spiritual understanding and draws them towards Him It must be clearly understood that the Lord out of his compassion, is even ready to dispel the ignorance-born darkness with lamp of true understanding Viz: Gnyana (ज्ञान). The task, therefore, of those whose minds seek to realise the Unmanifest is one of great difficulty; for, the Unmanifest is hard for the embodied to realise. Those who by dedicating to the Lord renounce all actions and are wholly intent on attaining Him and concentrate their minds in meditation on Him are speedily saved from the ocean of life and death. What is, therefore, required is the worship of the Lord with unswerving devotion which alone enables one to cross the barrier of inherited qualities and fashions him for absorption in the Eternal. Therefore, friends, put your trust in Him and have no other thought and by His grace, you will surely attain ever-lasting peace. The Lord, the referie, pledges his word that if you do not depend on the articles of faith or rules of observance but surrender yourself completely to Him, there is no cause for grief, because He will liberate you from every sin. In short, naught avails but God and he will save us without doubt whatsoever be our sins, if we grieve not for them and 'surrender ourselves to his Grace.

Arjuna tells the Lord that no doubt His Grace works wonders but why should the Indriyas drag a man to the wrong path even forcibly and against one's own wish. The Lord explains this in the next two verses.

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।
संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

Prose order:–विषयान् ध्यायतः पुंसः संगः तेषु उपजायते। संगात् कामः सं (सम्यक्) जायते कामात् क्रोधः अभिजायते ॥

Grammar:–ध्यायतः (of the) meditating; विषयान् (on) objects (of the senses) पुंसः of the man; संगः attachment; तेषु in them; उपजायते is born; संगात् from attachment; संजायते arises; कामः desire; कामात् from desire; क्रोधः anger; अभिजायते is produced.

Verse:—If this man dwells on thought of things,
He soon gets linked (in mind) with them;
From mind-connexion springs desire,
Desire gives birth to discontent.

Explanation:—Man, musing on the objects of sense, conceiveth an attachment to these; from attachment, ariseth desire; from desire anger cometh forth.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

Prose order:—क्रोधात् संमोहः भवति संमोहात् स्मृतिविभ्रमः। स्मृतिभ्रंशात् बुद्धिनाशः बुद्धिनाशात् (बुद्धिमान् स्वयम् अपि) प्रणश्यति ॥

Grammar:—क्रोधात् from anger; भवति becomes; संमोहः delusion; संमोहात् from delusion; स्मृतिविभ्रमः=स्मृतेः विभ्रमः of memory, confusion; स्मृतिभ्रंशात्=स्मृतेःभ्रंशात् of memory, from confusion; बुद्धिनाशः=बुद्धेः नाशः of Reason, destruction; बुद्धिनाशात् from destructon of Reason; प्रणश्यति (he) perishes.

Verse:—From discontent mind–glamour rises,
Mind–glamour fogs up memory's tracks;
Through memory's loss, his Conscience fails him,
When Conscience acts no more...he falls.

Explanation:—From anger proceedeth delusion; from delusion confused memory, from confused memory the destruction of Reason; from destruction of Reason he perishes.

Gita Gaurav:—O Arjuna, when a man, though controlling all his senses including the mind, is not able to surrender himself to the Lord, the mind which, by nature, cannot sit still runs after and thinks about the objects and in doing so contemplates on them. Through this contemplation, attachment arises which in turn makes way for desires. When one finds some obstruction in the fulfilment of one's desire, anger arises and with anger delusion overtakes him. This delusion cofuses the memory and understanding of things with the result that disintegration of the power of discrimination sets in and with the discrimination gone, the man perishes.

Discourse:—Friends, as has been said before, all the worldly actions are composed of Satva, Rajo and Tamo Gunas. And therefore, some are Satvic, some are Rajasic while some are Tamasic. Following this rule, even the contemplation is qualified by these three Gunas. Satvic contemplation is of the Lord, while Rajasic contemplation leads one to think about wealth and power. Tamasic contemplation on the other hand leads only a man to the contemplation of desires and the enjoyment of objects only. It is a matter of common experience that when a man sits in solitude, his thoughts are based on these three Gunas. Action follows thought and one who is not a Yogi or a Gnyani will usually get merged either in contemplating about riches and power or sense objects and the enjoyment thereof and these thoughts will ultimately lead him to action. It must be distinctly understood that one cannot contemplate on God and on the sense objects at the same time, and therefore, so long as contemplation of objects is there, attachment becomes inevitable. And attachment is at the root of all desires and once fallen a prey to desires, the fruition thereof becomes the ultimate aim. When such is

the state, anger takes hold of a man the moment obstacle comes in between himself and the fruition of his desires and as we have seen, anger is at the root of all evils, because it is anger which destroys discrimination, and with discrimination gone, the intellect gets shrouded Then there is no hope for him. Therefore, friends, be alert and remain conscious of your thoughts every second and turn them away from the sense objects, and direct them to the Parmatman.

This process of thought control leads one to true renunciation and true renunciation is best exhibited in selfless performance of work and not in withdrawal from the world. Friends, do not get frightened by what is pointed out in these verses; nor should you misunderstand the doctrine of Karma Yoga viz selfless performance of work as a defence or an apology for those who are unwilling to withdraw from the world. On the contrary, the doctrine of Karma Yoga is intended to be the basis for the actual moulding of men's lives, so as to develop a habitual and spontaneous attitude of selflessness and detachment As a duck swims in water and when it steps out, sheds the water from all off its back, so we should learn to move in the world, not wanting in expertness or tidiness or efficiency in work but developing no selfish attachment Constant practice of mind control, therefore, is essential to enable one to develop this attitude.

Friends, we have seen in these verses how contemplation of sense objects ultimately leads a man to degradation and destruction. But that does does not give us any right to criticise others. On the contrary, we should be charitable to those in whom such weaknesses are found and as an aid to charity in judging others and to serve to calm the mind in moments of agitation, it is very useful to remember why men act wrongly. There is a load of congenital qualities (Sanskaras) सस्कार with which we begin and which tend to find expression whenever we fail to exercise self-control. We should then think of our own weaknesses when we see otheres fail. Remember, friends, behind everything is God, the Real Actor. We should not be disturbed by the constant appearance of what seems to be our limited understanding to be evil. His will and His plans are inscrutable though worked through simple natural laws. The soul when blessed with enlightenment knows that it does not exercise any agency or perform actions nor is it concerned with the fruits of action. It is the quality of material nature that carries on The enlightened soul is unaffected by evil doing in any way or by kindness either. True understanding is darkened by ignorance, thereby are creatures deluded. He, therefore, sees the truth who perceives that the forces of material nature really bring about all actions and that the Self is actionless. Thus, when one perceives the common basis of all diversified existence and how everything shapes itself and spreads out from it, one realises Brahman Being Beginningless and without material qualities, the immutable and pure soul, though seated in the body, neither acts nor is affected. What affects is (Maya) the goodness the spirit of activity and intertia, which are matter-born, while in the body the soul,

though itself immutable, is tied up to and moved by these qualities. There is no being on earth or even in heaven among the gods that is liberated from these three qualities born of matter. Impelled by the motion of our own nature, that which from ignorance we desire not to do, even that helplessly we will do. Therefore, it has been aptly put by the Lord that He dwells in the hearts of all beings and through the forces of material nature causes all beings to move like puppets on a revolving machine.

Our inherited propensities are based on Maya and the qualities with which we start our life's journey determine our activities. We should, not therefore be moved to anger or contempt if anyone commits what we deem to be wrong, nor pride ourselves upon our good actions. This is not to be interpreted as if we are absolved from all responsibilties. The Gita makes it clear that it is only by personal efforts and by the practice of self-control that we may be delivered of the character (Sankaras) load with which we begin. That men are moved by congenital qualities born of previous Karmas, which defeat all efforts at ignoring them, is a teaching to cultivate charity towards others and serenity in ourselves and not as doctrine of irresponsibility. On the other hand, it would be in the reverse of what the Gita teaches if the immutability of qualities resulting from Karmas moves us to contempt or cruelty towards others, instead of making us more charitable.

Friends, mark carefully that the Self is, in one sense, not the real actor, but in another sense it is The Gunas have their roots in the body and lead the physical senses and the body, and hold the Spirit within as a prisoner. The Spirit however, can detach itself and overcome the qualities. For this, however, Gnyana is essential. Gnyana is not a thing to be attained by mere study or meditation. It can be attained in a real and useful sense only by self-control and action The tendencies of men broadly classified as Satva, Rajas and Tamas are matter-born and matter-bound i e. have their origin and sustenance in the Prakrutti which embodies the soul. But they have their resultant effect on the soul By the exercise of self-control and true knowledge, a man can realise his own freedom, irrespective of these inherited qualities and principles of material nature If on the other hand, he does not exercise self-control and practise an attitude of detachment, he will not only remain bound by this load of Gunas but increase it

All this applies to every man and woman in ordinary walks of life and therefore, the Lord emphasises that to transcend the Gunas, one has to divert his mind from the senses and the sense objects to the Lord by complete self-surrender. Arjuna, however, is not satisfied because it is easier said than done to withdraw the mind from sense objects. He, therefore, wants a still easier method for steadying the intellect. The Lord shows the way in the next verse.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

Prose order:—रागद्वेषवियुक्तैः आत्मवश्यैः इन्द्रियैः तु विषयान् चरन् (ब्रह्मवित् यतिः) विधेयात्मा (सन्) प्रसादम् अधिगच्छति ॥

Grammar.—रागद्वेषवियुक्तैः=रागेण च द्वेषेण च वियुक्तैः with (from) attraction, and (from) repulsion, and, (from) disjoined; तु indeed; विषयान् objects; (of sense); इंद्रियैः with senses; चरन् moving; (after) आत्मवश्यैः=आत्मनः वश्यैः of the Self, (by) the controlled; विधेयात्मा=विधेयः आत्मा यस्य स subdued, self, whose, he; प्रसादं to peace; अधिगच्छति attains.

Verse:—But who, with powers SELF-controlled,
Whence lust and hate are both purged out,
To Service vowed, can handle things,
He reaches Purity of heart.

Explanation —But the disciplined self, moving among sense objects with senses, free from attraction and repulsion mastered by the SELF, goeth to Peace (Atma Prasad) आत्म प्रसाद.

Gita Gaurav:—O Arjuna, one who has controlled his mind and has detached his Indriyas from the quality of attraction and repulsion and has controlled them remains calm even though apparently he enjoys the sense objects of the world.

Discourse:—Friends, the Lord once again repeats what He has said before that there is no need to renounce any action in this world. Go on doing everything but do not get attached to it. Remain always contented in whatever condition you are placed. Do not be attracted by good nor feel repulsion in evil. Do not seek pleasure in happiness or even in doing good to others, nor get perturbed by unhappinesss or even envy. If by constant practice, you are able to maintain detachment in the midst of good and evil you will be able to enjoy eternal Anand. What you cannot renounce, enjoy it by all means; but be a witness of your actions and the experience will soon teach you to reach a stage beyond attraction. Do not pretend or renounce your action outwardly if inwardly you crave for the enjoyment of desire. Therefore, those who apparently enjoy life are not really evil minded and those who do not, though outwardly harbouring the craving for evjoyment, are not well-meaning. Do not, therefore, judge by outward manifestation.

In case of ordinary men and women his or her senses are independent of any control and therefore their senses are saturated with the ideas of attraction and repulsion. And therefore, even in enjoyment of the senses, they experience happiness and misery through attraction and repulsion. To such people, experience of spiritual happiness is denied. On the other hand, those remaining above attraction and repulsion enjoy life in whatever circumstances they are placed are not affected in the least. In the 59th. verse, the Lord has said that without realisation of the Parmatman one does not shed attachment. While He says in this verse that transcending the feeling of attraction and repulsion and enjoying sense objects, one can steady his intellect. This shows that even before the Parmatman is

realised, one can get over attraction and repulsion and thus steady his intellect. Though apparently there is a contradiction in this statement, in reality there is none. In the 59th. Verse, the absence of the idea of attraction and repulsion is emphasised, whereas in the present verse, renunciations of attraction and repulsion through discrimination is suggested. This is the means for the realisation of the Parmatman. Three processes are shown here One is to detach the sense objects; the second is to control the senses and thus be above attrction and repulsion; and the third is though enjoying the sense objects to maintain a balancing attitude in the midst of attraction and repulsion. All these three ultimately help in the realisation of the Parmatman. The discarding of objects, though helpful, connot lead one to ultimate success so long as the senses including the mind are not controlled and the feeling of attraction and repulsion is not subdued. All men are good so long as they are not put to a test and placed in unfavourable circumstances, but he is a yogi who maintains an attitude of detachment in the midst of both good and bad circumstances and does not get attached to them. Therefore, one should not be unnecessarily proud of his good actions, nor hate others who are unfortunately placed and are not able to maintain a balance. The purity of mind depends to the extent one is able to resist the play of attraction and repulsion on one's mind, and the Prasad is the inward satisfaction born of the Supreme peace one experiences in the midst of attraction and repulsion, pleasure and pain etc.

Arjuna here questions the Lord as to what relation has (प्रसादमधिगच्छति) with the definition of Stitha-Pragna. The Lord gives the answer in the next verse.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

Prose order:—प्रसादे (प्राप्ते सति) अस्य (विदुषः) सर्वं दुःखानां हानिः उपजायते । प्रसन्नचेतस. हि बुद्धिः आशु पर्यवतिष्ठते ॥

Grammar:—प्रसादे in (the state of) peace; सर्वदुःखानां=सर्वेषां दुःखानां (of) all, of pains; हानि destruction; अस्य of him; उपजायते arises; प्रसन्नचेतसः=प्रसन्नं चेतः यस्य peaceful mind, whose, his; हि indeed; आशु quickly; बुद्धिः the Reason; पर्यवतिष्ठते settles down.

Verse —In Purity there dawns on him,
(the State beyond)–All Sorrows' Death
The Will of one whose heart is pure
Is swiftly brought to central Poise.

Explanation.—In that Peace the extinction of all pains ariseth for him, for of him whose heart is peaceful the Reason soon attaineth equilibrium

Gita Gaurav:—O Arjuna, once a man is satisfied and feels happy within, all his miseries vanish. The purity of mind is a sure remedy for all troubles The

Prose order —अयुक्तस्य (पुरुषस्य) बुद्धिः न अस्ति अयुक्तस्य भावना न च अस्ति। अभावयत (यते) शांति च न (सिध्यति) अशांतस्य सुख कुतः (स्यात्).

Grammar —न not, अस्ति is, बुद्धि Reason; अयुक्तस्य of the uncontrolled; न not, च and, अयुक्तस्य of the uncontrolled, भावना meditation; न not; च and; अभावयत of the non-meditation शांतिः peace; अशांतस्य of the unpeaceful; कुतः whence, सुखम् happiness

Verse —Who knows not poise is blind within:
Who knows not poise cannot create;
Man, uncreative, finds no peace,
Who finds not peace, what joy knows he ?

Explanation —There is no pure Reason for the non-harmonised, nor for the non-harmonised is there concentration, for him without concentration there is no peace, and for the unpeaceful how can there be happiness ?

Gita Gaurav.—O Arjuna, one who is not endowed with faculty of concentration cannot have steadied intellect And without it, he cannot entertain ennobling thought or Bhavana, and it is this Bhavana which is peace-giving because it is through contemplation of this Bhavna that one achieves peace Bhavana means Bhakti and through Bakti alone one can achieve peace One who is unharmonised, there is no happiness for him Thus, where-ever there is peace, there is real happiness

Discourse —Unless one is endowed with Yoga i. e selfless concentration, one cannot have steady intellect It must, however, be understood that a thief may be able to concentrate on his job and yet this is not Yoga, even though he may have intellect But the intellect that we are discussing here is the intellect in relation to the Parmatman and therefore, this Buddhi may be defined as "ऋतम्भरा बुद्धि" Cleverness is, therefore not Buddhi That is mayic 'मायिक" Buddhi Through mayic Buddhi, one may be able to get or enjoy worldly pleasures but that Buddhi, cannot realise the Parmatman, nor can you free yourself from the feeling of pain "ऋतंभरा बुद्धि" on the other hand is purified intellect which in turn calms the mind and purifies the intellect. Through this process, the Bhavana or Bhakti become steadied If one has no Bhavana, he cannot achieve anything, and therefore neither peace nor happiness

Without Bhakti, one can derive no benefit even by reading the scriptures or hearing discourses The mind has to be concentrated with faith and devotion and this is brought about through Satsang or company of the good When one has Bhavana, one faces all sorts of difficulties with equanimity As compared to men, women are more steady in Bhavana than the other sex because in the evolutionary stage, women are more developed than men and, therefore, can easily grasp knowledge of this type (पारमार्थिक ज्ञान) through faith and devotion

A religion, to satisfy the mejority of mankind, must be able to supply food for all types of minds and when this capability is wanting, all existing sects become one

sided. Suppose you go to a sect which teaches love and devotion, they sing and weep and preach love. But as soon as they sing, you say 'My friend, this is alright, but I want something stronger than this, a little reason and philosopy. I want to understand things step by step and move rationally. "Get out", they say, and they not only ask you to get out but would send you to other place if they could. The result is, that that sect helps only people of emotional turn of mind. They not only do not help others but try to destroy them, and the most wicked part of the whole thing is that they will not only not help others but do not believe in their sincerity. Again, there are philosopers who talk of the wisdom of India and the East and use big psychological terms, fifty syllables long. The mystic on the other hand speak all sort of things about different planes of existence, different states of mind, and what the power of the mind can do and so on.

To become harmoniously balanced in life with religion in all these four directions is the ideal of religion and this religion is attained by that we call Yoga-union. To the worker, it is union between man and whole of humanity; to the mystic, between the lower and the higher self; to the lover, between himself and the God of Love; and to the philosopher, it is the union of all existence. This is what is meant by Yoga and it is differentiated as Karma Yoga, Bhakti Yoga, Raja Yoga and Gnyana Yoga.

Thus, for the non-harmonised, there is no Buddhi (intellect), nor is there meditation (Bhavana) for him; and without meditation, there can be no tranquility; and for the un-tranquil, there is no happiness. Real tranquility and happiness is only possible, therefore, when all the desires, root and branch, arising in the mind are completely discarded and the mind is merged in the Atman and steadied there by the development of perfect contentment. The Lord describes the state of the mind merged in the Atman in the seventieth verse, into the ocean filled from all sides but never changing its boundaries, waters flow, in the same way into whom all desires enter. He attains to peace, not he who desireth desire. The Antahakaran of a man of steadied intellect is like the ocean and the senses such as eyes, ears, nose, skin, tongue etc., are the rivers and the objects thereof viz: sound, touch, form, taste, smell etc., are the waters of these rivers. These when they enter the Antahakaran become merged in it which is full of self-contentment, self-pleasure, and 'Anand', and therefore, do not affect in the least the equanimity of a man of steadied intellect. When thus objective desire loses its individuality, 'My-ness and 'I-ness' automatically disappear and supreme peace is then inevitable

Arjuna here, raises a doubt that he can understand that without steady intellect neither intellect nor Bhavana is possible. But he fails to grasp why there can be want of peace or disquiet on account of absence of Bhavana. The Lord gives the answer in the next verse.

इद्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवांभसि ॥ ६७ ॥

Prose order हि इन्द्रियाणाम् चरतां (सताम्) यन्मन अनुविधीयते तत् अम्भसि वायुः नावम् इव अस्य (विदुष) प्रज्ञां हरति ॥

Grammar —इन्द्रियाणां of the senses, हि indeed; चरताम् moving; यत् which; मन the mind, अनुविधीयते is conformed to, तत् that; अस्य of him; हरति carries away, प्रज्ञा the intelligence, वायु the wind; नावं the ship, इव like; अम्भसि in the water

Verse —Whichever pow'r is left to roam
While mind, like slackened rein, obeys,
Soon wafts the man's will out from poise,
As gale wafts out a ship to sea.

Explanation —Such of the roving senses as the mind yieldeth to, that hurries away the understanding, just as the gale hurries away a ship upon the waters

Gita Gaurav:—O Arjuna, just as the wind takes control of a country craft and tosses it all about one does not allow it to remain steady. The senses running after objects and the mind running after the senses takes control of the intellect and disturbs it and does not allow it to be steady.

Discourse —Friends, a little thought would covince you that when your senses are connected with their objects, you do not experience uneasiness so long as your mind is not attached to them The moment, however, the mind cooperates with the senses through attachment you start experiencing mental disturbance Therefore, the mind when starts running after the senses becomes very powerfull and, therefore, the restraint of attachment is advocated

If thought about objects is restrained, the rest will take care of itself. The power of attached thought is great, for good as well as evil If the mind is not restrained, desire will find its perch in the senses, seize our thoughts, pollutte our intelligence and finally ruin us Therefore, the battle must be fought with Desire, even while it seeks entrance in our thoughts When stirred up, the senses of even a man who knows and who restraints them, violently carry away his mind Restraining them all therefore, one should sit with his mind composed and concentrated in the Self He whose senses are mastered has his understanding firmly fixed But when a man allows his mind to muse on the object of sense enjoyment, the trouble begins The mind follows the wandering sense, carries away the understanding of the man with it, as the gale bears away the ship on the ocean (A question might here arise, What impels a man to commit sin against his own wish ? The Lord emphatically gives the answer It is Desire, it is Anger These envelope, the understanding as dust envelopes a

mirror and desire in turn surrounds and holds the understanding in its grasp. Under these circumstances, the Jivatma is naturally bewildered. Therefore, the first duty of every one of us is to govern the senses, slay the evil thing which otherwise will destroy knowledge and discrimination. Lust, anger and greed are the three gate-ways to hell by which one's ruin is worked. Save yourself, therefore, from these three gates of darkness. Remember that true happiness does not come from that which at first is like nectar, but which in the end becomes, indeed, venom Self-control alone leads to true happiness, though in the beginning, it is hard and bitter.

In this veres " इन्द्रियाणाम् हि " is used because it has relation to the previous verse where it has been pointed out that in one who is not harmonised, the intellect is not steadied, and therefore, there is neither Bhavana, nor peace, nor happiness; and this is emphasised by the adverb ' हि ". In the illustration given in this verse, Buddhi is like a country craft and the wind is like the unchecked mind associated with the Indriyas. The ocean is the ocean of Sansara and the waters of the ocean are the sense objects. Just as the wind obstructs a rudderless craft from proceeding swiftly in the direction of its objective, the mind without the rudder prevents Buddhi from attaining the goal by making it unsteady And sometimes the same mind even destroys Buddhi when the senses get prepondenence over the mind However, if a clever mariner is able to use the same wind by artfully controlling it, the wind instead of becoming an obstacle becomes a great help in steering the vessel, and enables it to reach its destination earlier Similarly, one whose mind and Indriyas are not under control, his Buddhi is not allowed to be steadied in the Parmatman by them because the senses infatuate the mind and drag it away from proceeding towards the goal. Thus, Indriyas divert the Buddhi from the Parmatman and direct it to seek enjoyment of sense objects and ultimately becomes unsteady and involve it-self in sinful activity. This brings about his downfall, but one whose mind and Indriyas are under control, his Buddhi is not shaken, but on the contrary, helps it to reach the Parmatman Indriyas are very powerful and when all the Indriyas join hands, with the mind these carry away Buddhi. But the mind which is more powerful than the Indriyas when it comes in contact even with a single Indriya is able to disturb the Buddhi and urges it to seek enjoyment of objects. We see that by being subject only to the sense of hearing, an antelope, by subject to touch, an elephant, by subject to the sense of seeing, a butterfly: by subject to the sense of taste a fish; and by subject to the sense of smell a bee, lose their life, similarly, a man's single sense is able to infatuate his Buddhi.

Here the words "यत्" and " तत् " are used in reference to the senses to which the mind is connected. These can also be used in reference to the mind. Similarly, "विधीयते' refers to "मन ". Here, however, more stress in laid on the Indriyas and yet it is mentioned that without mind being in conjunction with the senses, Indriyas

alone cannot make the intellect unstable, while the mind even without coming in contact with the senses can disturb Budhi (intellect) Arjuna, therefore, inquires whether there is any method whereby the mind is kept detached from the Indriyas. The Lord replies in the negative and says that one whose Indriyas are detached from the objects and controlled is able to steady his intellect in the next verse.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इंद्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

Prose order:—(हे) महाबाहो तस्मात् यस्य (यतेः) इन्द्रियार्थेभ्यः इन्द्रियाणि सर्वशः निगृहीतानि (भवति) तस्य प्रज्ञा प्रतिष्ठिता भवति ॥

Grammar:—तस्मात् therefore; यस्य of whom; महाबाहो O mightyarmed (See 26) निगृहीतानि restrained; सर्वशः everywhere; इन्द्रियाणि the senses; इन्द्रियार्थेभ्यः (See 58) from the objects of the senses; तस्य of him; प्रज्ञा the intelligence प्रतिष्ठिता (is) established.

Verse:—Therefore (on this ascetic Path)
The man whose pow'rs are one and all
Held back from their objective field,
Of him alone the mind is poised.

Explanation —Therefore, O mighty-armed, whose senses are all completely rastrained from the objects of sense, of him the understanding is well-poised.

Gita Gaurav:—O Arjuna, the mind by nature is such that it follows the desire of the senses and acts in cooperation with them. And therefore, the only remedy for subjugating the senses is to prevent them from running after objects. The mind can only become independent it the Indriyas are surrounded on all sides and kept under control away from the objects; and when this is done, the intellect, can be steadited. There is no other method for steadying the intellect.

Discourse:—Friends, it is a well-known fact that when the eyes are open, the objects in front of them are clearly seen, but very often it so happens that even though the eyes are open and if somebody passes by, that person is not seen. Why? the reason is that at that time your mind is not with the eyes. It is engrossed with some other Indriyas. At that time perhaps, you are keen on hearing something or are thinking about something with your intellect. This is an instance where the mind is detached from the senses. Once mind gets attached to the senses, attachment arises But on the other hand, if the mind is detached from the senses, there is no attraction for the objects even though these are present. In short, just as you see things yellow or red according to the colour of the glasses you wear, the object impress upon your mind in proportion to your attachment to them. One should, therefore, by concentrating his entire attention in him practice to see the Lord in everything in this world and once you do this, your attachment to the objects will disappear and your Buddhi will

be steady. Arjuna, therefore, asks whether there is any difference in a person whose intellect is steady and at the same time has surrendered it to the Lord and one who has not done so. The Lord says that there is a vast difference between the two, because what is night to ordinary human being, a man who has controlled himself and steadied his intellect, sees light; and things to which ordinary human beings are awake, to a Gnyani, it is darkness, in following verse.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

Prose order:—सर्वभूतानां या निशा (भवति) तस्यां (ब्रह्मविद्यायां) संयमी (एक एव) जागर्ति। (अविद्यायां) सर्वाणि भूतानि जाग्रति सा (तु अविद्या) पश्यतः मुनेः निशा (भवति).

Grammar:—या which; निशा night; सर्वभूतानां=सर्वेषां भूतानां (of) all, of beings तस्यां in that; जागर्ति wakes; संयमी the disciplined (one); यस्यां in which; जाग्रति wake; भूतानि creatures; सा that; निशा night; पश्यतः (of the) seeing; मुनेः of the muni.

Verse:—What for all creatures is but night,
In THAT the Self-controlled awakes
That state wherein all creatures wake
Is night, then, for the Sage who sees.

Explanation:—That which is the night of all beings, for the disciplined man is the time of waking; when other beings are waking, then is night for the Muni who seeth.

Gita Gaurav:—O Arjuna, what is night for the wordly people is day to a Gnyani. In other words, which remains unknown and dark to ordinary people is the eternal, pure, full of light and Anand (to a Gnyani) which is the form of the Parmatman to which the Yogis remain ever united; and in what is transient and perishable i. e. the objects of Sansara ordinary human beings are awake i. e. remain attached. But those who know the eternal truth see drakness there. In short, what ordinary human beings do not know, the Gnyanis see and what they know is not seen to the Gnyanis.

Discourse:—The Lord says: There is a vast difference between a Gnyani and an ordinary human being, because their paths lie wide apart. A man of Satvic thought seeks pleasure in communion with the Lord whereas a man of Rajasic thought perfers to go to a club. We, human beings enveloped in Maya either do not believe in the existence of God or at least do not realise the existence of God whereas one who keeps himself away from Maya is ever alert in contemplation of God.

Friends, the path of knowledge is a difficult one to tread. Only those can tread on that path who are endowed with Lord's grace and whose Sanskaras have been purified through previous births. Ordinarily, it is difficult to reach the goal in one birth. Real Purushartha 'पुरुषार्थ', therefore, lies in purifying Sanskaras and it becomes the duty of every parent to be alert to see that their children are educated in such a

way that their Sanskaras are of the ennobling type. The education here referred to is the one which creates a desire to know something about God so that in course of time, they actually endeavour in the path of realising the Parmatman To tread on the path of knowledge is something like the walking on the edge of a sword. This is not given to an ordinary human being because it requires practice with diligence and effort. And such practice is possible only when his Sanskaras are purified.

A "स्थित प्रज्ञ" Sthita-Pragna is one who has controlled his self and it is he who sees light in the midst of darkness, whereas an ordinary man sees darkness in the midst of light. This world is full of the Divine Light if one has an eye to see it. Behind every Jada (insentient) there is Chetan (energy-light) and this Chetan is covered up by grossness. Through X ray, we are able to photograph the bones through the flesh and the sight of a Ganyani is like this x-ray which sees through apparent and perishable, what is inapparent and imperishable. This sight comes by discarding the objects outside and introverting the mind within. While ordinary human beings are asleep during the night and the atmospheric influence is devoid of worldly disturbance, the Yogis pracitse communion with the Lord and when men are fully awake and are engaged in worldy activities, they apparently seem asleep and are dead to the world because they see the Lord in the world and not the objects themselves.

Arjuna here inquires what is the real state of Sthita-Pragna (स्थित प्रज्ञ) the Lord describes this in the next verse:-

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशंति यद्वत् ।
तद्वत्कामा यं प्रविशंति सर्वे स शांतिमाप्नोति न कामकामी ॥७०॥

Prose order.—आपूर्यमाणम् (अपि स्वयम) अचलप्रतिष्ठं समुद्रम् आप यद्वत् प्रविशन्ति तद्वत् सर्वेकामा यम प्रविशन्ति सः (एव) शांतिम् आप्नोति न (तु) कामकामी ॥

Grammar:—आपूर्यमाणम् (ever) being filled; अचलप्रतिष्ठं=अचला प्रतिष्ठा यस्य तं unmoving, status, whose, him; समुद्रम् (in) to the ocean; आपः waters; प्रविशंति enter; यद्वत् as; तद्वत् so; कामाः (objects of) desires; यं (in) to whom; प्रविशति enter; सर्वे all; स he; शांतिम् peace; आप्नोति obtains; न not; कामकामी=कामानं कामी of (objects of) desires, the desirer.

Verse:- Just as the Ocean, his level unchanging,
Receives all the waters that into him flow,
That man in whom all things longed for thus enter,
Finds Peace-not the luster who lusts for those things.

Explanation—He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water but remaineth unmoved-not he who desireth desires

Gita Gaurav:—O Arjuna, just as into the ocean filled from all sides but never changing its boundaries, waters flow, in the same way, into whom all desires

enter, he attains to peace and not he who desires desire. Thus, even though the waters of the rivers flow into the ocean and yet the ocean remains self-contained and does not transgress its boundaries, a man who has drawn all desires within is able to attain to peace. If he were, however, to run after desires and Vasanas, he will never enjoy calmness. Thus, one who is awake to desires cannot see the Parmatman and remains in a disturbed state, whereas those who keep away from objects and the desires arising therefrom due to attachment are able to see the Parmatman and enjoy peace.

Discourse:—It is not possible to give a proper description of a Sthita-pragna स्थित प्रज्ञ; but his condition can be indicated by comparing him to an ocean. Just as the ocean is आपूर्यमाणम् i. e. over-full, a Sthita-pragna is over-full with unending Ananda. The ocean has no need for any more water and similarly, a Sthita-pragna has no need to seek happiness through enjoyment of worldly objects. i. e. his happiness is self-contained. Ocean is Achala अचल i. e. unmoved, meaning to say that even though the storms arise on the surface or the waters of several rivers flow into it, the condition of the ocean is not changed, nor does it transgress its boundaries. Similarly, a Yogi who sits firm in the Parmatman is also unmoved; and therefore, even over-powering duality of worldly happiness and misery, union or separation etc., does not perturb him in the least. कामा: are in reference to the Indriyas and not in reference to desires, because in a Sthita-pragna, there is complete absence of Kamanas कामना: and therefore, there is no likelihood of his being affected by them, as the ocean which has no need for water is not affected by waters from the rivers pouring into it. Thus, though a Sthita-pragna has no desire of any kind, when he comes across various types of enjoyment according to prarabdha i. e. his mind, Buddhi, and Indriyas come in contact with favourable or unfavourable circumstances, Vruttis of happiness or misery, attraction, or repulsion, desire or anger, greed or infatuation, fear or anxiety etc., do not arise in his mind and do not affect him in the least and his union with the Parmatman, all along remains the same.

Friends, in this body, the Indriyas are the rivers which drag a man as they like and just as, these rivers overflow, Indriyas also become turbulent and unsettle the mind. Similarly, as in whirl-pools in a river if one gets caught, there is no help to save him from drowing, if a man gets entangled in the whirl-pool of the Indriyas, none can save him and therefore, it is the duty of every one to go beyond the senses by first detaching the sense objects from the senses and then by detaching the mind from the Indriyas and bring all the Indriyas under control in the heart. When this is done, he will attain to peace and not otherwise. Therefore, have firm faith in the Parmatman, surrender yourself to Him and pray and contemplate upon Him night and day so that the senses will be automatically controlled and peace experienced. The Lord continues to show the method of doing this in the next verse.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शांतिमधिगच्छति ॥ ७१ ॥

Prose order —य. पुमान् निरहंकारः निर्मम निस्पृहः (सन्) सर्वान् कामान् विहाय चरति स· (एज) शांतिम् अधिगच्छति ॥

Grammar —विहाय having thrown away, कामान् desires; य. he, who; सर्वान् all, पुमान् man, चरति goes; निस्पृह without desire; निर्मम: without mine (ness) निरहंकार without egoism, स he; शांतिम् to peace; अधिगच्छति attains.

Verse:—Unwrapping from him all desires.
Whoso labours, free from longing
Free from 'my' ness, free from 'I'-ness
Unto Peace does that Man attain.

Explanation —Who so forsaketh all desires and goeth onwards free from yearnings, selfless and without egoism he goeth to Peace

Gita Gaurav.—O Arjuna, one who discards all the Vasanas i. e. desire for sense objects arising out of the Indriyas and the mind and does not become attached to them nor does he wish to attain them nor does he allow 'I-ness' to develop within himself and yet goes on performing all the actions in the world is qualified to obtain peace. Such a man is never bound and remains always in the joy of the Self or the Parmatman

Discourse—Friends, living in the midst of this world, if you do not wish to part from your kith and kin and yet aim at eternal happiness and peace, you have to remember always one thing and that is, you should not allow your mind to get entangled in any sense object You must remain always alert and control your mind lest it may get entanged in some Vasana The chief cause of disquiet is the love or infatuation in some worldly object through the mind If the mind does not develop 'I-ness' and My-ness in anything and ceases to follow desires, there is no reason why his peace should be disturbed in any way. It is an incontrovertable fact that one who controls his mind as aforesaid and leaves off all desires and goes on performing actions without developing 'I-ness in them is able to realise peace Acting in this manner, he sees himself in the world and sees the whole world in himself. For him, none is other than himself and all are his. The Lord defines this position thus

His own SELF shrined in all that lives,
All creastures shrined within HIMSELF,-
Thus sees the Man in Poise at-One,
With Eye of Sameness viewing All

Thus merging himself in the joy of the Parmatman, he prays to the Lord thus: 'O Lord, Embodiment of Mercy, just as you allow me to experience the Ananda which is your very form and do not allow me to experience any misery and keep me ever-

pleased, may you liberate all the creatures in this Sansara, both movable and immovable, to enable them to partake of that Ananda. *Pray, purify the Buddhi of every one in this world so that they may not find any difficulty in experiencing Ananda of the Parmatman*

Friends, you must be absolutely clear in your mind that when such a person sees the *world* as himself-सर्वत्र समदर्शन-and yet prays to the Lord for others, he realises that the Ananda born of intense happiness is experienced only by those who realise the Parmatman. Without the Lord's grace and inspiration, that Ananda is impossible. It is through the Bhavana that he surrenders himself to the feet of the Lord experiencing the Eternal Ananda *for the welfare of the whole world He does not wish to gain anything for himself and naturally, there is neither Vasana nor vanity in his prayer.* The pride of the self is inherent in an ordinary ignorant man or woman due to the combination of the mind, *Buddhi* and the *Indriyas* in the body makes *him* believe his body to be the Self and not different from it. As a result of this, the experience of happiness or misery in the mind is the Ahankara due to bodily attachment. To transcend this state is to be devoid of Ahankara or the experience of 'I-ness' in the body. The 'Mamata' is the natural development of Ahnkara or 'I-ness' in the body, he sees in his wife, son, brother and other relations, house, wealth, power etc. and the actions performed by coordinating the mind, Buddhi and Indriyas in the body, as his own self. *To transcend it is to go above the state of 'My-ness'.*

When one feels absence of something, there arises a desire to possess it and, this desire is called *'Spruha'* (*initial desire*) and when a man curbs his initial desire, he becomes desire-less This initial desire is the subtle form of gross desires and, therefore, the subtle desire has been differentiated from gross desire. Similarly, by discarding the 'I-ness', 'My-ness' and this initial desire, one has to live in his own society (Varna) वर्ण, Ashrama (आश्रम) etc., according to circumstances in which he is placed solely *with a view to serving* the world and in so doing, even though he has to wade through the experiences of seeing and hearing, eating and drinking, sleeping and waking, he remains above desires. *Spruha or the initial desire is the result of attachment but this* initial desire is the subtle form of gross desire and not attachment. This subtle differentiation is shown to describe the attribute of a person who *is qualified to attain* to perfect peace and the emphasis is laid on (निर्मम) and (निरहंकार) in relation to Kamana (कामना) and Spruha (स्पृहा). *It must be remembered that even when a man* is 'निःस्पृह' (desireless) and 'निर्मम' (without longing), *there is a possibility of* 'ममता' (My-ness) and 'अहंकार' (I-ness) lingering in him. Such a man is not a *Siddha* (perfect). By destroying of 'I-ness', everything is destroyed, but so long 'I-ness' remains, Kamana, Spruha, and Mamata linger in some form or the other and so long this lingering is there, there can be no peace. In this verse, the ideal state of perfect and eternal peace is indicated.

Thus discoursing the Lord defines the eternal state, having attained which, none is bewildered and if one attains this state, even for a moment, at the time of death, goes to 'Nirvana' (or the Eternal).

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामंतकालेऽपि ब्रह्म निर्वाणमृच्छति ॥ ७२ ॥

Prsoe order—(हे) पार्थ एषा ब्राह्मीस्थितिः (मया प्रतिपादिता मुमुक्षुणाम्) (विदेहे कैवल्यार्थी) एनाम् प्राप्य न मुह्यति अन्तकाले अपि अस्यां (निष्ठायां) स्थित्वा निर्वाणं ब्रह्म ऋच्छति ॥

Grammar:—एषा this; ब्राह्मी of Brahman; स्थिति. status; पार्थ O Partha; न not, एनां this; प्राप्य having obtained; विमुह्यति is confused; स्थित्वा having sat (been established); अस्यां in this; अन्तकाले=अन्तस्य काले of the end, in the time; अपि even; ब्रह्मनिर्वाणम्=ब्रह्मण निर्वाणम् Brahman to Nirvana; ऋच्छति attains.

Verse—This is Poise in BRAHM, O Parth,
Which reached, no glamour can deceive,
Anchored there till time of Ending,
One enters Final Rest in BRAHM.

Explanation—This is the Eternal state, O son of Pritha Having attained thereto, none is enticed by worldly object. Who, even at the death hour, is established therein, he goeth to the Nirvana of the Eternal.

Gita Gaurav:—O Arjuna, this is the state of the one who has realised God. After having reached this state, a man does not fall a prey to infatuation and at the time of death, if a man is able to remain in this state, he attains salvation.

Discourse:—Friends, the Brahmi Sthiti (ब्राह्मी स्थिति) or the Eternal state which is described in this Discourse. That state is only attained by those who are qualified to enjoy Eternal and perfect peace i e. who follow the path of steadied intellect or the Sankhya Yoga described in these verses. Having reached the eternal state he remains in everlasting Bliss Naturally, therefore, he does not fall a prey to infatuation, nor is there any disturbance in that state All the states in this world, either of happiness or misery are transitory. But the state in which one experiences one-ness with the Brahman is one of eternal joy This joy remains steady and experiences neither decrease nor increase Such a person does not do anything by himself. Whatever is done is done through the Lord's Will and even his eating, drinking, laughing, speaking, moving about etc., is done in the same manner. He has neither Myness or I-ness, desire or Kamana because he has laid his entire life at the feet of the Parmatman. Therefore, the Lord says that at the time of death, one being able to remain in this state, obtains salvation. Throughout this Discourse, the Lord has preached to Arjuna how Buddhi (intellect) can be steadied but Arjuna could not grasp it and raised one doubt after another, and, therefore, the Lord points out to Arjuna in the last verse by saying: 'O Arjuna, if you reach this state, you will have no need to go in search of anything Only through that state, you will be able to attain the Brahman.'

Friends, therefore, learn this verse by heart, *meditate upon it* and remember that if you are able to understand its meaning thoroughly, you will inadvertently and without effort realise the purport or the corner stone of the Gita. It is not mere repeating of the verse but striving to reach the state described in it in one's own life which is necessary. Remember, friends, that nobody is able to get anything in this world. Each one of us gets only those things to which he is *entitled to by his actions. This world* is the play of action and each one of us realises this world according to his actions. When such is the condition, how is it possible to gain the knowledge of the Parmatman, or salvation which is the ideal aimed at by the Gods, Rishis, Yogis and Munis without properly working for it. Action is, therefore, all-powerful and the concentrated action leads one to this Eternal state after attaining which one is not *infatuated and* steadying in that state, one obtains salvation.

What is क्या 'ब्राह्मी स्थिति'? What is Brahma? What is meant by Ishvara? What is meant by Sansara? What is Maya—and inter-relation between Brahma, Ishvara, Maya, and myself? Who am I? Whence have I come? What is my duty in *this world? And what have I been doing here? To be unable to answer these* questions is due to one remaining in a state of infatuation. Jiva has been entangled in this infatuation since the beginning of time and has been revolving round the wheel of Sansara; but once a man transcending 'I-ness' 'My-ness' attachment, and desires reaches the aforesaid ब्राह्मी स्थिति or Eternal State, his infatuation of long standing is destroyed, never to arise again. One who attains this state in one's own life time enjoys the Brahma-Ananda ब्रह्मानन्द but one who striving in this path attains this state even in the last moments of death i.e. transcends Ahankara, Mamata, Asakti, Spruha, or Kamana and is able to attain union with the Parmatman with a steady Bhava obtains salvation. Ordinarily, however, at the time of death, the balance of the mind is shaken, and should this happen to an aspirant in this path, his labours are not wasted, but he attains to the state of a Yoga Bhrashta योगभ्रष्ट and is destined to gain the knowledge of the Parmatman in the next birth through the Sanskaras developed in this life.

Thus in the *Upnishadas* of the *Glorious Bhagwad Gita, the science of the* Eternal, the scripture of Yoga, the diologue between Sri Krishna and Arjuna, the second Discourse by Shrimad Param Hans Parivrajikacharya Brahmanishtha Loksangrahi Gita Vyas Sri 108 Jagad Guru Sri Mahamandaleshwar Swami Sri Vidyanandaji Maharaja entitled THE SANKHYA YOGA

A Review on the Second Discourse.

The Universe, with its imposing gradndeur, its variety and vastness, its myriads of objects and forces, mystifying and marvellous has never ceased to influence the minds of men, some with awe, some with reverence, some with a longing to fathom the mystery, and all with wonder and amazement. To all it is an incomprehensible mystery, from the mightiest intellect, groping its way to its solution, down to the most ignorant

and undeveloped mind bowing down in awe and reverence in the meek subjection to the power that be In this recognition of something incomprehensible is the origin of philosophy on the one hand and religion on the other Philosophy seeks to fathom the mystery, religion propitiates the mysterious power Both, however, contemplate the incomprehensible and the transcendent to which they devote themselves The one suits and satisfies the cultured, the other, the uncultured mind It is not, however, to be understood that one knowing philosophy can do without religion Philosophy explains and strengthens one's faith in religion by satisfying the intellect Philosophy thus does not mean divorce from religion Both reveal the one fact that the human mind by nature soars to the transcendent The weak and helpless humanity, however clings to religion for support, the imperfect and unknowing to philosophy for wisdom

In every age, there will be minds of different degrees of development, from lowest to the highest, some fit to be purely religions some purely philosophical, while most, something of both

Gita's message is however, primarily to the man of the world who, according to it, need not renounce the active life and its relations with the world, but can divinise all his actions by a complete dedication of himself in his entire being both as the immortal soul and as the active worker in the field of Prakruti, to the Lord of the universe Sri Krishna holds yogic action as superior to renunciation of action While the latter signifies a partial denial of life, the former denotes a transformation of the man's life, into the very exprssion of god hood, by raising the ignorant soul from the human to his illumined, divine and eternal nature

In the second Discourse, the Lord bestows his Grace on Arjuna when Arjuna typifying the struggling soul is confronted with an obstacle in the form of Moha or attachment which weakens his will for the great action to which he is called in keeping with the duty of a warrior that he is Arjuna reveals egoistic and selfish instinct in him which subdues that noble impulse rendering him inactive and helpless At this juncture, the one thought of his own body and the interest of those near and dear to him shuts out the higher vision and the greater action made possible by that magnificent impulse It is Moha which takes hold of the intellect distorts its working and saps the power of his will Thus, he argues as to how he can kill the great warriors like Bhishma and Drona who are worthy of reverence in battle, and displays petty childishness but soon he realises his confusion in the dilemma in which he is placed and expresses himself in the seventh verse which is typical of the condition of an infatuated Jiva

i e Moha vitiates his intellect poisons the springs of emotion and renders the will impotent. Such a person longs to approach some one who knows the truth or a way out. He has to pass through the four stages of (1) Arte आर्त in trouble, wanting to relieve himself from pain (2) Jignasu जिज्ञासु curious to know the truth—well—meaning but ignorant, (3) Artharthi अर्थार्थी aiming at fruits or results for whatever he does and (4) the Gnyani ज्ञानी ond who has realised knowledge

The intellect of an aspirant in this state is many-sided and, therefore, he is both ignorant and infatuated and does not know what is good for him The only method to get out of this is to become a meek and humble disciple at the feet of a Guru craving

for enlightenment. Having reached this stage, the aspirant does not see how he can drive away his anguish which withers up his senses and cannot be assuaged even by the attainment of the highest of worldly desires.

The stage is thus set for the Lord or the Guru to intervene to remove weakness and sorrow due to Moha from the aspirant's heart. It is this Moha by which the soul thinks that its body and its perishable relations are all in all for it. Any loss or destruction of these means for it great pain or sorrow. To mourn over their loss appears to it quite natural and necessary. Here, Arjuna is absorbed in the consciousness of the body and the external objects. He does not know that fear, grief and anxiety can only cease when his mind is withdrawn and freed from its attachment to these perishable things. The Lord with a view to asking Arjuna to take the mind off the objects and dissociate it from them tells him that the soul has, in its state of bondage, forgotten its eternal end divine nature. To be aware of this, He asks him to free the mind from attachment. He thus asks Arjuna to discriminate between the destructible and the indestructible, to break the link of his mind with the former and unite it with the latter. He is told that all bodies and all forms are by nature subject to change and destruction, but the indwelling Atman which is the one all-pervading Truth, and which is seated equally in all creatures and things, is eternal, ever-unchanging and imperishable. When the forms perish, when the bodies die, this supreme Atman does neither perish nor die. Therefore, Aajuna is asked not to be attached and have deep concern and anxiety for the forms which are perishable through ignorance.

Sri Krishna, therefore, exhorts Arjuna with great emphasis "O Arjuna, do not grieve those whose death is inevitable and let not your love for them desist you from performing a task which your martial spirit demands of you a task which is so productive of good to humanity".

Arjuna is on the lower plane and, therefore, the Lord rouses him by holding out the reward for his actions in the shape of glory, riches or kingdom and thus explains the significance of the fight, both in victory or defeat, the former bringing him lordship of the kingdom while the latter the enjoyment of celestial pleasures in heaven. But in reality, Arjuna has already discarded the ambition for kingdom here or joys of heaven above. Stricken, however, with despondency, he tells the Lord that he would rather be a mendicant living upon alms than slay his kinsfolk and elders for any reward here or hereafter, and yet Sri Krishna points out that by abandoning the fight, he would not only lose the gain he would have by victory or death on the battlefield, but he would also be casting a stain on his hitherto unsullied honour of a hero Here the Lord uses a double-edged weapon. Though apparently it looks as if He advances the considerations for inducing Arjuna to stand up and fight, his real purpose is to make these considerations a basis for a higher teaching which He now declares: He starts by saying that even a little knowledge of one's duty protects one from great fear and, therefore, there is no loss of effort, nor is there transgression in the discharge of one's duty. Therefore, He points out to Arjuna that though his words sound wise but miss the deeper sense of wisdom because he grieves for those who should not be grieved for, whereas the wise grieve neither for the living nor for the dead.

The Lord with a view to showing the eternal nature of the Atman and its immutability says that he only is aware of his immortality, who is balanced in pain and pleasure and

is steadfast under all circumstances To him, the unreal hath no being the real never ceaseth to be and knows THAT to be indestructible by whom all this is pervaded nor can any work the destruction of THAT imperishable one What is form? It is limitation Limitation of what? Not of the soul because it forms a factor of its existence itself What does the form limit? It limits the play of activity or energy and the range of the play so limited determines what appears as the soul s extension in space Every soul has activity but its body is finite The dweller in the body of every one is invulnerable but the body is not This is the kernal of the knowledge Having once determined the Self, standing apart from the body one immortal cased in the mortal frame, one has to consider his duty, above frown or favour, taking as equal pleasure and pain, gain and loss victory and defeat in the battle of life What limits the soul is the bond of action which is to be cast awa Action is far lower than the Yoga of discrimination and this discrimination which is pure reason should lead one to work without anticipating fruit Thus the Lord sets forth the flat that it is the business of everyone to act Act act in the living present with heart within and God overhead, regardless of fruit Act he must without fruit being his motive and the contrary thereof viz inaction is sin United to the pure reason one should abandon here both good and evil deeds Concentrating one s mind in action thus achieves skill in action

As we have seen, action is bondage and disregarding the fruit thereof is salvation A little knowledge of this truth protects one from great fear and realising the onepointedness of the determinate reason discriminates between what is real activity and inctaivity and thus expanding himself realises the ultimate goal reached beyond the Vedas Liberation is for him who feels himself bound but once the mind escapes from the tangle of delusion, he rises above the allurements held out in the Vedas through the performance of rituals promising the pleasures af heaven This is the test and when the aspirant s mind stands immovable, fixed in contemplation of the self, he attains Yoga i e concentration born of determinate reason He is called a Sthita Pragna स्थितप्रज्ञ who has steadied his intellect passing through this test Here once again the Lord lays down the law by saying that when a men abandons all the desires of the heart and is satisfied in the self by the self be-coming free from anxiety amid pains indifferent amid pleasures loosed from passion fear and anger, and thus standing firm without attachment on every side under all circumstances, free from likes or dislikes withdraws his senses from the objects of sense,

The withdrawal of the senses from the objects of sense is not possible merely through the mortification of the flesh because in so doing though the objects of seanse seem to turn away from senses for the time being the relish for them remains Why? Because suppression of senses does not mean their destruction and once the suppression is withdrawn the senses get excited and the excited senses of even a wise man inspite of all his efforts impetuously carry away his mind Suppression of the senses therefore is not the remedy But these are to be restrained by discrimination developed through the determinate reason suppression is temporary while restraint is not because the former is forced and the latter is evolved

Man musing on the objects of sense conceives an attachment to these, from this attachment desire arises which gives brith to anger Anger again produces delusion bringing about delusion resulting in confused memory and due to confused memory,

reason is destroyed which seals his doom, warned against this the disciplined self, moving among sense objects with senses free of attraction and repulsion mastered by the self attains peace Having achieved this peace, all pains are extinct and the reason attains equilibrium

Striving through bodily effort like fasting and the like, though senses are controlled for a time, the mind is not controlled and therefore, that striving is in vain But on the other hand, if the senses are withdrawn from the objects of sense, the mind, in turn, removed from both brings about peace and the equilibrium of reason This process is brought about through concentration, undisturbed by desires Thus desires instead of deluding the mind and the senses are turned inwards and allowed to flow into the ocean of Antahakarana which is full of peace and Ananda This is the state of man of steadied intellect who forsaking all desires goes onwards free from yearnings, selfless, and without egoism, and attains the eternal state Once having done so, he is not bewildered, so much so that even at the time of death if one is established in that state he achieves salvation

Thus the Lord expounds what is known as Sankhya Yoga सांख्ययोग in which the aspirant has first to hear about the essence (kernal) of the self meditate upon it, and ultimately realise it

The Lord above all, gives a message that leads the soul from a life of bondage to a state of complete freedom and joy It prescribes a rule of action free from the taint of desire, which is the sole cause of the soul's journey in the cycle of birth and death So, man must live in the field of action for the sake of action alone and not for toe fruits thereof, which the action brings The soul s desire gives rise to attachment for action and its reward

How is one to do action without longing for its fruit ? It is done by the soul s union with the supreme truth, beyond the working of the Gunas Here, the Lord asks Arjuna to make use of the discriminative faculty of the intellect and indentify himself with the supreme Atman When the intellect is purified by meditation of the reality, the conception of good and evil actions is destroyed The pure intellect enlightened with wisdom is attained by means of steady concentration and contemplation The Karma Yoga here described is of a state of perfect hrrmony and equilibrium through action free from desires

Thus acting he subdues desire and the resultant Moha and the restless mind and the senses are brought under subjection of the Atman In so doing by constant practice the fever of the senses is abated and the rush of the mind is checked and stopped and the soul enjoys the unshakeble peace of the eternal ब्रह्मनिर्वाण This is the eternal state and the Yogi—the ideal Karma Yogi awakes in the realm of the immortal spirit and sleeps with regard to the external world manifestation This is in contrast to the case of the ignorant soul which is quite the reverse The Yogi's desires being dead, first by developing unselfishness and latter by selfless action, become free from egoism and naturally he remains unruffled by the outside events and happenings and thus attains the eternal state

THIRD DISCOURSE

अर्जुन उवाच ।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव॥१॥

Prose order:—(हे) जनार्दन, कर्मणः बुद्धिः (एव) ज्यायसी ते मता चेद् तत् (हे) केशव किम्,(अर्थम्) माम् घोरे कर्मणि नियोजयसि ॥

Grammar:—ज्यायसी Superior; चेत्, if; कर्मणः than action; ते of (by) thee; मता thought; बुद्धिः knowledge; जनार्दन O Janardana; तत् then; किम् why; कर्मणि in action; घोरे (in) terrible; माम् me; नियोजयसि (thou) engagest; केशव O Keshava.

Verse.—Arjuna said;

If wisdom, O Torment of men,
Above all works be classed of thee,
Then why dost Thou, O Wonder-Haired,
Impel me to this frightful work?

Explanation.—If it be thought by thee that knowledge is superior to action, O Janardana why dost thou, O Keshava, enjoin on me this terrible action ?

Gita Gaurav:—In the second discourse, the Lord remained silent after telling Arjuna that once a man having reached the eternal state, he does not get entangled in infatuation (Moha) and in the end, attains salvation. Instead or removing Arjuna's doubts, he was plunged in greater confusion. He, therefore, traced the teaching given in the discourse by mentioning the predominant fact that one neither kills nor is killed and therefore, as a kshatriya, he should fight. When he raised the question of sin, the Lord gave him the sermon on selfless action and still the doubts lingered, and therefore, finally, the Lord advised Arjuna to steady his intellect, achieve the eternal state, and qualify himself for salvation. The question then arises that if knowledge is the ultimate object and is far superior to selfish or selfless actions, why does the Lord then incite Arjuna to involve himself in a terrible fight.

Discourse:—In the second Discourse, the Lord began by telling Arjuna that he grieved for those who did not deserve to be grieved for, and thus explaining to him that the Atma in the body, residing in all creatures, is ever unslayable. So far, the Lord elucidated the essence of Atman from the Sankhya view point. From the 39th verse of the Second Discourse until the 53rd verse, He discoursed on the Buddhi Yoga, explaining the principles on which the Karma yoga involving balanced intellect is based. He then goes on describing the state of a man of steadied intellect, reached through selfless action Here, He emphasises that the action performed anticipating reward is of a lower order than that performed selflessly. It must be remembered that

Arjuna here confuses Buddhi with Gnyana. Action is not knowledge, but the result thereof. And the misunderstanding created in the mind of Arjuna is expressed in the present verse.

The attitude of Karma Yoga described in the last chapter as that of and स्थितप्रज्ञ (Sthita-Pragna) is marked by perfect unconcern for actions i. e. for the course of Prakrutti. It is more the Prakruti that is having its course and generating actions than that the Yogi is performing them. Arjuna, however, imbued with the sense of 'I-ness' and thus unable to realise existence independent of the limiting and energising (active) Prakruti, could not understand the Yogi's not performing actions while the Prakruti is allowed its fullest play. He could not thus separate the energising Prakruti from what it energises.

When Sri Krishna said that action was inferior to Buddhi Yoga, and in the latter only he should seek refuge, Arjuna understanding Him as recommending something which was not action. His inaction he could not reconcile with his Prakruti having its play. Buddhi Yoga is superior to action and to be engaged in fight is action which is inferior to Buddhi Yoga. Why then, asks Arjuna , should Sri Krishna lead him to fight ? This is inconceivable as the Lord recommends action in the from of fight and in the same breath advises him to take refuge in Buddhi Yoga. According to Arjuna action i. e. Prakruti having its course and Buddhi Yoga cannot go together. For according to Buddhi Yoga i. e. if Arjuna were to consult his intellect, he would prefer not to fight. Here we see that Arjuna has missed the point and failed to grasp the nature of Buddhi Yoga which the Lord advocated in the Second Discourse.

Friends, in the last three verses of the Second Discourse the Lord has pointed out that just as rivers overflowing with water discharge their waters in the ocean overfull with water and yet these do not disturb the placidity of the ocean, a man who has purified his Antahkarana is not disturbed by the Vasanas and desires of the world. Such a man is able to absorb them within himself and enjoy perfect peace. The qualification of a Sthita Prajna is that renouncing all desires and overcoming infatuation and 'I-ness', he is able to perform all his actions and thus in the end enjoys peace. This is the eternal state. Having reached this state, there is no scope for infatuation and in the end, he achieves salvation. The Lord here means that by the eternal state i.e. gaining the knowledge of Brahman, a person dedicates all his actions with their fruits to the Lord and does not reserve any of them for himself. This is because he has centred all his desires in the Lord and lives steadily in them. He, therefore, does not find peace in anything other than the Lord. This is something like a fish not being able to remain alive out of water. Similarly, a Karma Yogi who has dedicated himself to the Lord cannot live away from the Lord's presence

Friends, this is the eternal state in which one realises one-ness with the Parmatman. The sum and substance of all this is that one controlling the senses, when he merges

himself in the Lord, he loses his individuality so much so that he does not see himself any way different from the Parmatman How can he then regain his individuality because that in itself is death to him. i e he becomes Yoga Bhrashtha. His real life and Anand is in the Lord Himself Even his ordinary actions such as moving about, eating, drinking, sleeping etc,, are inspired by the Lord and he sees the whole world as emanant in the Lord

Friends, just imagine that an ordinary man does not part with a thing which he has obtained even without the slightest exertion, and should even that be destroyed or lost, he feels miserable This eternal state in which one realises one-ness with the Parmatman, when it is achieved after unceasing efforts is difficult to be discarded. On the contrary, he is more attracted to the Parmatman than to the world as he goes on

This may be explained by a short illustration. A nurse left in charge of a young and beautiful child of her master, though looking after him night and day with steady devotion, cannot forget her own child lying in her cottage, however ugly or disfigured he might apparently be. Similarly, a man though living in the midst of this alluring world is absorbed in the contemplation of the Lord. Just as the psychology of the nurse cannot ordinarily be understood even though the same is natural to her, ordinary people cannot understand the attitude of a Sthita pragna who shows indifference to the pleasures of the world and voluntarily undergoes so-called hardships, not only to realise the Lord but to remain firm in him after the eternal state is reached

No wonder then that Arjuna should find it difficult to grasp the view-point enunuciated by the Lord. He therefore raises the doubt as to why the Lord is inciting him to fight, especially when he considers action inferior to Buddhi once the Lord says "Resting in Yoga, perform action, renouncing the attachment, being the same in success or failure, because balance in the midst of duality viz success or failure failure, happiness or misery etc, is Yoga." To do this, Arjuna is advised to completely withdraw the senses from the sense objects as the tortoise indraws its limbs from all sides and forsake all desires and go onwards free from yearnings, selfless and without egoism, and ultimately enjoy peace, and this peace leads one to the eternal state having attained which no one is bewildered and reaches the state of Nirvana in the end. This is indeed very difficult for Arjuna-nay even much more for ordinary men and woman-to grasp, because

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥

Prose order—व्यामिश्रेण इव वाक्येन मे बुद्धिं मोहयसि इव (मां कर्मणि नियोजयसि) तत् एक निश्चित्य वद येन अहं श्रेयः आप्नुयाम् ॥

Grammar—व्यामिश्रेण (with) intermixed, इव as it were, वाक्येन with speech बुद्धि understanding, मोहयसि (thou) confusest, इव as it were, मे my; तत् so;

एकं one, वद speak; निश्चित्य having decided; येन by which, श्रेय better, (the good), अहं I, आप्नुयाम् may obtain

Verse — Thy paradoxical behests,
Methinks, can but confuse my mind,
Make sure, I pray, and tell me naught
Save what will lead to real good

Explanation —*With these perplexing words, Thou only confusest my understanding, therefore, tell me with certainty the one way by which I may reach bliss*

Gita Gaurav —Arjuna says "O Krishna, I am confounded by your vague assertions Once you advise me to perform action and in the same breath, you ask me to be a Gnyani. While doing so, you tell me that action is far lower than Buddhi and, therefore, I should seek refuge in Buddhi I pray to Thee therefore, to tell me definitely what path I should follow for my own welfare".

Discourse —Friends, there is no wonder that Arjuna should be confused In propounding Buddhi Yoga, the Lord says that action is of the lower order than Buddhi. By Buddhi Yoga, He indicates knowledge to be the goal and in absence of this knowledge, action becomes of a lower order. Here, Buddhi Yoga does not mean knowledge but it is the method of realising the balance indispensable in Karma Yoga The Karma which is of the lower order is the action performed in anticipation of fruits To rise above this, the Lord asks Arjuna to take refuge in Buddhi which means balance in the midst of duality, such as happiness and misery, success and failure etc To understand the Lord's teaching aright, Buddhi may be defined as Karma Yoga, through balanced intellect It may be recalled that the Lord has told Arjuna that in action only lies his privilege, never in fruits, and therefore, the fruit of action should not be the motive nor should he be attached to inaction He should, therefore perform action resting in Yoga renouncing attachment, remaining the same in success or failure Here Arjuna addresses the Lord as Janaradana and Keshava–By Janaradana is meant one who is the giver of fruit of all desire, while Keshava means " उत्पत्ति for Brahma, " स्थिति " for Vishnu and " प्रलय " for Mahesha i e, one who is the embodiment of all the three To Keshava, Arjuna surrenders himself and seeks guidance

In the present verse, Arjuna uses the word व्यामिश्र *meaning confusing When one makes confusing statements, it does not help a person to come to a decision Arjuna makes the same complaint, because he does not understand the kernel of the Lord's discourse It appears that all through he has understood intellect or knowledge to be of the higher order than action, whereas what the Lord means is that unbalanced action is inferior to balanced action and in this, there is neither praise for Gnyana nor censure for Karma Arjuna, however, interprets the statement of the Lord–A man*

of steadied intellect leaves behind him both good and evil deeds united to Buddhi-(while he takes it to be) is meaning discarding of all actions, both good and evil and that is Buddhi Yoga At the same time, when the Lord tells him " You have only the right to action and, therefore steadying in Yoga, go on doing your duty, transcending the Gunas" understands by it as resorting to action, which he considers sinful This apparent contradiction naturally confuses him and he is faced with a dilemma ' TO DO OR NOT TO DO "Had Arjuna grasped the 52nd and 53rd. verses of the Second Discourse, he would not have raised the doubt. The Lord clearly says "When thy Buddhi shall pass beyond the mass of delusion, then thou shalt attain to indifferences to what has to be heard and what has been heard and once, thy Buddhi is firmly fixed in samadhi, then thou shalt attain to yoga. Here, Arjuna should have raised the doubt which he raises in the present verse instead of questioning the Lord about the sign of a Sthita Pragna resting in samadhi. Had he, however, done so, the context between samadhi and the state of a Sthita Pragna i e. one remaining in samadhi would have been lost Arjuna, therefore, reserved his present doubt until the Lord had discoursed on the state of a Sthitapragna.

Friends, it is a matter of common experience that when more than one alternative is placed before you for selection, the selection becomes difficult, especially when all the alternatives lead one to the same end Let us take another instance. If you go out marketting and the shop-keeper places before you four or five varieties of cloth of the same price, you are confused as to which one to select, especially when all the varieties are good, one appearing better than the other. Same is the case here Which is better, Karma Yoga which involves action, or, Buddhi Yoga which involves discarding of actions The selection becomes difficult if by discarding actions you mean abandoning actions out and out This is, however, an erroneous view The apparent contradiction will be removed if one correctly understands the implications of Buddhi Yoga One has to go on doing his duty without anticipating reward by steadying the intellect. Buddhi Yoga indicates action with a balanced mind as opposed to action performed desiring the fruit thereof. The Lord has run down those who perform actions keeping in view the fruit or result. The Karma Yoga should not be confused with the so-called Karma Marga prescribed in Karma Kanda of the Vedas because that is the 'Sa-kama Marga' सकाम मार्ग. 'Sa-Kama' सकाम actions, therefore, have to be replaced by 'Nishkama Karma' निष्काम मार्ग Thus, it is apparent that in reality action is not to be discarded but only the desire for fruit. Viewed from this angle, there is no contradiction in the statements made by the Lord. He only tries to emphasise, as stated above, that balanced action i e action performed after steadying the intellect is superior to un-balanced action i e. action performed with the desire for fruit It is the desire for fruit that unbalances the mind and disables it from performing the action in the right way

Friends, Arjuna wants the Lord to indicate to him the one and the only path of salvation. Here, Arjuna stands as a 'Jignasu' जिज्ञासु. The path that is being shown to him is also for those who are 'Jignasus' जिज्ञासु like him. Each one of us who is in that state has to tell the Lord "O Lord, there are thousand different paths, the Vedas say something, the Puranas show something different; and the Dharma Shastras indicate something else. My intellect is, therefore, confused, and therefore pray, show me the path for my welfare and betterment to enable me to procceed on the one path of self-advancement." Worldly minded people are confused when they read different books and hear discourses from learned people because they are not able to draw the essence due to infatuated intellect. There are various religious sects and creeds, each one of them attracts to itself by promising salvation. The aspirants, however, are not able to draw the essence of religion and assimilate it in their own life and that is the reason why they see contradictions where there is none. All sects and creeds aim at one goal and the path indicated by each is according to the requirements of various types of aspirants to suit the varying aptitudes.

The Lord is one even though He may be known through different names and forms. There is, therefore, unity behind all the apparent diversions in all the gods and goddesses. So long as the world exists, there is bound to be this diversity because there will be as many paths as there are aspirants and each one of the aspirants has to take that path which suits him best. Though the paths may be diverse, the goal is the same. It is, however, lamentable that inspite of this, one sect runs down the other and this is done because there is not the realisation of the ultimate objective. Such sects soon die out and are replaced by others. It is toleration alone and the clear understanding about the goal that can inspire faith in the heart of the aspirant. Once there is toleration, one sect understands another much better and the difference is soon melted away.

Let us, therefore, friends, decide not to hate differences but tolerate them and try to understand them Once you do this, these very differences will be so many points of agreement and what appears today a contradiction will be converted into a unity.

The Lord, therefore, describes and explains the two paths (द्विविधानिष्ठा) which He has revealed before in the second discourse by saying that men can follow either of the two paths- that of Yoga by realisation of the Truth as explained by the Sankhyas and that of Yoga by unselfish and detached action, as explained by the Yogis, in the following verse.

श्रीभगवानुवाच ।

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

Prose Order (हे) अनघ अस्मिन् लोके पुरा मया द्विविधा निष्ठा प्रोक्ता। सांख्यानां ज्ञानयोगेन योगिनाम् कर्मयोगेन निष्ठा (प्रोक्ता) ॥

Grammar —लोके in world, अस्मिन् (in) this, द्विविधा twofold, निष्ठा belief, पुरा formerly, प्रोक्ता said मया by me, अनघ Sinless one, ज्ञानयोगेन-ज्ञानस्य योगेन of knowledge, by yoga साङ्ख्यम् of the Sankhyas, कर्मयोगेन-कर्मण योगेन of action, by yoga, योगिनाम् of the yogis

Verse —The Blessed one replied
On Earth of yours, O Sinless one,
A twofold path was taught by me
For knowers, growing knowledge- whole,
For Workers, growing Service-whole

Explanation —In this world, there is a twofold path as I said before, O sinless one that of yoga by knowledge, of the Sankhyas, and that of yoga by selfless action, of the Yogis

Gita Gaurav —The Lord says "Sinless One in this world, I have indicated from the beginning two stages (conditions) One is called the Gnyana Yoga and the other is called the Karma Yoga According to these two beliefs, underlying Gnyana Yoga and Karma Yoga respectively, there are two types of believers The former are called Sankhya-yogis or Gnyanis while the latter are called Karma Yogis or some times as only Yogis

Discourse —Friends, to understand this we should take the example of milk and curd The source of these two is the same and yet we give different names to milk and curd It is because people want two different tastes of the same thing Some like milk while some like curd though the essence in both is the same. Same is the case here Salvation is the goal and to gain salvation, there have been two paths leading to it from the beginning of the world One of these is called by different names viz Sankhya Yoga, Gnyana Yoga, Sanyasa Yoga, or Nivrutti Marga The other is called Nishkama Karma Yoga निष्काम कर्मयोग Samatva Yoga समत्वयोग, Buddhi Yoga बुद्धि योग Karma Yoga कर्मयोग or Pravrutti Marga प्रवृत्ति मार्ग The types of followers differ. One set of followers believe that the entire Gunas arising out of Maya play in the Gunas and understanding thus do not consider themselves as the actor in the activities of the body and remain steady, realising one-ness in the Lord as Sat chitta and Ananda सच्चिदानन्द These are called Sankhya-yogis or the followers of Nivrutti Marga The others perform all actions for the Lord according to the Lord's behests In this, the consciousness of one being the actor remains but they do not hope for any kind of fruit of their actions Without anticipating fruit they perform actions dedicating the same to the Lord These are called 'Nishkama Karma Yogis' निष्काम कर्मयोगी or the followers of Pravrutti Marga

Friends, you should not misunderstand as to why the Lord has not shown the one and only path as requested by Arjuna, when He shows the two paths inspite of

this. The reason is that so long as a man does not understand the implications of both the paths, the faith is not created for the either. Having understood. the implications of both, a man selects one of the two paths according to his aptitude and discards the other as unsuitable. In this world, there are not two men having the same Prakruti of nature. Some are by nature soft, while others are strong-minded. The former prefer an easier path while the latter prefer a more difficult one. The Lord, therefore, wants Arjuna to choose either of these. Arjuna, however, had not reached that stage to discriminate and, therefore, sought the Lord's refuge and said that He should not confuse him.

Friends, mark the word अनघ (sinless) with which He addresses Arjuna. It is those who are sinless who are qualified to here the Lord's Discourse on Gita. On the field of Kurukshetra, there were great Dharmatmas (Godly men) and Dharma Rajas, but the Lord did not impart His teaching to them but he considered Arjuna to be the only one qualified to hear His Discourses. No doubt, each one of them had element of greatness, either of learning or valour, but Arjuna alone was the greatest of devotees (भक्त). One who becomes the devotee of the Lord, his sins removed by the Lord.

The Lord has already stated the two principal beliefs, one of a Gnyani, who believes that the all-pervading element in this world is the Atma which is neither killed, burnt nor dried etc., and the other, of a Karma Yogi who believes action to be his guide regardless of fruit.

When the Lord says निष्ठा, He means that every man in this world is able to steady his belief either in the Gnyana Yoga. or karma Yoga. By Nishtha (निष्ठा) is meant 'Sthiti' (स्थिति) i.e. state or condition. By Dwividha (द्विविधा) the Lord means to convey that there is difference in the means adopted for attaining these two different states. In the Gnyana Nishtha (ज्ञान-निष्ठा), a man believes that Atma and Parmatma are one and indivisible and seeks to realise one-ness with Brahman (ब्रह्मन्). A Karma Yogi, however, believes the Lord to be All-powerful and considers him as the Creator, Protector, and Destroyer and the Lord of all Being He, therefore, dedicates himself to the Lord and implicitely obeys all His commands.

As stated above, the Gunas arising out of Prakruti have their play in the Gunas and, thsaefore, a Gnyani holds himself apart from them and thus remains aloof from the idea of himself being the creator of all activities through the mind, Indriyas and the body. The process involved in anyone Nishtha ज्ञान-निष्ठा therefore is (1) to discard 'I-ness' and 'My-ness', attachment and desire, from every activity by abandoning the fruit thereof and (2) believing himself one and indivisible from Brahma ब्रह्म full of Satchidananda सच्चिदानन्द, steadying himself constantly in the Parmatman. Once a man becomes steady in the Gnyana Nishtha ज्ञान निष्ठा, he transcends joy or sorrow

and even desires and gains a balanced sight. In such a state, he sees the entire world in the Atman as if in a dream and sees the Atman pervading throughout the entire world. The result of such a Nishtha or state is the complete realisation and knowledge of the Parmatman and therefore, knowledge is considered to reach its ultimate state when it resolves into a Nishtha निष्ठा which is known as Gnyana Nishtha.

In the Nishtha of the Karma Yogi, a man though living his own life established in caste or Ashrama (different stages in life) and according to his Swabhava (Prakruti) and circumstances perform actions as required essential for his station in life. Such actions are approved by the Shastras, natural, just and arising out of the concept of one's own duty. In such actions, he has neither Mamata ममता, attachment, nor desire for their fruits. Thus, while acting, he is indifferent to success or failure and remains unconcerned as to the result. Even in the enjoyment of the senses and without being attached to action itself, he discards Sankalpa संकल्प i. e. pre determined planning and believes the Lord to be Omnipresent, Omniscient, and Omnipotent as the friend and guide of all beings. He surrenders himself to Him and dedicates to Him all the actions and the fruits thereof. He considers all behests and inspirations as originating from Him and through every action he worships Him. Therefore, all his actions are not his own but as directed by the Lord and in these actions and their fruits, he does not entertain 'My-ness' attachment or desire. He is satisfied and remains content in whatever circumstances he is placed and constantly contemplates upon the Lord through his different names: virtues, prowess and the form. This is the Nishtha of a Karma Yogi who is dominated by Bhakti (devotion). A Karma Yogi of this type is free from attraction or repulsion and desires, anger etc. and he sees the one underlying element everywhere, because he sees the Lord in the hearts of all. No wonder then that he looks upon the world as the manifestation of the Lord. It is the state of Yoga through the Nishtha 'निष्ठा' or belief of a Karma Yogi. It is, therefore, called 'Tatva-Gnyana' or the knowledge of the kernal of all existence. A Gnyana also reaches the same state ultimately. When the Lord bestows His grace upon a Karma Yogi, He gives him Buddhi Yoga through which He enables him to realise the Parmatman in all His manifestations.

The Lord makes it clear that what He has been telling is not anything new. He says: पुरा : i e. He has repeated this teaching through various Avatara अवतार in the past and He is repeating the same now to Arjuna.

Friends, the nishtha of a Sankhya Yogi, which is realised by a Gnyani through Vichara (विचार) and the discarding process, ultimately results in self—effacement i. e. transcending the bodily consciousness. The Nishtha of the Karma Yogi, on the other hand, involves in the process the absence of 'My- ness', attachment and desires, both in the action itself and fruit thereof. By so doing, he is balanced in the midst

of success or failure. Thus, it is evident that the paths laid down by Sankhya Yoga and Karma Yoga are separate and distinct and one is qualified to follow one or the other according to his purva Sanskara 'पूर्व संस्कार' and aptitudes. It is, therefore, not possible to mix up the means of these two distinct paths. One has, therefore, to choose the path according to his inclination and aptitude. One is the path of realising the Parmatman as Nirakara and Nirlepa 'निराकार निर्लेप' i. e. without form and unattached i. e. He is allhervading and yet does not do anything Himself. Here the process is not only believing but realising the one-ness of Atma with Partmatma, through the contemplation of the Lord as full of Satchit-ananda: सत्‌चित आनन्द.। This is Gnyana-Yoga. In the Karma Yoga, a beginning is made with 'Saguna Upasana' साकार उपासना conceiving the Lord as omnipresent and omnipotent and the lord of all Beings with names, virtues, prowess etc. Here the contemplation is on the form and mis Shakti aspect Therefore, a Sadhaka 'साधक' cannot and should not mix up the two processes, even though the utlimate goal for both is the same.

Realising Arjuna's difficulty, the Lord now expounds the Karma Yoga - In greater details in the following verse.

न कर्मणामनारंभान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४

Prose Order : कर्मणामनारंभात पुरुषः नैष्कर्म्यम् न अश्नुते । संन्यासनात एव च (मुमुक्षु) सिद्धि न समाधिगच्छति ॥

Grammer :—न not; कर्मणाम् of actions; अनारंभात् from (by) non-commencement; नैष्कर्म्यं inactivity; पुरुषः man; अश्नुते obtains; न not, च nd; संन्यसनात from (by) renunciation; एव only सिद्धि perfection; समधिगच्छति attains.

Verse:—Man cannot, by shirking labour
slip the fatal bonds of action,
Nor will outward 'renunciation'
waft him into the Perfect State.

Explanation —Man winneth not freedom from action by abstaining from activity, nor by mere renunciation doth he rise to perfection.

Gita Gaurav:—O Arjuna, in this world, a man does not attain to 'Nishkarmata निष्कर्मता i. e. actionlessness by not beginning an action because the work is not begun i. e. no action is performed, how can it be called either Nishkama or Sakama निष्काम व सकाम ? Or if someone says that one attains salvation by discarding all actions, Parmatma is realised, he is not right because realisation of the Parmatma is not possible by not performing actions

Discourse —The Lord says There can be no discarding of fruit of action until the action is performed. Nishkarmata निष्कर्मता lies in the discarding of fruit and not actions. In the process of discarding the fruit of action, the heart is purified which

enables one to realise the Parmatman and not otherwise. For instance, if a student does not prepare for the examination, how can he hope to pass? Similarly, Nishkarmata निष्कर्मता is the qualifying action for realising the Parmatman. Nobody con remain without action. therefore, everybody has to perform some sort of action. The question then arises as to what to do with the fruit of action, because every action bears some kind of fruit. When one realises that by performing action by anticipating the fruit thereof one remains entangled in the fruit and consequently swerves from his path and if he disregards the fruit allows his action to thus purify his heart he utlimately realises the Lord. Arjuna, thereupon, inquires as to why Nishkarmata निष्कर्मता is not realised by completely discarding the actions themselves, and why at the same time, action is at all necessary.

Here, Nishkarmata निष्कर्मता qualifies action and not inaction. Fruit of action is the binding force and not the action itself. And this bondage is removed through Nishkarmata निष्कर्मता i. e. by discarding the fruit. It must, therefore, be clearly understood that the fruit is not the result of action in outward manifestation but it is the effect on one's mind which an action produces. The fruit of action, therefore, is very subtle and is only experienced in the heart. To discard this fruit is to allow the mind to remain undisturbed by action. Therefore, the real discarding of fruit is mental and not physical. This can be compared to a lotus though remaining in water is not wetted by it The Lord here tells Arjuna the same thing. He asks him to perform action without being attached to the fruit of action which lies one to it mentally. If a man were not to perform any action, he mostly degenerates into Jadata जड़ता and then, there is no difference between him and a stone. The Lord, however, points out that nothing in this world can remain without activity. And, therefore, it is immaterial whether one physically acts or not, action is performed. The Lord stresses this very thing and at the same time warns Arjuna against being attached to inaction also. It is through action alone without being affected by the fruit thereof that one becomes a Yogi i. e. concentrated in the ultimate objective. It is thus clear that if one remains aloof from action through the fear of bodily exertion or attachment, he becomes guilty of being actionless (idle).

The word 'Siddhi' सिद्धि is here used in relation to Gnyana Nishtha and it is the realisation of the knowledge of the essence of existence. Having realised this knowledge, one merges in the Parmatman, so much so that he sees no difference between Atma and Parmatma. This Siddhi सिद्धि is not possible to those who do not attain and are actionless. The activity of a Gnyani is mainly through Vichara विचार i. e. thought and not through thoughtlessness. It must be understood that thought is a subtle form of action and every action presupposes the existence of thought. It is through thought that a Gnyani discards 'I-ness', attachment and desire in ordinary activity by

believing that he is not the actor but it is the Prakruti and its Gunas that act; the body is the instrument and he only is a witness thereof. This process is through intense activity of thought which is the father of action and, therefore, a Gnyana Yogi though apparently is without outward activity is more active than a man who performs physical actions. *It is also evident that physical actions do not lead to concentrated* thought and aim at some ideal devoid of selfish instinct. Nishkaramata निष्कर्मता, therefore, leads one beyond physical actions on to the mental plane where one discards 'I-ness'. and 'My-ness', attachment and desires, and attains the goal. This path leads one to the ultimate objective and if one strays away from it through the distraction caused on account of 'My-ness', attachment, and desire, it becomes impossible for him to reach the goal. One has, therefore, to keep to the path and nŏt swerve from it. Action being inevitable, *even a Gnyani has to perform actions in the circumstances in* which he is placed and at the same time, remain above is through the process described above. *It does not do if he discards the action itself.*

The words कर्म and निष्कर्म should be carefully noted: कर्म applies to a Karma Yogi and the Lord points out that not beginning an action is itself an obstacle in his path. But निष्कर्मता applies to a Sankhya Yogi and though discarding of physical action is not considered an obstacle in his path, it is pointed out that with a view to achieving the objective, the discardingof 'I-ness' in action is emphasised. Without it, it is not possibe to realise one-ness with Brahman ब्रह्म full of Satchit-, ananda सच्चिदानंद for him, therefore, the discarding of physical activity and the fruits thereof is not the main thing but internal renunciation is essential; while for a Karma Yogi, physical actions are emphasised though the fruits thereof have to be discarded.. The point to be understood here is that a man does not attain freedom from action merely by not engaging in action; nor does he attain perfection by mere renunciation.

Here, the Lord wants Arjuna to act and, therefore, emphasises the Karma *Yogi's point of view and shows him that one cannot remain without activity as discussed* in the following verse.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५

Prose Order:—जातु कश्चित् क्षणम् अपि अकर्मकृत् न हि तिष्ठति। हि सर्वः प्रकृतिजैः गुणैः (प्रेर्यमाणः) अवशः (सन्एव) कर्म कार्यते ॥

Grammar:—न हि not; कश्चित् anyone; क्षणम् a moment; अपि even; जातु in reality; तिष्ठति stands; अकर्मकृत् un-action-performing; कार्यते is made to do; हि indeed; अवशः helpless; कर्म action; सर्वः all; प्रकृतिजैः (by) the nature-born; गुणैः qualities.

Verse:— Not indeed for e'en a second
Does any every actless stand;
All is like a helpless engine,
By Nature's triple pow'r impelled.

Explanation:—Nor can anyone, even for an instant, remain really actionless; for helplessly is everyone driven to action by the qualities born of nature.

Gita Gaurav:— O Arjuna, *there is no escaping from action. Because there* is none in the world who can sit still even for a moment without action. The reason for this is that the man is so bound by the Gunas arising out of prakruti that he is helplessly driven to action.

Discourse:—This world is manifested through the activity of the three Gunas viz: Sat, Raj and Tama. And all the creatures in this world are controlled by them. In fact, nobody can exist apart from them. Therefore, the Lord says that a man subordinated to these three Gunas remaining in the Prakruti has to act. Even though a man may not consciously perform any action. He cannot control the mind and prevent it from acting. The cessation of physical action does not stop the mind from working. Even though you may not move about, the mind makes you travel over hundreds of miles. Apart from the mind, there are other types of actions which are being performed without your desiring to do so, such as, seeing, hearing, smelling, speaking etc. The more you try to control your Indriyas, the more will the mind drag you helplessly away with it and make you do something. Why is this so? It is because it is the Prarabdha प्रारब्ध which consists of actions in the subtle form (Vasana) collected in the past birth, make you act inspite of yourself.

Here, it must be remembered that a Gnyani who has transcended the Gunas and, therefore, even though he is acting through the Gunas on account of his Prarabdha प्रारब्ध without being attached to it, is not bound by them. The word प्रकृतिजै indicates the exception made in the case of Gnyanis. Though outwardly, a Gnyani has a body and is endowed with mind, Buddhi and Indriyas, and therefore, actions are performed according to Prarabdha, he is not affected by them As there is no 'I-ness' in the action, these cannot be called actions in the ordinary sense of the term, even though these actions are due, to the activity of the Gunas.

The Lord introduces Prakruti प्रकृति and the resultant Gunas which apparently make man active. The qualities with which men start on their life's journey determine the activities through Prarabdha which no man-even a Gnyani can efface or destroy. This is no reason why one should be inactive solely depending upon Prarabdha. It is true that Prarabdha is there behind all activities and the free will of a man is circumscribed within certain limits. And yet if everyone were to take this view, the world would make no progress. The element of Purushartha पुरुषार्थ is not opposed to

prarabdha प्रारब्ध, but is complmentary to it. Purushartha पुरुषार्थ lies in trying to remain unaffected in the midst of all activity and thus prevent fresh prarabdha being created which might bind him to the cycle of birth and death. Viewed from another angle, Purushartha lies in performing actions allotted to him perfectly without the distraction of selfish motives. This can only be done if one views himself as part of the universal existence and realises his duty as a cooperative unit. Just as the sun, the moon, and the stars continue to act without any apparent selfish motive for the service of humanity, every one should go on performing action as a part of the world machinery where no work is' superior or inferior in itself but as a necessary activity for the welfare of the whole. Just as no free will is allowed to the sun or the moon to shine or not to shine, it is not given to the man to work or not to work. Work he must. But his free will lies in making the quality of the work better or worse and to that extent, purushartha modifies the prarabdha by hastening the process in reaching the ultimate objective. In this way, prarabdha and purushartha are inter-dependent and these, in turn, affect the universe as a whole. This leads one to a controversial question as to whether the world is advancing or retarding in its march in evolution. The answer is that the world is neither progressing nor retarding in the sense in which we understand progress or retardation. The world remains the same at any one given time and the change that we see is in the gradual transformation in the things of this world. Taking things collectively, nothing is added to or taken away from it and all activity is subordinated to this transfornation. Purushartha, as stated above, quickens this process ot transformation and it lies in creating thought vibrations aiming at the welfare of the humanity as a whole. All along, purushartha was either individual or collective but it has been restricted to small groups of men or areas, possibly due to lack of means of communication With the world being brought closer through scientific inventions, the thought as expressed either through speech or writing spreads faster and wider throughout the world and the minds of men seek indentity in their joys or sorrows with the result that selfish ideas are replaced by universal ideas and the affinity between men and men is being more clearly realised. To all outward appearances, purushartha or the cult of action has shown remarkable progress in the Western countries in all directions, whereas the prarabdha or the cult of inaction has degenerated countries which subscribe to it. And yet even those who have progressed have to learn and realise that real peace and happiness do not lie in mere activity without discarding the idea of 'My-ness', attachment and desires pertaining to and in the interest of a group or groups of people or areas, but it must have an universal application aiming at welfare of the humanity as a whole. One sees the Divine will in the force of circumstances to which the whole world is being drawn in realising the ideal of one-ness as the goal for achieving peace and happiness for all. i. e. Adhyatma Vad (अध्यात्मवाद)

The Lord shows the way to purushartha enabling one to act transcending the Gunas in the following verses.

कर्मेंद्रियाणि संयम्य य आस्ते मनसा स्मरन्।
इंद्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

Prose Order:—विमूढात्मा (सन्) कर्मेन्द्रियाणि संयम्य (संतः) इन्द्रियार्थान् मनसा स्मरन् यः आस्ते सः मिथ्याचारः उच्यते ॥

Grammar:—कर्मेन्द्रियाणि कर्मणां इन्द्रियाणि of actions; the organs; संयम्य having controlled; यः who; आस्ते sits; मनसा by the mind; स्मरन् remembering इन्द्रियार्थान् the objects of the senses (See ii 58); विमूढात्मा=विमूढः आत्मा यस्य सः confused, mind, whose, he; मिथ्याचारः=मिथ्या आचारः यस्य सः false conduct, whose, he; सः he; उच्यते is called.

Verse :— As for the one who sits apart, .
His active powers held in check,
While sense-things occupy his mind.
A hypocrite is that man called.

Explanation.—Who sitteth, controlling the organs of action, but dwelling in his mind on the objects of the senses, that infatuated men is called a hypocrite.

Gita Gaurav:—O Arjuna, a fool if he thinks that by forcibly controlling the Indriyas mind can be prevented from being drawn towards the objects of senses, he is sadly mistaken. Such a man is called a hypocrite. Nobody can prevent the mind from wandering by force because the mind by nature is drawn to the contemplation of objects. Remember, therefore, that nobody can stop the mind from acting even though the senses may be forciby controlled.

Discourse:—Friends, unless the mind is controlled, the senses cannot be brought forcibly under check, such a control of the senses is hypocricy and no good comes out of it. What requires to be controlled is, therefore, mind as it is the cause of all troubles. We see in ordinary life that hypocricy appears to succeed for a time but when the truth is known a hypocrite has to repent for it. Pretended contentment is short-lived and does not bestow peace and happiness in reality because it is not the result of controlling the mind but the Indriyas.

Mark the words कर्मेन्द्रियाणि i. e. senses of action used in this verse. One can pretend to control the Karmendriyas कर्मेंद्रिय, but he cannot control the Gnyanendriyas ज्ञानेन्द्रिय effectively, or in other words, we should take the Karmendriyas कर्मेन्द्रिय as inclusiue of Gnyanendriyas ज्ञानेन्द्रिय. The real purport behind forcibly controlling the Indriyas should be first understood. If a Sadhaka साधक tries to do this and directs his mind towards the Parmatman, he is not a hypocrite but one who, though controlling the senses to all outward appearance, allows his mind to wander after the sense objects and seeks pleasure through it is a hypocrite... It is on this

account that men do not appear as they really are because their thoughts are divorced from actions. Even good-hearted people though their actions are outwardly offensive and harsh do not harbour any evil intent in their mind. These cannot be called hypocrites, in the sense in which we are discussing here. Here Hypocricy pertains to the mind and not to the actions.

यस्त्विंद्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

Prose Order:—(हे) अर्जुन यः तु (अनात्मज्ञः मुमुक्षुः) इन्द्रियाणि मनसा नियम्य (स्वयं) असक्तः (भूत्वा) कर्मेन्द्रियैः कर्मयोगम् आरभते सः विशिष्यते ॥

Grammar:—यः who; तु indeed; इन्द्रियाणि the senses; मनसा by the mind; नियम्य having controlled; आरभते commences; अर्जुन O Arjuna; कर्मेन्द्रियैः by the organs of action; कर्मयोगम् Karmayoga; असक्तः unattached; सः he; विशिष्यते excels.

Verse:—But who, controlling sense by mind,
O Arjuna, fears not to ply
His active powers, heart-detached,
In Karma Yoga—he excels.

Explanation—But who, controlling the senses by the mind, O Arjuna, with the organs af action, without attachment, performeth yoga by action, he is worthy.

Gita Gaurav:—O Arjuna, in this world, a man who not only controls the Indriyas but controls them through the mind without being attached to any object and yet performs selfless action through the Indriyas is an extraordinary man even though he acts through the Indriyas. Nobody can call him a hypocrite.

Discourse:—Friends, the Lord has been constantly emphasising one point, and that is the control of the mind. You may act through the Indriyas as you like but let not the mind contemplate on the objects of sense. It is the mind which when it becomes objective drags a man to the earth and ultimately ruins him. Once the mind is controlled, no harm can come through the Indriyas. Even acting through the Indriyas with mind controlled, a man is not bound by actions. The bondage comes through the mind becoming objective but if it remains detached from the Indriyas, no matter how you perform actions in this world, there will be no bondage for you. In this Kali Yoga कलियुग, when the atmosphere is so polluted, a man does not become sinful by merely entertaining sinful thoughts, but on the contrary, he gains virtue by thinking virtuous thoughts. This needs some explanation. According to Shastras, in the Kali Yuga कलियुग, the most part of it is bad and there is only a very slight element of good in it. Compared to other Yugas युग, therefore, in Kali Yuga higher premium is placed on virtue than on sin. In Sat Yuga सत युग, however, if a man even conceived a sinful thought, it took him a long time to wash himself of it. But in Kali Yuga, a

man is exonerated from sinful thought until that thought results into action. At the same time, even a little good thought even though it may not result into action is still rewarded. This is what Goswami Tulsidasji has said. Friends, do not be mislead by what is said here and it does not give licence to a man to harbour evil thoughts because it is certain that these thoughts at one time or another are sure to result into action taking you unawares. We must not forget what the Lord has said in the 62nd. and 63rd. verses of the Second Discourse that: A man thinking of the objects, attachment in them is created, from attachment arises Kama काम (desire); from Kama (desire) anger comes forth; from anger delusion results; from delusion, bewilderment of memory; from bewilderment of memory, destruction of Buddhi and from destruction of Buddhi, a man perishes. Thus, it is evident that Kali Yuga or no Kali Yuga, once the mind becomes objective and starts musing on sense objects, destruction becomes inevitable in the end. It is, therefore, essential not only to control the Indriyas but the mind as well. None of these two deserves to be left alone, because even mind and Indriyas standing apart from each other are capable of mischief. Mind and Indriyas by nature are अधोगामी i. e. prone to stoop low and have to be prevented from running after sense objects by effort. It is only through control and effort that these are directed to the righteous path. How do we account for this ? We find the answer in the fact that the mind and the Indriyas ordinarily are moved through the influence of Sanskaras सस्कार of longstanding habit and these Sanskaras become the Swabhava (nature)

Friends, we have seen how treacherous is the mind as also the Indriyas. Nobody can trust them and even the great yogis become Yoga Bhrashta (योगभ्रष्ट) i. e. fall from their height of achievement by even allowing a momentary latitude to the mind and the senses, either consciously or unconsciously. This establishes the fact beyond doubt that the mind and the Indriyas have to be not only controlled but constantly kept in check and under vigilent obseavation, lest these might undo the labours of years.

In this verse, the adverb "नियम्य" lays the emphasis that in this respect, even the great yogis are not immune from and are ever susceptible to the vagaries of the mind and the Indriyas. The Lord has particularly mentioned "इन्द्रियाणि" (senses) as well as "कर्मेन्द्रियाणि" (by the senses of action) because he wants to point out that even controlling either the "इन्द्रियाणि" or the "मन" separately, Siddhi (perfection) is not obtained, on the path of either Gnyana Yoga or Karma Yoga The meaning of the word "नियम्य" has to be carefully noted. It means "bringing under control" and not merely preventing them (Indriyas) from having a full play. Mere prevention is not effective because the Indriyas are likely to react once the check is removed. The Indriyas are not only to be prevented from having their own way but these are to be so mastered that they move about according to your own wishes. Once this is done, you can perform all actions in this world and yet you will not be affected by them. That is what the Lord has said in the 64th, verse of the

Second Discourse that one, *with* the self controlled, however, moving among the objects with the senses devoid of affection and hatred and subdued by the Self, attains to peace. The word " स्थितप्रज्ञ " is particularly used for a man who has controlled both *the mind* and the senses to distinguish him from ordinary people.

The Lord shows how an action should be performed in the following verse. He says that engage yourself in proper activities and remember that action is better than inaction because without work, even the bare sustenance of life is not possible.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

Prose Order: अकर्मण हि कर्म ज्याय: तु अनियत कर्मकुरु अकर्मणः च ते शरीरयात्रा अपि न प्रसिद्धयेत ॥

Grammar:—नियतं prescribed; कुरु do; कर्म action; त्वं thou; कर्म action; ज्याय: better; हि indeed; अकर्मण: than inaction; शरीरयात्रा=शरीरस्य यात्रा of the body, pilgrimage; अपि even; च and; ते thy; न not; प्रसिद्धयेत् may succeed; अकर्मण: from *(by)* inaction.

Verse —Be active, then, since act thou must,
O'er sheer stagnation act excels,
Actless, thy cyclic course through forms
Would be cut short, its Goal unreached.

Explanation:— *Perform thou right action, for action is superior to* inaction, and, inactive, even the maintenance *of the body would not be possible.*

Gita Gaurav:—O Arjuna,, go on performing your actions as laid down by the Shastras, according to your duty because it is better to act than to remain idle. Were you not *to act and remain idle, you will not be able to maintain your body* through life. *This means that one has to act even to live.*

Discourse:— Friends, the Lord has been really very merciful in giving us this human body full of wonders if only you come to think about it. He has given you hands to handle things, legs to walk about, eyes to see, ears to hear, nose to smell and mouth to eat, and tongue to speak. You value these only if one of them is lost or is missing *and no amount of wealth or the inventions of science* can make good the loss. If you were not to show your gratefulness to the Lord for this most precious gift, you will really be idling away your time even though you may be keeping yourself busy in the activities of the world. Every man comes in this world to pay off his debts and this debt to the Lord has to be paid off by work. Though working, you have got to remember *the Lord and be ever thankful to Him for what He has* bestowed upon you. Just imagine through what evolutionary stage you have passed and at the end of your journey, you have been endowed with a

human body. This is a chance given to you to bestir your-self wake up and realise your identity with the Parmatman. Do not waste the opportunity by getting steeped in so-called enjoyments and pleasures of life, That is not your mission in life. This is the essence of work Work for your liberation even though you have to live your worldly life. Remember, friends, and ask yourself the questions: Who am I ? Wherefrom have I come ? And whither am I going ? Understand clearly the significance of your mission in life viz: to realise the Parmatman that you are, and from whom you have emerged and to whom you are going. Do not allow your mission to remain unfinished before your body falls and you are required to take up another body to complete it. Above all, while doing your worldly duties, keep yourself on the higher plane that you are the Lord and that having forgotten your Divine nature, you are acting in the flesh. To enable you to do this, you have to keep up your Swaman स्वमान so that this bodily cage does not bind you down to it and behave like our beloved leader Mahatma Gandhiji behind the prison bars. This great man does not consider himself in prison though locked behind the bars and naturally, he neither wishes to come out nor remain there of his own volition. Same should be with us. You should neither wish to keep up this body nor think of discarding it, but so long as it remains, do your duty unattached without 'I-ness' or 'My-ness' discarding all desires. The knowledge of this has no value if it is not put into action and therefore, the Lord has said: स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्, meaning to say that even a little practice of this knowledge will liberate one self from great fear. e. g. of rebirth. Do not, therefore, be idle doing nothing and let not this precious life slip out of your hands. With whatever duty you are born in this world, you have to perform and you are not allowed to abandon it on any account. This includes duty towards yourself which means duty towards one and all by whom you are surrounded. i. e. the entire world. If you abandon your duty, you will be committing sin and retarding your progress in the evolution. Here the Lord wants to clear certain *prevalent misunderstanding* among the people and that is that remaining inactive is better than to be active for the fear of incurring sin. This is not at all correct. Action is a necessity, if it is self-less and untouched by desires, because it is instrumental in purifying the heart of the accumulated sins during the past lives. Thus, this purpose would not be served if one were to remain inactive and spend away his life in indleness, procrastination and sleep. This would bring about his degradation.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबंधनः।
तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ ९ ॥

Prose order:—यज्ञार्थात् कर्मणः अन्यत्र अयं लोकः कर्मबंधन.। (हे) कौन्तेय तत् अर्थं (त्वा) मुक्तसंगः (भूत्वा) कर्म समाचर ॥

Grammar:—यज्ञार्थात्=यज्ञस्य अर्थात् of sacrifice (from) for the sake of; कर्मण: from (than action; अन्यत्र otherwise; लोक: the world; अयं this; कर्मबंधन:=कर्म: बंधन यस्य स: action, bond, whose, it; तदर्थं=तस्य अर्थ of that, for the sake; कर्म action; कौंतेय O Kaunteya; मुक्तसंग:=मुक्त: संगो येन स: abandoned, attachment, by whom, he, समाचर perform.

Verse:—Except acts done in Sacrifice,
Men are bound fast by all they do;—
With that sole end, O Kunti's son,
Gain dreams forsaken, labour thou.

Explanation.—The world is bound by action, unless performed for the sake of sacrifice; for that sake, free from attachment, O son of Kunti, perform thou action.

Gita Gaurav :— O Arjuna, a man becomes bound by actions in this world if these actions are aimed at for himself i.e. for his own self-agrandisement. But he remains unaffected by his actions if he performs these actions as a sacrifice unto the Lord. Therefore, actions dedicated to the Lord do not create a bondage for him. That is the reason why I ask you to perform actions without desire for fruit thereof. Nay, you should not be attached to your action. If you do so, you will not be guilty of either action or inaction.

Discourse :— Friends, the Lord has used the word Yagna यज्ञ in relation to Karma (action) which needs to be car-fully noted because there are two and many more meanings of the word Yagna. One is the action performed in pursuance of Vedic Karma Kand कर्मकाण्ड (rituals) aimed at securing some fruit or result as stated in the Vedas, and the other means the Parmatman. It literally means worship or service and its very essence is action. But every action is not Yagna. Worship or service means surrender of one's self to the object of his devotion. It is; the sacrifice of one's Self. An individualised Self only can engage in Yagna because he only has his Self to sacrifice. Such individualised Self is in association with Prakruti He is action-bound, the rago Guna रजोगुण of Prakruti is never exerting to break through whatever limits with which he is bound. It is ever tending to generate action. Every such action may be either Yagna or the cause of one's bondage according as it means sacrifice or otherwise. In Yagna, it ensurses the dissolution of the mould which binds the Jivatma man without generating any Sanakara संस्कार for future bondage. When Yagna is performed with a view to geting some reward for one's self, it may not ensure the dissolution of the mould already present, but it certainly generates Sanskara for future bondage. The present body is the out come of such actions in the past as had been undertaken to minister to the Self. The Lord wants to convey the same thing by using the word Yagna यज्ञ in its dual sense. There is a condition attached to it. It means that even the rituals prescribed in the Vedas and the Yagna performed do not bind a man if these are

performed selflessly without aiming at the enjoyment of fruit thereof. Even if Yagna is taken to mean Parmatman, it is also clear that actions dedicated to the Lord are not binding to a man This is why Arjuna is asked to discard the hope of fruit, and be unattached and act Arjuna, therefore, inquires whether this method of performing Yagna is an innovation or whether it was practiced in the past The Lord gives the answer in the following two verses.

Whenever a man becomes selfish and performs either good or bad actions with a motive, he has to take births to enjoy the fruit of his actions, whether he likes it or not The Lord has used यज्ञ. This is particularly to show that action is the birth right of human beings and for the enjoyment of fruits thereof, man has to take birth as animals or birds and like species Here the action performed in species other than human beings is without Buddhi and, therefore, it has no effect, but the birth in the species is only for enjoying the fruits of actions performed as human beings Therefore मनुष्ययोनि is the only place where man has been given a chance to perform actions for his liberation and should he miss that chance, he has once over to go round the cycle of birth and death to consume his Prarabdha ..That is why the Lord has said that actions performed as a sacrifice liberates a man provided he remains unattached and does his duty for duty's sake The word यज्ञ qualifies action and indicates discarding of 'My-ness' and attachment in the fruit of action

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

Prose order —पुरा प्रजापति सहयज्ञा प्रजा सृष्ट्वा उवाच (युयम्) अनेन (यज्ञेन) प्रसविष्यध्वम् एष (यज्ञः) तु व इष्टकामधुक् (भवतु).

Grammar —सहयज्ञा =यज्ञेन सह with sacrifice, together, प्रजा. the peoples, सृष्ट्वा having emanated, पुरा formerly, उवाच said, प्रजापति. Prajapati, अनेन by this, प्रसविष्यध्वम् shall propagate (ye), एष this, व of you, अस्तु let be, इष्टकामधुक्= इष्टान् कामान् दोग्धि desired, objects, milks

Verse—Having of old with Sacrifice
Brought forth His off spring, Offspring's Lord
Said, "Be this your Cow of Plenty,—
By this do ye in turn create

Explanation —Having in ancient times emanated mankind together with sacrifice, the Lord of emanation Said "By this shall ye propagate be this to you the giver of desires'

देवान्भावयतानेन ते देवा भावयंतु वः ।
परस्परं भावयंतः श्रेयः परमवाप्स्यथ ॥११॥

Prose order —अनेन (यज्ञेन श्रौतेन स्मार्तेन च यूय) देवान् भावयत ते देवा. वः भावयन्तु (एवं) परस्पर भावयन्त (सन्त. यूय) परम् श्रेय. अवाप्स्यथ ॥

Grammar:—देवान् the Gods; भावयत nourish; (ye); अनेन by this; ते those; देवा: Gods; भावयंतु may nourish; व: you; परस्परं each other; भावयंत: nourishing; श्रेय: good; परं the highest; अवाप्स्यथ (ye) shall obtain.

Verse:—"By this bring ye Bright Powers to birth
May those Bright Pow'rs bring You to birth;
Thus each in turn brought forth by each,
Ye both shall win to Final Good.

Explanation.—With this nourish yet the shining ones and may the shining ones nourish you, thus nourishing one another, ye shall reap the supremest good.

Gita Gaurav:—O Arjuna, in the beginning of creation, Prajapatai प्रजापति (The Lord of Creation) created Yagna यज्ञ and Praja प्रजा and spoke to the Praja (creation): "By this Yagna, may you propagate and prosper; be this Yagna the KamaDhenu कामधेनु (the mythological cow of heaven which is supposed to be the giver of all desires) for whatever is wished for." On hearing this, those created inquired as to how the desired fruit could be obtained. In reply, Brahma said: "By this Yagna, may you nourish the gods and may these gods nourish you; mutually nourishing, you shall attain to the Supreme well-being."

Discourse:—It is the Law of Nature that at the end of a Kalpa कल्प, all movable and immovable world is annihiliated and nothing is saved. The Lord recreates the Universe at His Will and the beginning of this creation is the beginning a of new Kalpa कल्प. The word पुरा indicates the beginning of the Kalpa कल्प when Prajapati created Yagna and Praja. The other name of Yagna is action and the Lord has already told us in a previous verse that nobody can remain without action even for a moment. Arjuna's abstention from action also means exertion on his part which is worse than action as it generates fresh Sanskaras for his bondage and the Lord warns him against it. Since actions are inevitable, the Lord wants us to let them take the form of Yagna, thereby a man can avoid their binding effect on himself. Yagna only is the aim of the Lord of Creation. With Yagna, the Lord evolves all creation. Yagna only is His command to every being manifested in the Universe and Yagna is essentially action. Yagna only favours propagation and progress and Yagna only will fulfill the being's every wish. So has gone forth the word and command from the Lord of Creation Himself. Arjuna's abstention is not Yagna. It jars with the Lord's command and mars all progress. It, moreover, disturbs universal harmony and cannot fulfill his wish. Evidently, therefore, it can only harm him and others, bringing to him disappointment in the end.

What does a man desire ultimately to achieve ? Be it unalloyed happiness, be it realisation of the truth, or be it freedom from bondage or attainment of perfection, it consists in the attainment of unity with the Parmatman, away from the limiting, obscuring, and agitating world outside.

Explanation.—"For, nourished by sacrifice, the Shining Ones shall bestow on you the enjoyments you desire." A thief verily is he who enjoyeth what is given by them without returning Them aught.

Gita Gaurav:—Friends, the gods propititated by your actions offered as sacrifice will fulfill all your desires. He is a thief who enjoys all the good things of the world without sharing them with others. Do not, therefore, be a thief. It is an unwritten law that what you get is not all your own but there is a share of some one or others in it; and you have the right to enjoyment of what is left after everyone concerned has been allotted his share.

Discourse:—Friends, this verse tells us that even gods are in no way superior to human beings. Even ordinarily, when a small man approaches a great man, he goes to him with an offering of fruits and flowers and great man being pleased bestows his pleasure and gives him much more than what he has offered to him (great man). So is the case with gods. Just as great men are pleased even by small offerings, gods also are pleased in a similar manner and when they are so pleased, they bestow all kinds of boons on their devotees. Just as a great man has unique position in a society, all his own, the gods have a similar position and in every enjoyment, bestowed by them, they have a share. Viewed from another standpoint, the fortunes of every man and woman are inter-dependent on others and whatever is gained is gained through the active help and goodwill of others in which naturally they have a share. And if a man were to be a selfish one and deny others the share from the enjoyment of fruits, he makes enemies of others and the result is that all his future chances of happiness are marred. This verse, therefore, definitely indicates a man's place in society and unless he fits in the picutre, he will be either thrown out or even completely destroyed. This leads us to the question of rights and privileges of individuals. In the West, greater stress is placed on privileges and enjoyment of rights. This is the objective side of it. While in the East, greater stress is placed on the performance of one's duty. This is the subjective side. The result is the same because if one's rights and privileges are respected, every one has to perform his own duty and similary, if everyone performs his own duty, allotted to his station in life, everybody's rights and privileges are automatically respected. It must not, however, be forgotten that by stressing the duty point of view, a man performs his duty properly and gains love and affection of those whom he serves. The Lord says the same thing that if men were to serve and propitiate gods, the gods who are pleased would be instrumental in fulfilling all desires

In short, in this world, a man prospers by mutual cooperation and help. Any abstention from the performance of one's duty or in other words, failing to fit in society or adjust himself to his circumstances and surroundings results ultimately in his own ruin. The principle of give and take has a universal application and there is no

one in this world who can afford to take all the time without giving. We see all round us that those who give more than they take have a higher place in society than those who take more and give less. Even a king who collects taxes from his people has to give back to his people if he is to be worthy of his place. An aspirant, therfore in the path of spirituality has to take the vow of अपरिग्रह i. e. non-taking and concentrate his attention on giving away all he has or calls his own and by this process, he ultimately reaches a state which a man performing actions selflessly does.

Yagna यज्ञ teaches man to be selfless and makes him recognise his place in the Lord's creation. Life is the result of debts contracted in the previous lives and if one goes on contracting debts instead of gratefully paying them off, there is no escape from the the bondage of birth and death. A debtor who has no intention of paying off his debts is no better than a thief and even the law of society inflicts the same punishment to a debtor as to a thief. The gods mentioned in this verse are those through whom we receive boons in the shape of air, light, water etc., for which one has not to pay anything and it is our duty to show our gratefulness to them for the boons we enjoy. This gratefulness is shown through Yagna and riturals prescribed in the Vedas by which these gods are propritiated and the continuation and welfare of the world is ensured through them. A question might here arise as to how is that people in the West continue to prosper wihout resorting to such rituals. Rituals should not be taken in their literal sense because these in themselves are mean to teach people to perform their own duty properly. The prosperity in the West is due to higher civic conscience and sense of responsibility in individuals forming a society which is found sadly lacking in the East, and therefore, inspite of so-called Yagnas performed without understanding the true singnificance, the East has remained steeped in poverty, superstition, and ignorance.

Why? Take an ordinary instance of food cooked in ordinary homes. This cooking itself is Yagna but if food is eaten without sharing with anybody, one becomes a thief because he partakes of it without making an offering to gods either residing in heavens or in the hearts of living creatures. It is on this account that a guest is honoured most in the East and especially in our country over and it is customary to offer the best one has to him and this offering is a kind of Yagna Of all kinds of aims, the offering of food is considered one of vital importance, especially if it is offered to one who is really needy. This universe is based on the principle of giving by way of offerings in the shape of 'Anna-Dana' 'Vidya-Dana', Kanya Dana' etc. These may be translated as offering of food, imparting knowledge, and giving away a daughter in marriage etc. Unfortuately, charity so called is mostly misdirected and misused, with the result that it has been instrumental in creating and encouraging a band of idlers and weaklings who under the guise of religion seek a living without exerting themselves. Such kind of charity is really harmful as well as sinful and indeed,

very deplorable. The Lord has, therefore, said in the Gita that charity made either without affection or through repulsion regardless of time and place and fitness of recepient is of the Tamasic तामसिक type which harms both the giver and the recepient. The Lord explains this more clearly in the following verse.

यज्ञशिष्टाशिनः संतो मुच्यंते सर्वकिल्बिषैः ।
भुंजते ते त्वघं पापा ये पचंत्यात्मकारणात् ॥ १३ ॥

Prose order:—यज्ञशिष्टाशिनः सन्तः सर्वकिल्बिषैः मुच्यन्ते ये आत्मकारणात् पचन्ति ते पापाः तु अघं भुञ्जते ॥

Grammar :—यज्ञशिष्टाशिनः यज्ञस्य शिष्टं अश्नंति ते of the sacrifice, remains, (who) eat, these; संतः the good; मुच्यंते are freed; सर्वकिल्बिषैः=सर्वैः किल्बिषैः by (from) all, by (from) sins; भुञ्जते enjoy; ते those; तु indeed; अघः evil; पापाः sinners;; ये who पचंति cook; आत्मकारणात्=आत्मनः कारणात् of the self, from (for the) cause (sake).

Verse:— On Sacrificial Leavings fed,
The Good are cleansed of every sin,
While they eat sin, the sinful ones,
Who cook for their own sakes alone.

Explanation—The righteous, who eat the remains of the sacrifice, are freed from all sins; but the impious, who cook food for their own sakes, they verily eat sin.

Gita Gaurav:—Friends, surrendering the fruits to the Lord and by partaking of the remains of Yagna a person is freed from all sins. Applied to an ordinary householder, it becomes his duty to see that he partakes of the food cooked in his own home last of all after others have been provided for, especially the guests. A guest is considered as an embodiment of the Lord and, therefore, he is considered very holy and treated with all respect due to the Lord whom he represents. Thus, those who are selfish and fail in their duty towards guests are said to eat the fruit of sin and not food.

Discourse:—Our scriptures declare that in the home of an ordinary householder, five types of sins are committed. To save one's self from five sins of killing, he has to perform five kinds of Yagna. These are : (1) Brahma Yagna ब्रह्मयज्ञ which includes study and teaching (2) Pitru Yagna पितृयज्ञ which means making a water offering to the ancestors. (3) Dev Yagna देवयज्ञ i. e. igniting and feeding the celestial fire. (4) Bhuta Yagna भूतयज्ञ i. e. offering oblations and (5) Nru Yanga नृयज्ञ i. e. treating guests.

These five forms of Yanga have been woven into a Hindu's ordinary life since the beginning of time. In ancient times, every householder used to perform these Yagnas, and partook of daily food only after these Yagnas were completed. Whether we believe it or not, so long these Yagnas continued to be performed, there was

happiness and plenty all round and the minds of men were pure and broadsided. In those days, one man could maintain scores of dependents and the life was more or less uniform without accidents. On the other hand, at the present day, due to the break up of the family ties on account of individualistic tendency, the cohesion has been lost and we see unhappiness and misery stalking about. Where once there was ordered and restrained life, we see today licence in name of liberty and laxity in name of freedom. This has in turn brought about a variety of diseases unknown in the past, so much so that in-spite of modern scientific inventions, the remedies found are not able to cope with ever-increasing forms of diseases

The Yagnas indicated above taught one to restrain himself and reminded him to be grateful to the Lord who provides all his requirements What do we see around us ? A mad craze for earning and piling of money aimed at for the enjoyment of one's own self and what is the result ? More one earns, more one wants and the money earned is spent away resulting in one's further degeneration How can one expect regeneration in these circumstances, especially when one tries to live entirely for one-self regardless of those around him

Today, people have lost faith in Yagnas and they argue that it is mere waste of time and money and there is no sense in feeding the Lord who is never known to eat it himself. This is the result of gross materialism. Such people should remember that wealth and all the good things in the world are all transitory and as is the case with wealth, so is the case with youth. When both of these are lost, one has only to repent. Wealth can have only three forms of transformation It is either spent away in enjoyment, destroyed, or given away in charity etc The first is the baser type when one spends money on himself only and when this continues, the Lord who has given him this money, finding him unsuitable to be the custodian thereof deprives him of it by destroying the wealth. We must always remember that the money we earn is not for our own enjoyment but is a trust given to us by God for spending it for the welfare of others justly and wisely. Yagna is the process by which this ideal is ever kept before one's mind as a daily reminder about its trustee-ship bestowed upon him by the Lord and an ideal householder is only entitled to the remains of the Yagna Arjuna is surprised and is glad to know that a man can attain salvation by merely performing these Yagnas He, therefore, wants to know the process of creation which the Lord reveals in the next two verses

अन्नाद्भवन्ति भुतानि पर्जन्यादन्नसंभव ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

Prose order—भूतानि अन्नात् भवन्ति पर्जन्यात् अन्नसम्भव पर्जन्य यज्ञात भवति यज्ञः कर्मसमुद्भवः ।

Grammar:—अन्नात् from food; भवंति become, भूतानि creatures; पर्जन्यात् from rain; अन्नसंभवः=अन्नस्य संभवः of food, the production; यज्ञात् from sacrifice; भवति becomes; पर्जन्यः rain; यज्ञः sacrifice; कर्मसमुद्भव.=कर्मणः समुद्भवः यस्यः तसः from action, the arising, whose, that.

Verse:—In food all Creatures have their birth
From Rain Does Food in turn proceed;
From Sacrifice, the Fall of Rain
The Root of Sacrifice is Act.

Explanation:—From food creatures become; from rain is the production of food; rain proceedeth from sacrifice, sacrifice ariseth out of action.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

Prose order:—कर्म ब्रह्मोद्भवम् विद्धि ब्रह्म अक्षरसमुद्भवम् तस्मात् सर्वगतम् ब्रह्म यज्ञे नित्यम् प्रतिष्ठितम् ॥

Grammar:—कर्म action; ब्रह्मोद्भवम्=ब्रह्मणः उद्भवः यस्य तत् from Brahma (the Vadas), arising whose, that; विद्धि know; ब्रह्म Brahma; अक्षरसमुद्भवम्=अक्षरात् समुद्भवः यस्य तत् from the Imperishable, arising, whose that; तस्मात् therefore; सर्वगतं everywhere going; ब्रह्म Brahma: नित्य constantly; यज्ञे in sacrifice; प्रतिष्ठितम् (is) established.

Verse:—All Act, learn thou, from Brahma springs,
Brahma from THAT WHICH KNOWS NOT CHANGE.
Hence BRAHMA, th' ALL-PERVADING ONE
E'er stands revealed in SACRIFICE.

Explanation:—Know thou that from Brahma action groweth, and Brahma from the Imperishable cometh. Therefore, the Eternal, the all-permeating, is ever present in sacrifice.

Gita Gaurav:—O Arjuna, All the beings in this world are created from food and food is created from rain and rain is dependent upon the Yagans performed and Yagna in turn is the result of action. Action arises from the Lord and therefore, the Lord is at the back of all creation and pervades throughout the Universe.

Discourse:—Friends, the order of creation is very strange. There is an ordinary belief that progeny is created from parent to parent and it is thus how we trace our ancestry. But in reality, parentage is only apparent and it is the Lord who creates and prevades all. It is true that from a corn of wheat, wheat alone is produced but this corn of wheat again is capable of wonderful transformation. Men eat food and the food is turned into a sort of liquid (Rasa) which forms blood flesh, marrow, bones, semen, skin etc and it is through semen that progeny is created. Thus we see that food is at the back of all creation. But food is dependent upon rains. No food is known to be created without water and when rains fail, everything else perishes. Rains again in

turn are dependent upon Yagna. This Yagna is to be understood in its widest sense as sacrifice Where-ever there is a sacrificing spirit, there is Yagna, and in the Western countries, though Yagnas are not performed in the manner in which we understand them, these countries are blessed with rains and the reason is not far to seek. In these countries, we come across instances of wonderful heroism and self-sacrificing spirit for the good of others. As we have seen before, Yagna is composed of actions performed and when these actions are performed in the service of the Lord, it is the highest type of Yagna and no wonder that such countries flourish.

If Yagna is the sum total of actions, what is action and what is its source Actions have arisen from Vedas (knowledge) and knowledge comes from the Lord. Knowledge is considered to be eternal because it is always existing For instance, the atmosphere is full of songs yet we do not hear them, because we lack the knowledge to enable us to hear them But if one has a radio set in his room and he switches it on to a particular wave-length, a beautiful song is heard. This goes to prove that song existed in the atmosphere long before the radio came into play or was even invented. It is in this sense that Veda or knowledge which having once known, nothing remains to be known and is eternal and ever-present. It is only a ऋषि (seer) who has the eye to see it, ears to catch it, and consciousness to realise it. The senses of sight, hearing and feeling are not to be taken in the material sense because this knowledge transcends the physical plane To summarise, therefore, we know that the Lord is not only the basis but is also the pervading element of all creations He is, therefore, knowledge which when once known results into action and is called Yagna The connection between Yagna and rain may not be apparent or visible but we have to accept it as true from experience. The connecting link between rains, food and progeny is evident and needs no explanation At the same time, one should not forget that the Lord is emanant everywhere and He is present in every Yagna, and as Yagna is the accumulation of actions performed, try to be conscious about the Lord's influence and His hand behind every action that you perform When you are performing the Lord's actions, naturally there cannot be the slightest trace of 'I-ness' or 'My-ness' in them Even a child knows that however secretly one performs an action or vibrates a thought, it is not concealed from the Lord because He knows all, He sees all and He hears all That is why Lord is not only omnipotent and omniscient but is also omnipresent

A man, therefore, should not behave or act in a manner he is ashamed of Let all his actions be so straightforward and above board that he is not afraid of the Lord knowing them or seeing them To hide one's actions and motives is sinful and against the Lord's commands.

As you have seen, every being is made up of five elements which represent the five states of grossness of the Prakruti These five elements mould the being as an embodied existence and nourish and strengthen it by making good the wear and tear which the body is undergoing They thus form food The being accumulates it and is nourished by it This food itself is the manifestation of a subtler essence i e a Tan-Matras तन्मात्रा from which the grosser elements are evolved and which favour and contribute to their growth This subtler essense is more pliable. Under its influence, the forms of elements break up and are renewed It nourishes and helps the growth of the five gross elements which mould the being's body This essence as the five Tan Matras तन्मात्रा corresponds to what Sri Krishna calls पर्जन्य (Rain) in this verse. It acts in the generation of elements as the rain goes in the generation and growth of food. The rains soften the soil and the seed and break up forms by overcoming the Tamas तमस् which confines and cramps the energy in the seed and the soil. The energy of the seed assimilates the energy of the soil and thus becomes nourished and strengthened and is remoulded into the food plant which is only the objective manifestation of the energy which the seed has confined within it and which the rain had liberated—thus enabling it to assimilate suitable energy from the soil which the same rain had moistened and rendered fit to supply the nourishing energy to that of the seed. The Tan Matras तन्मात्रा do the same thing with respect to the elements They break up forms and enable the energy liberated from one form to assimilate suitable energy liberated form another and thus strengthen to be remoulded and renewed into a form which is suitable for building up and nourishing the body What are Tan Matras? They are vibrations which mould themselves in different elements Their intensity, direction, force etc., are determined by the energy of which they are the manifestation This energy is the man's mould of Sanskara going its ordained course and generating the variously vibrating Tan Matras तन्मात्रा. This functioning of the man's Sanskaras towards objectivity is indicated by the Lord here as Yagna which determines condition necessary for the growth and development of the element or food in forms suitable for building up and nourishing the body. The Yagna as the generator of कर्म is what has been explained before as the gods in the being The being when he attaches himself to no particular from i e. never tries to confine any energy in any particular form but allows it free play and is left to accomplish its ordained purpose, it breaks through the form it has assumed and takes a new one. This play of the energy in one's body is the action he performs Remember, therefore, that when a man does not interfere with the play of this energy in one's body through any selfish attachment for objectivity, he will be generating actions with his body as determined by the Perjanya पर्जन्य which in its turn will have its clue from the Yagna Every action of this kind will be helping the Yagnas and will contribute to the nourishment and strengthening of

the gods. The gods thus nourished and the Yagna helped, regulate the harmony of Parjanya पर्जन्य which ensures adequate and suitable supply of food to humanity.

Mark here the basis of every action which may be defined as 'Preyas' प्रेयस् i. e the one that pleases and 'Shreyas' श्रेयस i. e. the one that uplifts. We know that normally a man bases all his actions which ultimately please him because these require little thought and effort and his indulgence in this direction is halted only when he begins to reap the fruits of his short-sighted actions. What is Preyas प्रेयस् in the beginning results in misery and unhappiness; whereas in case of Shreyas श्रेयस् i. e. the path of upliftment, it is an uphill task and one has to grapple with himself i. e his own inclinations based on previous Sanskaras and the mind playing monkey tricks and turning his thoughts to immediate allurements. Once his fight is over, he enjoys happiness which is both eternal and unceasing. As actions culminate into Yagna, the fruits of these actions are the oblations and as you sow, so you reap, the remnant of such Yagna is according to the actions whether they are aimed at Preyas or Shreyas. It must be clearly understood that Vadas in the Purva Kand पूर्व काण्ड prescribe rituals for attaining the Preyas and teach him through experience what is Shreyas, and the path of Shreyas is then indicated in the Uttar Kand उत्तर काण्ड of the Upnishads, ultimately to the realisation of the oneness with Brahman This all-pervading Brahman rests ever-established in Yagna, whether it is for Preyas or Shreyas. The whole Universe is one grand Yagna and Brahman pervades it. The ever-ending circle of Sanskaras influnecing actions and actions in trun generating fresh Sanskaras in the wheel of Sansara (the world), the subjective determining the objective and the objective influencing the subjective Every being is a link in the revolving chain of the Universe and helps or hinders its progress according as it conforms or not to the universal harmony. The Avatara अवतार i.e. His incarnation means that the energy with which he is endowed is wanted by and for the Universal harmony. Even in the case of ordinary individual beings, his energy is his own Sanskaras generated by him in the past and determines his incarnation, they are, so to say, intended to be utilised for the furtherance of the progress of the Universe. It gives him an opportunity at the same time to ensure his liberation from what constitutes his bondage. Thus, a being has double-fold purpose to serve One which is to fulfill the purpose of his incarnation is indicated in the eighth verse viz ordained to action, he should perform because action is superior to inaction and the bodily pilgrimage i e incarnation will have to serve its purpose by action as opposed to inaction Secondly, it gives him an opportunity to work out his own salvation by performing actions as a Yagna i e. sacrifice in conformity with the harmony of the Universe Should he, however, fail to conform to this harmony and get attached to objectivity, his energy will be diverted more or less from its ordained course Such a man delights in the senses and directs his actions to minister to his self regardless of the consequences of his conduct as affecting the Universe.

He is of sinful life and lives it in vain. He forges his own future bondage which he more or less perpetuates and disturbs the universal harmony and retards the progress of the Universe. This is what Arjuna would be doing in abstaining from fight and he would thus be defeating the purpose of his life. This is indicated by the Lord in the next verse.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

Prose order.—पार्थ एवम् प्रवर्तितम् चक्रम् यः इह न अनुवर्तयति अघायुः इन्द्रियारामः सः मोघम् जीवति॥

Grammar:—एवं thus; प्रवर्तितं set turning; चक्रं wheel; न not; अनुवर्तयति follows; इह here, यः who, अघायुः= अघः आयुः यस्य सः evil, life, whose, he; इन्द्रियारामः=इन्द्रियेषु आरामः यस्य सः in the senses, rejoicing, whose, he; मोघं uselessly; पार्थ O Partha; सः he जीवति lives.

Verse—This world-Wheel thus in motion set,
Who so here fails to help it on,
His whole life sin, his sole joy sense,
In vain, O Partha, that man lives.

Explanation—He who on earth doth not follow the wheel thus revolving, sinful of life and rejoicing in the senses, he, O son of Pritha, liveth in vain

Gita Gaurav:—O Arjuna, one who does not follow the order of creation i. e. who does not obey the laws of Nature lives only in vain and leads a sinful life. Delighting in the senses, a man misses his real mission in life and even though alive, he neither prospers in this world nor attains to salvation in the life after death.

Discourse.—Friends, what is meant by order of Creation is in other words the laws of Nature and those who understand these laws and live upto them really know how to live. It is the Law of nature that every one must act. For instance, as soon as a child is born it starts acting It moves about its legs and hands and starts crying. As it grows, it starts drinking milk, taking food, and hearing and seeing etc. Gradually, the child becomes a youth and ultimately becomes a man in the ordinary sense of the term It is, however, the Law of Nature to make a man ultimately realise as to who is and what is his mission in life by involving him in pleasure and pain, joys and sorrows etc. and thus rouse his intellect to discrimiaate between the transitory and eternal and ultimately realise oneness with the Parmatman which is really the goal The question, however, arises as to how it may become possible for a man to do his duties in life without attachment to the results accruing there from and how it may become possible for him to live and to work and be at the same time free from creating for himself the bondage of Karma कर्म. The Lord has showed us the way how such a life of unattached duty and freedom

from the bondage of Karma may well be lived. Remember, friends, that all work which is other than intended for a sacrifice, subjects the worker to the bondage of Karma. In other words, only such work, as is really intended for the performance of Yagna, is free from the defects of producing the sinful taint of Karma. Let us here bear in mind that none of us can live a life which is wholly inactive. Absolute passivity being impossible to us in the very nature of things. If we all have to work for the very reason that we have all to live and if all work, other then what is done as an act of Divine worship, is calculated to confirm and enforce the imprisonment of the soul in matter, the only way in which we may help our souls to become free and perfect is in our doing all obligatory duties in life as acts of Divine worship. To know this is to know the central secret of success in regard to the moral life and to act it out is to make our journey sure along the path of selflessness to the goal of self-realission and God—attainment. Whoever lives his life otherwise is certainly like the servant who in carrying selfishly for his own personal interest, necessarily betrays the interest of his very kind and loving master. In calling such a man by the name of a thief, there is surely no undeserved condemnation. But the man whose whole life with all its attendant duties is an offering made upto God, serves his God rightly and thus wins his salvation effectively. And if we wish to know how the living of such a life becomes more easily possible to him than to others, we have to understand the next verse which shows how in the case of such a man selfishness itself becomes impossible.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

Prose order:—यः मानवः तु आत्मरतिः एव आत्मतृप्तः च आत्मनि एव च सन्तुष्टः स्यात् तस्य कार्यम् न विद्यते ॥

Grammar:—यः who, तु indeed; आत्मरतिः=आत्मनि रति यस्य सः in the self, pleasure, whose, he, एव only, स्यात् may be; आत्मतृप्तः=आत्मना तृप्त. by the self, satisfied; च and; मानव man; आत्मनि in the self; एव only; च and; संतुष्टः contented; तस्य of him, कार्यं (work) to be done; न not; विद्यते is.

Verse—On the other hand, the Man who joys
In self alone, delights in SELF,
Is utterly content in SELF,—
For such there's naught that He need do.

Explanation—But the man who rejoiceth in the SELF, with the SELF is satisfied, and is content in the SELF, for him verily there is nothing to do.

Gita Gaurav:—O Arjuna, the man whose delight is wholly in his own self and who is accordingly satisfied with HIMSELF and is altogather pleased within HIMSELF to him, there is nothing that has to be accomplished. This rule i. e.

acting according to the Order of Creation or in other words, following the Laws of Nature is meant for those who desire to enjoy wealth, power etc., in this world and at the same time, aim at salvation in the next life; but a man who has no worldly desires and is satisfied by the self in the self has no action to perform in this world.

Discourse:—Friends, some may raise a doubt that those who are satisfied in the Self by the Self are mere idlers and lead a sinful life because they do not seem to act. In the previous verse, the Lord has said that one who does not act in conjunction with the Law of Nature is leading a sinful life, because forgetting his own duty, he gets attached to sense objects and becomes engrossed in enjoyments through the senses. Such a man who is always enveloped in the process of satiifying the Indriyas is called इन्द्रियाराम. Such people neglect their duties and dream of enjoyments only. Such an attitude leads one to be selfish over-riding the rights and privileges of others. In so doing one creates disharmony around him and becomes a cause of unhappiness to others. The Lord, therefore, calls him Aghayu अघायु: who is intent in satisfying his own selfish interest and with that end in view amass wealth and power for self-aggrandisement all his life. Such a man though alive is dead and misses his mission in life It cannot be denied that he whose delight is wholly in himself may also be understood to be a person who is so selfishly self-centred as not at all to care for anyone other than himself Evidently, however, this verse does not refer to this particular type of men as आत्मतृप्त: Although, such a man may be satisfied within himself, it cannot be said of him that there is nothing for him to gain in this world Such a man has all things to gain and to accomplish for himself. Otherwise, he cannot be self-centred selfish man that we have taken him to be. Let us take an example of a man who enters his own home at night. If he has to enter it, he has to keep ready some lamp to be lighted up before he can enter it. But if he has not allowed his home to be enveloped in darkness and he had already lighted the rooms before they got dark, there will be no need for him to go in search of light and naturally, he will not be obstructed by darkness while entering the house. Same is the case with a wise man of complete contentment, who is thoroughly convinced that nothing, which is outside of himself, can ever happen to be to him the foundation of true and lasting pleasure, satisfaction or happiness. For him, there is nothing to win or to achieve for himself in this world. Let us now take into consideration the man with whom to live is necessarily to serve and worship God and who does all his duties in life as acts of Divine worship. The question is whether such a man will find any delight in the acquisition of external objects of enjoyment and feel that he has anything to accomplish and to gain or whether he will be truly self-delighted so as to find all his joy and satisfaction in his own self (soul). Friends, carefully note that

a person of this kind is in no way obliged either to be an ascetic or to live a mere do-nothing life. His life is expected to be as vigorous and as full of activities as that of the energetically selfish man. Only the purpose for which he lives and works has to be different from what it is in case of a selfish man. In the case of the wise seer, work serves as the means of securing salvation through self-realisation; whereas in the case of a worldly man, the very selfishness in his work tends to strengthen more and more the bondage of his Karma and thus putting off the day of his deliverance or salvation indefinitely. It is, therefore, clearly stated in this verse that a man who lives his life and works out all its details with the firm conviction that everything he does is really service rendered to God becomes capable of attaining self. realisation sooner or later and the attainment of self-realisation is the cause of one's delight in one's self making him wholly independent of all external objects of enjoyment. This is done by emphasising more and more the duty aspect of life as opposed to the self-interest aspect This is clearly seen in those who have dedicated their life for others in utter disregard to their own selfish interest. The earnest practice of unselfishness, as guided and controlled by the untiring effort of the will, is a necessary condition precedent of self-realisation. This continued practice of unselfishness becomes so perfectly natural and easy that it becomes quite spontaneous. It is then that we come to know how little profit it is to us to gain the whole world if thereby we lose our own soul. And the man who has acquired the power of self-realisation and is also able to appreciate its worth has achieved the most covetable thing in the world. A man of the world cannot understand this because he cannot enjoy on that mental plane where there is not the slightest trace of selfishness. He is, therefore, आत्मतृप्त because he becomes so full of desire through the realisation of the Parmatman that there is nothing left for him to gain or achieve and the only natural result of this is that having realised the Parmatman there is no attraction which worldly life can draw him away from his attitude of the mind which is merged in आत्मा. For such man, there is no need for activity or even duty because with the realisation of Parmatman, all these come to an end. It is therefore, said that in case of a Guyani, there is no relation between him and his body including the mind and the senses. When such is the case, there is no cause for any activity on his part and yet according to his Prarabdha, and in the sight of the world, he apparently goes on performing actions through the mind, Buddhi and the Indriyas. But such actions are devoid of attachment, ego, or 'I-ness' and are meant more to serve as an ideal to others even though there is no necessity for him to act

Arjuna, therefore, inquires as to what is the reward given to those who are always satisfied in the Self by the Self. The Lord answers this question in the next verse.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

Prose order.—इह कृतेन तस्य न एव अर्थः अकृतेन कश्चन न अस्य च सर्वभूतेषु कश्चित अर्थव्यपाश्रयः न ॥

Grammar:—न not; एव even; तस्य of him; कृतेन with action; अर्थः concern; न not; अकृतेन with inaction; इह here; कश्चन any; न not; च and; अस्य of this one; सर्वभूतेषु=सर्वेषु भूतेषु (in) all, in creatures; कश्चित् any; अर्थस्य of (in) interest; व्यपाश्रयः dependence.

Verse:—No personal concern has He
In aught that's done or left undone;
No vested interests to be
Imperilled 'mid all things create.

Explanation:—For him there is no interest in things done in this world, nor any in things not done, nor doth any object of his depend on any being.

Gita Gaurav:—O Arjuna, a man who finds joy in his own self has no object, whatever to be gained by doing or by not doing and there is among all the things existing in this world, not one which is related to him as an object to be desired by him. It is on this account that he has no selfish interest with anyone in this world. His relation with the world is only through selfless actions spontaneously performed for the welfare of the world.

Discourse:—Friends, note carefully what the Lord says. A man who loves his own self and remains satisfied, seeks no gain in worldly objects, nor does he see any harm in keeping away from them. This means that when a man removes himself from the worldly atmosphere, he is not interested in either gain or loss of worldly objects.

Friends, such a man naturally follows the Laws of Nature. It is necessary here to explain what is meant by Law of Nature. Let us take the example of the sun, the moon and the stars, as also trees, rivers, and animals like the cow and the horse, who are known to follow the Law of Nature. They perform their allotted task in this world; the sun, the moon and the stars shed their lustre on earth without any selfish motive. Similarly, the trees bear fruits not for their own sake but for the benefit of the world: and the rivers flow by unconcerned whether men use or misuse their waters. Even take the instance of a cow. She gives milk to humanity but she does not make use of it herself In short, in all these instances they exist not for themselves but for the Universe as a whole, seeking not gain or being afraid of any loss or harm by coming in conact with the world. It is, therefore, evident that when a man follows the Law of Nature, he discards the Self and thus unburdened exists for others. Guru Dattatraya, therefore, took lesson from the behaviour of a

serpent who like a Yogi remains all by himself and lives on air, from a dog for his faithfulness towards his master, from a prostitute about the futility of vain desires and hopes, from a bee for being industrious gathering honey not for her own enjoyment but for the sake of others, from a tree bearing fruits for the use of humanity, and among others, from the Sun, moon and stars for their selfless performance of duty to the world, impartially and without favour or frown, either for the virtuous or the wicked.

Saints who are satisfied in the Self by the Self and find happiness in it are devoid of ego and, therefore, though they apparently perform actions, these are without any motive Naturally, they do not pride themselves for doing good to others Similarly, they do not intentionally refrain from action due to fear of any kind. It is a commonly known fact that a selfish man uniformly discriminates between the work which is advantageous to him from that which is not and utilises his life in seeking to gain only those things in which he sees advantage or profit and refrains from doing those things in which he sees loss or harm His point of view is naturally selfish This is not the case with a man who is self-delighted and joyously self-contained It is because he has come to realise the totally unprofitable nature of the gain of even the whole world at the risk of having to lose his own soul, so much so that he holds self-realisation in higher esteem than all kinds of pleasure and power or personal advantage Therefore, if he at all works, it cannot be because he hopes to benefit himself personally in a selfish way, and similarly, if he does not do any work, it cannot be because he feels that his abstention from work is in any manner calculated to serve his selfish end. This kind of utter unselfishness and absolute indifference in relation to work becomes possible only in case of a man whose chief delight is all within himself and whose aims and aspirations are not made to rest on anything which is outside of himself In fact, in relation to him, all the external objects in this world have no utility and he consequently discards them quite freely and spontaneously, so much so that it becomes a part of his very nature to do so Friends, this, however, does not mean that a man is at liberty to live a passive do-nothing life. We have already been told by the Lord that the living of such a life is altogether impossible in this physical world of ours And, therefore, even a saint who has realised his Self has also to live a life of work What kind of work such a man has to do in life and how he has to do it is taken up for consideration in the next verse.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥१९॥

Prose order.—तस्मात असक्त सततम् कार्यम् कर्म समाचर असक्त. हि पूरुषः कर्म आचरन् परम् आप्नोति ॥

Grammar:—तस्मात् therefore; असक्त unattached; सततं always; कार्यं (necessary) to be done; कर्म action; समाचर perform; असक्तः unattached; हि indeed; आचरन् performing; कर्म action; परं the Supreme; आप्नोति obtains; पूरुषः man.

Verse:—Hence, ever heart-detached within,
Do thou such work as needs be done;
Indeed man working thus detached,
Wins entrance to the PATH beyond.

Explanation —Therefore, without attachment, constantly perform action which is duty, for by performing action without attachment, man verily reacheth the Supreme.

Gita Gaurav:—Therefore, O Arjuna, always perform without attachment such work as has to be performed, for it is by the performance of work that a man who is without attachment attains to the Supreme. This is said because it is the unattached man who finds it easier to realise the Parmatman and finds no difficulty in his path in realising the goal.

Discourse:—Friends, the Lord begins this verse with the word तस्मात् meaning 'therefore' which has a relation to the previous verse. He means to say that when a man performs his own duty regardless of selfish motive, he profits more than those who do not and as we have discussed before, he follows the Law of Nature and becomes selfless in his relation with the world. The Lord uses the word असक्तः 'unattached' to mean that such a man discards all desires arising in his mind. It must be remembered that it will not do that he will be unattached if he discards desires for some time only. He has to be ever alert to see that desires do not arise in his mind while performing his day-to-day duties even for a second. The word सततम् is used to emphasise alertness in his day-to-day existence to see that he does not fall off even for a second from his state of non-attachment. It also qualifies action which means duty which has to be performed. Non-attachment is not realised, therefore, by refraining from work, which the Lord points out, should be done carefully and well. This is indicated by the word समाचर meaning done well.

We must clearly understand the distinction between Sakam and Nishkam सकाम-निष्काम Karma. Though both lead on to the goal of self-realisation, the former method is a longer one and one has to pass through many births before one gains Supreme knowledge; whereas, in case of the latter, i. e. Nishkama Karma निष्काम involving discarding of the fruit of action, one realises the Parmatman much speedier and earlier, possibly in one birth. We should, however be careful that freedom from all selfish attachment is not in itself enough to enable one to attain God; though remaining unattached, one has to live an active life to gain salvation. If work creates the bondage of Karma, it also helps to remove that bondage. Indeed, it is the unselfish performance of duty alone that can cause the removal of his bondage

and prepare one for salvation. To develop unselfishness in us, we have to learn to look upon life as a means of serving God and to do everything that we do in life as acts of Divine worship. Once unselfishness is created in us, the power for self-realisation increases and gradually, all external objects are made to appear as useless in themselves and altogether unattractive.. We have, however, to be careful to see that though remaining unsellish, we have to go on performing our duty to the best of our ability though remaining unattached. This means that unselfishness does not imply inaction. It is by doing one's duty we'l that he is enabled to gain his own soul. How active life of unselfish duty leads one to the attainment of salvation is illustrated in the next verse by giving an example of King Janaka who is well-known to the history of ancient Hindu religions thought and life.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

Prose Order: जनकादयः कर्मणा एव हि संसिद्धिम् आस्थिताः लोकसंग्रहम् एव अपि सम्पश्यन् कर्तुम् अर्हसि ॥

Grammar:—कर्मणा by action; एव only; हि indeed; संसिद्धिम् to perfection; आस्थिताः attained; जनकादयः=जनकः आदिः येषां ते Janaka , the beginning, whose they; लोकसंग्रहम्=लोकस्य संग्रहम् of the world, welfare, एव even; अपि also; संपश्यन् looking to; कर्तुम् to do; अर्हसि thou shouldst.

Verse:— In fact, by pure and simple work,
Janaka and others Perfect grew;
Thou too, in turn, shouldst learn to serve,
Thy mind on World-at-One-ment set.

Explanation.—Janaka and others indeed attained to perfection by action; then having an eye to the welfare of the world also, thou shouldst perform action.

Gita Gaurav:—O Arjuna, in ancient times, saints like Maharaja Janaka and other self-realised Yogis obtained salvation i. e. the highest achievement through Karma Yoga. Maharaja Janaka realised the Parmatman by practicing Karma Yoga i. e. by performing his worldly duties self'essly and without attachment. Therefore, at least looking to the welfare of the world, it is proper for you to perform your duty with all the care and attention it deserves selflessly and remaining unattached, both to action as well as to inaction.

Discourse:—Friends, the Lord here gives the illustration of King Janaka of Mithila. King Janaka did not resort to a life in the forest, discarding his worldly duties and surroundings. Even then, he is well known for his renunciation so much so that he is known as 'Videhi' विदेही i. e. existing apart from the body living in flesh and blood. The word 'Janaka' जनक literally means father and is allied with the English word 'king'. King Janaka was so absolutely unselfish that even as a king

owning a vast kingdom and wielding authority over his subjects, he felt that he had no title to call any person or any one thing as his own. It is recorded that on one occasion when he was all of a sudden told that his capital city of Mithila was on fire, with the object of putting his unselfishness to practical test, he calmly declared: "If Mithila be consumed in fire, nothing that is mine would be lost." This statement of Janaka cannot be made to mean that he was indifferent to the loss or the suffering which others than himself might sustain through the fire. For, it is known that when the dawning of divine wisdom on his mind made him realise instantly the vanity of all human ambition and endeavour, he too, like many in his situation, felt an immediate preference for the life of retirement and renunciation; but on further thought, he refrained from leading a life of renunciation and chose to live the active life of unselfish duty. Thus, thought a Gnyani ज्ञानी his life was one of action and endeavours in the service of humanity. He was, therefore, called Videhi विदेहि bacause though his mind, Buddhi and body were engaged in worldly activities, his Chitta चित्त was ever in communion with the Parmatman.

The sum and substance of all this is that knowledge of the Parmatman is only possible to those who have cleansed their Antahakaran अंतःकरण through selfless and unattached actions and to illustrate this, the Lord gives the example of King Janaka. The word लोकसंग्रह (Lok Sangraha) may be translated as "the guidance and control of the world." i. e. taking the world along with one. The first part of the verse is an illustration to show that the attainment of salvation is possible only through unselfish performance of duty. The latter half of the verse gives a further reason why it is necessary on the part of even the wisest, the most unselfish, and soul–delighted aspirant to perform actions carefully and well as happens to be naturally obligatory on him as duty in relation to his position and qualifications in life. This means that the duty of a man, however great, is two-fold. On the one hand, he has to strive to realise the Parmatman, and on the other, to go on performing his worldly duties selflessly and unattached, so as to set an example to others A Gnyani ज्ञानी has, therefore, to be a Lok Sangrahi लोकसंग्रही It is natural that the Lord should want those, who claim to know Him, should know His will and act according to it. It is, therefore, said that the Lord manifests Himself in the persons of saints and sages and through them guides and controls the world. It is not, therefore, given to everyone to be a Lok Sangrahi लोकसंग्रही but only to those who have realised the Self and are fitted to perform actions selflessly and without attachment. Such a Gnyani has really no action which he has to perform and yet, he does perform actions not with a view to show himself off because that would mean hypocricy. Remember friends, that whatever actions are performed by a Gnyani are aimed at guiding and controlling the humanity as a whole, believing them to be necessary for the welfare of the world; and yet in their actions, there is neither attachment nor desire, nor even 'I-ness' or ego. And

the next verse tells us that most ordinary people in the world guide themselves by endeavouring to imitate the conduct of those who are generally understood to be great and worthy personages.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

Prose order.—श्रेष्ठः यत् यत् आचरति तत् तत् एव इतरः जनः सः यत् प्रमाणम् कुरुते लोकः तत् अनुवर्तते॥

Grammar:—यत् what; यत् what; आचरति does; श्रेष्ठः the best; तत् that; एव only; इतरः the other; जनः people, सः he; यत् what; प्रमाणम् measures (authority) कुरुते makes; लोकः the world (people); तत् that; अनुवर्तते follows.

Verse:—Whatever lead to Best may take.
To that must lesser folk conform,
Whatever standard he sets up,
The crowd at second then adopts.

Explanation —Whatsoever a great man doeth, that other men also do, the standard he setteth up, by that the people go

Gita Gaurav:—O Arjuna, whatever a great man does, smaller people imitate him, because smaller people have no discrminative intellect and therefore, they follow blindly in the footsteps of the great. By acts alone, the excellence of the great is demonstrated to others.

Discourse:—In the last verse, we have seen that a Gnyani who has realised his self should not renounce the world and go away to the forest for the fear of being. Once again tempted by the world, if he does so, it means that he is not completely ready for the Supreme goal. We have seen in the lives of Gautam-Buddha, Jesus Christ, and Prophet Mohmed that they had to undergo a great struggle in choosing between what may be called Self-Salvation or 'Nirvana' on the one hand, and the service of humanity on the other. In the life of all these great prophets, we find that they had succeeded in the heroic endeavour of renouncing all selfishness to the extent of making their own salvation both certain and secure. Once having done so, they did not stop there and here we see in their lives the real secret of a man's mission in life.

Remember, friends, that it is out of the ashes of the lower self of sensuality and Selfishness that the higher self of spiritual illumination and divine wisdom is born; and the birth of the higher self is invariably associated with a joyful feeling of Self-contained delight and bliss, which is wholly non-cognisant of the utility of all outward things. This is due to imperfect knowledge; and the non-recognition of the utility of outward things is the source from which the mental impulse in favour of resignation and inaction arises and gives rise, in the life of the very best of man, to this kind of

moral crisis and hard trial which it is never easy even for them to surmount. When they are under the influence of such a crisis. it is natural for them to feel a strong repugnance towards living any longer in this world of troubles, turmoils and temptations, and to wish to fly away as early as possible. This is nothing but selfishness because he aims at unendured peace as well as joy in the sublime serenity of the soul unpolluted by material contact and untainted with sin. He is like a miser always afraid to lose his great treasure which he had gained after long and arduous labours.

Gentlemen, a subtle distinction between a Gnyani and an ideal Karma Yogi has to be observed. Reviewing the several stages through which a Jivatma has to pass, we find that to begin with, he takes to Sakama Marga सकाम मार्ग i. e. performs actions with the idea of gaining fruit. As gradually he gains experience, he realises the futility of all desires which prove to be shackles round him in the form of alternating happiness and miseries, unending and unceasing. This leads him to 'Nishkama Karma Marga' निष्काम कर्म मार्ग in which he practices unselfishness and later becomes selfless and is able to remain unattached both to action and inaction. In the process, the Divine illumination dawns on him and he knows, sees, and hears all that is to be known, seen, or heard. i. e. after knowing, seeing and hearing, nothing remains to be known, seen, or heard. This is, in other words, the stage of self-realisation; he has not, however, yet reached the highest peak of Purna Yoga पूर्णयोग. Having realised the Parmatman, he has not to stop there and selfishly enjoy the bliss of communion with Him. Having known and understood the Lord's Will in his state ot self-realisation he has to come out into this world to help and guide his less lucky comrades who are intrinsically not different from him. To the unselfish and truly wise servant of God, who knows that He is always served best by selfless service rendered unto His creatures, the outer world of human life can never have the character of inutility. The more he sees of ignorance and impurity, of sorrows and sufferings and of weakness and injustice in the outer world, the more does it appear to him to be a fit field for his labour of love. In other words, this is the test of his self-realisation. Thus, real Karma Yoga begins after one realises the Supreme knowledge and, therefore, the various stages of spiritual progress may be put thus:—

(1) Sakama Marga (2) Nishkama Marga (3 Bhakti Marga (4) Gnyana Marga.

The Karma Yoga begins after one has realised the Supreme knowledge. Karma Yoga may, therefore, be described as Purna Yoga. It is only a Purna Yogi who comes to the world as a Prophet and a Saviour who brings the Lord's message of love and hope for all and stands as an ideal for the humanity to aim at. Karma Yoga is the highest culmination of action and duty.

The great difficulty which so many earnest men feel in regard to the carrying out of what is real righteousness in conduct is in making the life of true renuncitation fully compatible with the life of strenuous work. The more we work and achieve, the

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more intense is the face of our selfishness apt to become. There is hardly any worker among men who fails to feel that he is the agent of the work which he doe; and this idea of worker's agency gives rise to him to the other idea that he has a right to be the owner of whatever is produced as a result of his work. This is due to 'I-ness and My-ness' It should not be difficult for us to make out that these ideas are the very basis of our selfishness and that the temptation of the worker to be selfish is much stronger than that of the man who neither works nor achieves. The realisation of this knowledge that work and achievement create 'I-ness and My-ness' induces aspirants for advance in the path of self-realisation to run away from the turmoils and tempatations of life. Karma Yogi is he who endeavours to overcome and resist this urge of renunication as an escape from the turmoils and temptations of life by means of a duly regulated life of consious work and unselfish duty. To combine the strenuously laborious performance of duty with the spirit of complete renunciation is not, therefore, an easy matter at all and those like Sri Krishna, Rama, Buddha, Jesus and Mohmed have been able to combine these two incompatible characteristics in their own life are worshipped as Prophets and incarnations of God.

How is it that ordinary man readily follows the examples of those who are known to him to be great and worthy ? Obviously, there are two reasons. One is that in all men there is indeed an amount of intellectual inertia which makes it hard for them to be always willing to undergo readily the trouble of new independent thought. Psychologically, in the brain of every man or woman, there are definite paths laid out by and habitual thoughts on which their inclinations are based and such men or women move in the same grooves of thought and, therefore, when a new idea is given to them, they find it hard to grasp at first and more difficult to assimilate it. Those, however, who are willing and able to strike out a new path for themselves are surely very few in all walks of life. To move along old and well trodden path is, therefore, very easy and attractive, for, in addition to saving us from the trouble of thought, it fortifies our sense of comfort by a tranquil feeling that certainly all is well with us. Remember, friends, that in striking out a new path, we can never avoid undergoing the trouble of rational and cautious and co-ordinated thought; and then, there is also the fear that the new path may lead us from known and sufferable evils to unknown and insufferable evils. Tradition and custom generally contain in them the silently transmitted wisdom of generations of human experience. Our Shastras prescribe rules of conduct on which our traditions and customs are based. With the change in times, it may seem that to rely on these customs and traditions entirely may often impede progress; and yet, none of us dare discard them, and that is why even great reformers hesitate to go against the then prevalent customs and traditions. All the same, the proverb that child is a creature of imitation applies more readily even to grown up people. This imitative faculty is based on the inherent sense of

hero worship in every man or woman. It is a well-known fact that every man or woman is impressed by beauty and goodness wherever found; and therefore, it is commonly said that a thing of beauty is a joy for ever. Although we may not be able to associate the idea of goodness with everything that is beautiful, still, we cannot dis-associate the idea of beauty from all such things as happen to be really good. There is a beauty in goodness itself and goodness is impossible without love and sarcifice. Broadly speaking the heroism which we admire in heroes may always be seen to be either the heroism of achievement or the heroism of sacrifice. It is the spirit of sacrifice in the great men that evokes admiration in the hearts of the masses and in our spontaneous admiration and generous worship of heroism, the natural and innate tendency to appreciate goodness is seen to assert itself. No wonder then that the weaker man's propensity is to imitate the conduct and behaviour of the stronger man.

Let us take the instance of Sri Shankeracharya. In his time, Buddhism held its sway and atheism had taken the hold of India, so much so that Vedas had taken a back seat. Shankeracharya was the only bold man who started compaign against Buddhism and by force of his personality and learning, he could once more establish the Vedic religion and his very opponents became his disciples. An ordinary man is afraid to go against the current for the fear of being ridiculed on account of lack of courage of conviction whereas, a great man stands up against tha prevalent opinion and puts forward his views boldly and once he achieves success, his very critics become his admirers. Guru Govind-Sing and Guru Nanakdev of Panjab, Chaitanya Maha Prabhu Gaurang Dev and Raja Ram Mohan Roy cf Bengal and Swami Dayanand Saraswati are modern instances of this type. Even in the West, Jesus Christ propagated a new religion for which he was persecuted in his own life time; and his personal sacrifice rallied under his banner even those who opposed and persecuted him. The example of Prophet Mohmed is also another of its type. It is, therefore, the duty of a great man always to see that his conduct is not only good in itself but is also fit to be imitated even by those who are not great like himself. In the next verse, Sri Krishna speaks of His own recognition of His duty in His own life as that of a man among men.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

Prose Order:—पार्थ त्रिषु लोकेषु मे किञ्चन कर्तव्यम् न अस्ति अनवाप्तम् अवाप्तव्यम् न कर्मणि च वर्ते एव ॥

Grammar:—न Not; मे of me; पार्थ O Partha; अस्ति is; कर्तव्यं to be done त्रिषु (in the) three; लोकेषु worlds; किंचन anything; न not; अनवाप्तम् unobtained; अवाप्तव्यम् to be obtained वर्ते exist (1); एव also; च and; कर्मणि in action,

Verse:—Thus naught exists, O Pritha's son,
In these Three Worlds that I need do;
Naught is worth having but that I,
Have had it,—yet I work, e'en I.

Explanation:—There is nothing in this universe, O Arjuna that I am compelled to do; nor anything for Me to attain, yet I am persistently active.

Gita Gaurav:—O Arjuna, in all the three worlds i. e. heaven, earth and nether worlds, there is nothing that I have to do, nothing which I have not obtained and yet have to obtain; still I surely go on working.

Discourse:—It is a common experience in this world that when people have obtained a thing that they desire to get, they do not strive any more for it. But here Sri Krishna is perfection itself. There is no action which it is His interest or duty to perform. There is to Him nothing unattaind which He has to attain in the Three Worlds by engaging Himself in any action, and still from action He never abstains. In our philosophical literature, we find that among the attributes of God, there are two noteworthy features viz: His सत्यसंकल्प and His सत्यकाम. The former of these means that His Sankapla संकल्प is always calculated to turn out Satya सत्य i. e. there is nothing which He wills that does not come out to be true. In other words, His will is law and fact in His universe The other attribute means that His Kama काम is always Purna पूर्ण i. e. He has no unfulfilled desire. It is evident that the possession of the one necessarily implies the possession of the other. To have no unfulfilled desire is considered to be logically an essential attribute of God, it cannot cease to be such an attribute of His, when He spontaneously assumes a material embodiment. Hence it is that Sri Krishna may well be said to have had nothing to do and nothing to win and obtain. Like the weak man, He need not work in search of pleasure or of power; nor He need work for the purpose of securing salvation like the purely human aspirant who is anxious to rise above the bondage of Karma and gain salvation. Although, such is the case with Sri Krishna, He went on doing work and living earnestly the true life of duty like any mortal man. Why did He do so? He gives the answer in the next two verses.

यदि ह्यहं न वर्तेय जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

Prose Order:—पार्थ यदि हि अहम् अतन्द्रितः जातु कर्मणि न वर्तेयम् मनुष्याः सर्वशः मम वर्त्म अनुवर्तन्ते ॥

Grammar:—यदि if; हि indeed; अहं I; न not; वर्तेयं should exist; जातु (always) कर्मणि in action; अतन्द्रितः unwearied; मम my; वर्त्म path; अनुवर्तन्ते follow; मनुष्याः men; पार्थ O Partha; सर्वशः everywhere.

Verse:—For, were I not untiringly,
Engaged in (self appointed) Work;
'T is but My Lead, O Pritha's son,
That mankind follow everywhere.

Explanation:—For were I not to be acting without ceasing, O Prince! people would be glad to do likewise.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमा प्रजाः ॥ २४ ॥

Prose Order:—अहम् कर्म न कुर्याम् चेत् इमे लोकाः उत्सीदेयुः संकरस्य च कर्ता स्याम् इमाः प्रजाः उपहन्याम् ॥

Grammar:—उत्सीदेयुः would be destroyed; इमे those; लोकाः worlds; न not; कुर्याम् if (I) perform; कर्म action; चेत् if; अहं I; संकरस्य of confusion; च and; कर्ता author; स्याम् (I) would be; उपहन्याम् (I) would slay; इमाः these; प्रजाः peoples.

Verse:—These Worlds would all melt back in Space,
Should I from this My Task withdraw;
Those would follow in My Wake;
I should ring in Creation's doom

Explanation.—And if I were to refrain from action, the human race would be ruined: I should lead the world to chaos, and destruction would follow.

Gita Gaurav:—O Arjuna, were I to become inalert and grow indolent and discard action i. e. do not engage myself in work, all the people in this world will follow my path. It would mean that on account of my indolence, the entire world would become indolent and inactive, because it is the way with the world that whatever path I take, the world follows me. Naturally; therefore, if I were not to do work, people here will come to grief and I shall become instrumental in spreading immorality and confusion and the people would blame me for it.

Discourse:—It is evident from what the Lord says in these two verses that He has been addressing His discourses not only to Arjuna alone but through him to the whole world. Here, He shows the path of action. It is a self-evident fact, as we discussed in the previous verses that whatever a great man does, the lesser men imitate him, and therefore, the Lord says that even though He has no action to perform for His own sake, He has to go on performing actions for the benifit of other people. And the ideal set by the great is the criterion for the state of the then existing society. Thus, even great men have to pay the price for their greatness and it does not do for them to remain idle even for a second. We know that a child is the father of man. This means that it is the child which proclaims the parents. And should the parents be inalert and behave in improper manner, the child is sure to copy them. That is why the parents have been warned even to hide their failings and short-comings from their children for the simple reason that the children may not inherit these vices through imitation.

Performance of one's duty is the highest ideal to be aimed at even by the worldly minded men and women and those who fail to perform their duty suffer not only in this world but in the world beyond. Those who know this should always endeavour to guide the ignorant and sinful to the righteous path by setting an example to them by their own conduct. It becomes the duty of everyone to share one's knowledge with those who do not possess and those who fail to do so are guilty of violating the law of Nature. Just as commission of a sin is blame-worthy, omission to assist or help another is equally so. Thus a Gnyani has a very great responsibility laid on his shoulders by God who has bestowed His grace upon him because he in turn has to share this grace with less fortunate than he and guide them on to the path of welfare.

This duty of service to others is considered to be so important that Sri Krishna Himself, though an incarnation of God found its performance both worthy and inevitable. As we have seen, self-salvation is not incompatible with service to fellow-men. On the other hand, kind and helpful human service is really one of the most efficient means of securing self-salvation. Moreover, it has been distinctly enjoined upon us that we should look upon the service of men as an end in itself, which even the certainty of our self-salvation cannot entitle us to ignore. The Lord has said that His incarnation of God as man has the service of man for its object Therefore, the perfected man of wisdom should in all that he thinks, or says, or does, always bear in mind what kind of life would be conductive to the moral progress and spiritual freedom of all those in whose midst he is privileged to live and labour. Love and service have always to be the motive of his work, even as selfish interest happens to be the motive of the work that most others do. Beyond this, there can be no difference between him and others. And that is what we are told in the following verse.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वंति भारत ।
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥

Prose order.—भारत कर्मणि सक्ताः अविद्वांसः यथा कुर्वन्ति तथा लोकसङ्ग्रहम् चिकीर्षुः विद्वान् असक्तः कुर्यात् ॥

Grammar:—सक्त. attached; कर्माणि in (to) action; अविद्वांस. the unwise; यथा as; कुर्वेति act; भारत O Bharat, कुर्यात् should act: विद्वान् the wise man; तथा so; असक्तः unattached; चिकीर्षुः desiring to make; लोकसंङ्ग्रहम् (see 20) the welfare of the world.

Verse:—As fools, who know not, tread the will,
Pinned fast thereon by greed of gain,
So let the Wise One work, unbound,
Ambitious...to redeem Mankind.

Explanation:—As the ignorant act, because of their fondness for action, so should the wish act without such attachment, fixed their eyes, O Arjuna, only on the welfare of the world.

Gita Gaurav:—O Arjuna, in the manner in which fools do not know that they should not be selfishly attached to the work they do, in the same manner, the learned, who are desirous of taking the world with them should work unattached.

Discourse:—Friends, by fools is not meant those who are unlettered. Here fools are those who have not gained the knowledge of the Parmatman Similarly, learned are those who have realised the Self. The difference between a learned man and a fool in this sense is that whereas the one does not hold in esteem the allurements of the world and consider the Lord i. e the Self as the only refuge and dedicates all his actions selflessly performed for the welfare of the world to HIM, the other not understanding the reality involves himself in the performance of actions to a selfish end In doing this, a fool lays more stress on worldy wisdom and distinction, whereas a Gnyani is a child in the midst of children, a fool in the midst of fools, and a learned man in the midst of the learned and takes care to see that he is not known as a Gnyani. He, therefore, does not push himself forward as a Gnyani before the world and yet, he looks upon all alike and is neiher attracted nor affected by virtue or vice.

Friends, learned man here may not be man of much book learning or one who has intellectual attainment He, however, is a man of true wisdom who has learned to distinguish the real from the unreal and aims at moral perfection and spiritual emancipation. He has no interested attachment of any kind in relation to his work and its results, and yet, he is prompted by the earnest desire to take the world with him as far as possible on the road of moral perfection and spiritual enlightement. Thus he distinguishes himself from the man who is not learned and who is selfishly attached to the world

Sri Krishna has so far established the inevitable necessity and desirability of action for every being in existence The wise man acts as much as does the unwise man. But he acts unattached and more for the Universe which he never harms than for his own self Here, Arjuna is shown to be doing a wrong thing in trying to abstain from his duty. It is pointed out that he has been setting a bad example to others who are ignorant and attached to action to those who take him as their model It must be understood, therefore, that mere inaction cannot make a selfish man truly unselfish, for, unselfishness has to be learnt by incessant practice or work without attachment. There is also another danger which a wise and learned man has to guard against and that is the danger of those around him imitating his inaction and passivity. The obligation of the wise man to serve and to enlighten those who are unwise is so great and so imperative that he can never hope to escape from it. The next verse makes this very clear

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

Prose Order:—विद्वान् कर्मसङ्गिनाम् अज्ञानाम् बुद्धिभेदम् न जनयेत् युक्तः सर्वकर्माणि समाचरन् जोषयेत् ॥

Grammar:—न not; बुद्धिभेदं=बुद्धेः भेदं of the reason, the breaking-up; जनयेत् should produce; अज्ञानां of the unknowing; कर्मसंगिनाम्=कर्मणि संगो येषां तेषां in action, attachment, whose, of them; जोषयेत् should cause (others) to like; सर्वकर्माणि=सर्वाणि=कर्माणि all actions; विद्वान् the wise man; युक्तः united; (balanced); समाचरन् performing.

Verse:— Let Him not breed perplexity
In unwise minds whom acts bind fast;
His own Task done in perfect Poise,
Let Him prompt men to all good works.

Explanation:— But a wise man should not perturb the minds of the ignorant, who are attached to action; let him perform his own actions in the right spirit, with concentration on Me, thus inspiring all to do the same

Gita Gaurav:—O Arjuna, let a learned man steady himself in the Parmatman and perform actions in the right manner. But let him not create delusion or even disturbance in the minds of the ignorant who are attached to action, because by so doing, it is likely that the ignorant are apt to lose faith in action. Therefore, let him cause all action to be regarded with favour, himself harmonised and co-operating. In short, even though it may not be necessary for a Gnyani to act in the manner he does it is imperative for him to do so, so that the ignorant imitate him.

Discourse:—The Lord here says that even if an ignorant man performs actions with a desire for fruit, the learned man should not prevent him from doing so. On the contrary, he should encourage him in whatever he is doing without showing his repugnance to him. What he is required to do is that when an ignorant man is engaged in action, he should be induced to perform these actions selflessly and without attachment. Why ? We must clearly understand the points stressed here by the Lord. An ignorant man cannot become learned over-night. Before he is able to shed ignorance and realise true knowledge, he has to pass through several stages of experience and in this, it is not advisable to rush him. If a man who is following 'Sakama Marga' सकाम मार्ग and he is criticised for what he does, he is not likely to proceed on the spritual path, but on the contrary, he is likely to receive a set-back in his efforts, and ultimately, degenerate into inaction. The subtle distinction that is to be understood in the performance of action is that though outwardly, any action performed either by an ignorant or a wise man is the same, the view-points differ. Whereas an ignorant man performs actions from his selfish standpoint in anticipation of fruit, the wise man performs the same actions selflessly and unattached for the benefit of those around him, because primarily, action is superior to inaction. Therefore, action should

not be allowed to suffer on any account and if a man goes on performing actions, his view point is likely to change ultimately as he acquires more and more experience. It is with this end in view that we find in the Shastras idol--worship extolled and even 'Sakam Marga' सकाम मार्ग recommended which is primarily meant for those who are mere beginners in the spiritual path. Though idol--worship is extolled, the one-ness of existence is also stressed side by side and it is given to a Gnyani by his own example to show the correct method of performing any action. As we have seen before, the fruit of action is mental and not physical; and therefore the distinction between action performed in anticipation of fruit and that performed selflessly and without attachment to fruit connot be easily grasped by a beginner in the path of spirituality. Just as we allow a child to disfigure the walls and floors by writing letters which in the beginning appear to be unsightly but do not prevent him from doing so, a wise man should not prevent an ignorant man from worshipping idols, treating idols as gods themselves; because we know that just as the child when he grows older realises his childishness in disfiguring the walls, the once ignorant will realise the true sense of futility of being attached to idol-worship as he progresses in the path. The point to be understood here is that though the Sadhana साधना (means) may vary from time to time, the goal (साध्य) remains the same. It may be that due to preparation in the past birth, some may appear to ignore elementary Sadhana.

It is not given to all to imitate such as these, but they have to begin from the bottom of the ladder. It is for this reason that those who are advanced in the path have sometimes to come to the level of the ignorant and perform the same kind of actions i. e. even engage themselves in idol-worship just to set an example to those for whom it is necessary to make a beginning that way. This is a part of the duty which a learned man has to perform, irrespective of the fact whether it is essential for him or not for his own salvation. Thus, we find real Yogis far advanced in the spiritual path acting and behaving like ordinary ignorant people and trying to hide their knowledge and spiritual eminence from those around them, so as not to scare away or discourage those in the intial stages.

Friends, it follows as a matter of course from this that in preaching religion and teaching morality and philosophy, one has not only to make sure of the truth and goodness of all that is taught and preached but has also to pay special attention to the intellectual and moral capacity of those to whom these teachings and preachings are addressed Because incapable persons undertaking to follow a discipline of life for which they are not yet fit are sure to come to grief very soon. This fact has been recognised in the religious history of India and therefore, Indian breachers of religion have believed all along more in the toleration of differences than in the enforcement of uniformity. Here, Buddhism scores over Hinduism. Buddhism maintains that one cannot attain Nirvana निर्वाण unless one succeeds well in living the life of a

Bhikshu भिक्षु Even in Hindu religion, the Ashrama Dharma आश्रम धर्म aims at the same ideal It begins with a celebate life and gradually the aspirant is taken through the stages of Gruhastha Ashtam गृहस्थाश्रम house-holdership, and Vanaprastha-Ashrama वानप्रस्थाश्रम to the ultimate ideal of a Sanyasin सन्यासी. This does not mean that one should not and cannot be a Sanyasi from the very beginning of one's life, if he feels that way But it should be carefully noted that in Hinduism, the Sanyasin, who breaks down under the discipline of the required ascetic self-restraint and yields to temptations, becomes a fallen man. This is not the case with a Buddhist Bhikshu who is allowed to revert to the life of the house-holder with the hope that after further preparation, he may, on a future occasion, be able to succeed better in commanding the power of self-control and renunciation That is the reason why a man who is morally weak becomes a Sanyasi, and ultimately falls a prey to temptations and thus brings dishonour and even contempt for the class of Sanyasis as a whole. Such hurried adoption of the life of ascetic renunciation and self-restraint does more harm than good to society and that is the reason why the Hindu religion is not a propagandist religion, aiming at uniformity among its followers. The Hindu religion, on the other hand, recognises several stages of moral development and spiritual progress and the means recommended for each stage are such as not to disturb the life of men and women in an ordered society. At the same time, no attempt is made to establish the superiority of one path over the other, mainly with a view to avoid disturbance and to enable every aspirant to choose out of the several paths laid out according to his or her inclination and aptitude i. e. the stage of preparedness for that particular path. Here a Guru plays a very important role in guiding the aspirants to the proper path. A Guru who is necessarily a Gnyani instinctively knows the state of development in each of the aspirants approaching him for help and guidance and it is his duty to help them in choosing the correct path and to encourage them gradually in the spiritual evolution without letting the ignorant know about the subtle distinctions made by him between one aspirant and the other. That is why he loves, respects, and welcomes all aspirants alike. To him, none is high or low and even the wickedest of men gets same reception at his hands which even the most virtuous does. Knowing very well the fact that what is good for self-salvation in the case of the wise man of eastablished spiritual power may prove to be too good for common human service, it cannot be anything other than right to create doubts and difficulties and confusing changes of conviction in the minds of those whose spiritual power is left to be evolved and made to grow. The Guru, therefore helps all aspirants to advance slowly and steadily in the direction of spiritual progress by himself following the kind of life which is really good for them and their advancement. In the next verses, the Lord points out how the manifestation of unselfishness is calculated to be more prominent in association with the wise man's life of work and duty than in association with such a life lived by others.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

Prose order:-- प्रकृतेः गुणैः सर्वशः कर्माणि क्रियमाणानि अहंकारविमूढात्मा अहम् कर्ता इति मन्यते ॥

Grammar:—प्रकृते of nature; क्रियमाणानि being performed; गुणैः by the qualities, कर्माणि actions; सर्वशः everywhere; अहंकारविमूढात्मा=अहंकारेण विमूढः आत्मा यस्य सः by egoism, deluded, self, whose, he; कर्ता the doer; अहम् I; इति thus; मन्यते thinks.

Verse:—Though Nature in Her threefold Mood
Of every work sole mainspring is,
The soul, in 'I'-hood's glamour caught,
Imagines, "I perform these deeds".

Explanation.—Action is the product of the Qualities inherent in Nature. It is only the ignorant man who, misled by personal egotism, says I am the doer."

Gita Gaurav:—O Arjuna, deeds are being universally done through the qualities of Prakrutti (प्रकृति). And yet he whose nature is deluded by the feeling of 'I-ness', thinks-"I am the doer".

Discourse:—Friends, no man performs actions himself but these are performed through the influence of the three Gunas viz. Sat सत्व, Raja रजस्, and Tama तमस्. Let us take the common example of Shaving. Soon after you have shaved yourself, you feel the chin quite smooth and soft. But after a time, you find that hair shoots come out. In fact, no sooner you are shaved, hairs start sprouting up. Who performs this action ? These grow inspite of yourself. It is the Guna of Prakrutti that helps the hair to sprout up. Thus, whether you wish it or not, action is performed. Such action commences from the time the Jivatma enters the womb and it goes on growing until it is born as a child and the further development from childhood to youth and from youth to old age is due to the acting of the Gunas. As the case with the internal development of the body, so is its outward manifestation such as, eating and drinking, laughing and crying, moving about etc, may, it is the Guna of the Prakrutti that makes you perform all sorts of actions right from the study, marriage, amassing wealth, producing children etc. It must, therefore, be clearly understood that man does nothing. It is his 'I-ness' which makes him believe that he is the agent of all actions.

Friends, We have already learnt that the distinction between Purusha पुरुषः and Prakrutti प्रकृति is much like the distinction between the mind and matter. Prakrutti has cartain Gunas or qualities as its essential characteristics and these qualities are really responsible for all the evolutionary activities that which are seen to go in Nature. These are Satva सत्व Rejas रजस् and Tamas तमस्. The ignorant mistakes the body for the soul and holds the soul to be the agent of the work

which the body does in reality. This is due to that undiscerning feeling of 'I-ness.' All men are inevitably compelled by the Gunas of Prakrutti to perform work. What really impels our activities is the need to satisfy the natural or the imagined repuirements of the body. Thus, all activities are either physical or physiological. The soul is, however, in its essence above the limitation of time and space. Modern science has fairly satisfactorily demonstrated that the physical universe of matter and energy may be looked upon as a fully self-sufficient whole in itself, seeing that every effect that is capable of being accounted for by means of causes which are not outside the scope of investigation Thus, all human activities have to be physical is nature and to serve certain physiological ends. The greatest and the most powerful of all motive forces, especially, is the force of hunger and a very large part of the activities of mankind is impelled by motives which more or less, directly aim at the satisfaction of this ever urgent appetite. The energy required for the performance of work is derived from food which makes up for wear and tear of tissues in the body. Therefore, hunger has no connection with the soul. The other impelling force is the ego. The ego is either Satvic, Rajasic, or Tamasic. The work which is propelled by Satva Guna and is done in obedience to the natural means and tendency of the body, which is predominantly Satvic, is necessarily different from what is done under the impulse of and in obedience to the needs and tendencies caused by any other Guna. Similarly, the manner in which the Rajo Guna or Tamo Guna impels action is, as made out by the kind of actions which it impels, different from that of the other Gunas. Therefore, we find innumerable differences between men and men which are due to the differences in their respective constitutional needs and tendencies as determined by the qualities of Prakrutti. The predominance of a particular Prakrutti impels an individual to perform a particular kind of work. Thus, the very nature of our activities is determined by the qualities of the Prakrutti. And he who *knows this can never fail to be aware that his true ego i e. his soul is not the agent* of the work which is impelled as well as executed by the Prakrutti of his body. He cannot, therefore, become selfishly attached to the actions that he performs. Those who do not know this, mistake the actions wich are really determined by the qualities of their Prakrutti to be result of the activities of their soul The 'I-ness' and My-ness are the moral impediments from which one has to free himself.

Friends, the onward march of mankind is never from error to truth but always from less completely realised truth to the more completely realised truth If this is understood, it would enable us to understand the rational foundation of religion requiring charity, tolerence, and loving helpfulness in our relations with our fellow beings Thus, it becomes our duty towards the weak and the helpless to deal with them with charity, tolerence and loving helpfulness In the very first verse of this Discourse, Arjuna has put a pertinent question to the Lord thus: "O Krishna, if the

disposition of the mind is considered by you to be superior to work, then why do you order me to do work which is cruel ?" When one takes care of the motive, the work will take care of itself. Then a life of good intentions and pure motives is bound to be life of perfection, although no result of any kind may happen to be achieved in the work. In such a case, it matters very little whether a soldier in the battle field fights bravely and does his duty or whether he goes away from it not doing his duty, provided that his motives are as excellent when he goes away, as when he fights heroically. This of course, is a wrong view to hold because it leads to a life of inaction.

Friends, we should clearly understand that even the most noble--minded men have to work in order to live, because active life is compelled by Nature. It is not for us to choose such work or such duites as are only pleasant and agreeable to us. If we do so, it would show that we consider ourselves as the agent of the work we do, and while doing so, we feel repulsion in relation to any duty which we may be called upon to perform. It is the feeling of selfishness aroused through a feeling of 'I--ness' that a man experiences either attraction or repulsion in relation to the duties of life. Another misconception under which we labour is that duties are optional in nature. It is not a question of to do or not to do, but to do or die. Duty is obligatory and has to be performed under given circumstances, and any act of commission or omission in contravention to the duty that we have to perform is sinful and one has to pay the price of lapses thus committed. Therefore, we must bear in mind that duty is determined for us by causes other than our own free choice as induced by our likes or dislikes.

Thus summarising, we find that in life:—(1) Qualities operate in ralation to qualities (2) The quality--less soul cannot be the agent of the quality--full work and (3) The feeling of 'I--ness' misguides one in relation to work and all its results. This is pointed out in the following verse.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तंत इति मन्वा न सज्जते ॥२८॥

Prose order:—महाबाहो गुणकर्म विभागयो- तत्वविन तु गुणाः गुणेषु वर्तन्ते इति मत्वा न सज्जते॥

Grammar:—तत्त्ववित् the essence–knower; तु indeed; महाबाहो O mighty–armed (ii. 26); गुणकर्मविभागयोः=गुणा नाम् च कर्मणाम् च विभागयोः of the qualities; and, of the actions, and, of the (two) divisions; गुणाः the qualities; गुणेषु in the qualities; वर्तंते exist; इति thus, मत्वा having thought; न not; सज्जते is attached.

Verse:— But He, O long–armed friend, that sees
How It is ever matched with mood,
"T is but the play of Nature's Moods,"
Thinks He–and thus remains unbound.

Explanation.—But he, O Mighty One, who understands correctly the relation of the Qualities to action, is not attached to the act, for he perceives that it is merely the action and reaction of the qualities among themselves

Gita Gaurav: O Arjuna, what is the underlying element behind the operation of Gunas and Karma? One who knows the inter-relation between Guna and Karma is a Gnyani who knows that the three Gunas interact on each other and therefore, is not deluded by any object In this world, Guna Vibhaga गुण विभाग i. e. the operation of the three-fold Gunas viz: five elements-earth, water, light, void and air and Karma Vibhaga कर्म विभाग i. e. mind, intellect, ego, five senses of knowledge, five senses of action, and five objective elements such as Shabda (sound) Rasa (Taste) Rupa (Form), Gandha (Smell) and Drashya (sight) are so inter-linked that one who knows the operation of these is not entangled either in the operation of Guna or Karma. Friends, the Lord here points out that ego. i. e. the 'I-ness' is the root cause of all the miseries and conflicts in this world. One who has, therefore, gained true knowledge is a Gnyani, who is not concerned with the so-called happiness or misery of this world. To him, the entire world is like one family. And when thousands are born and dead, there is no cause for him to be either happy or miserable on that account. It is the faith that makes man either happy or miserable and one who believes himself to be the Purusha पुरुष remains untouched and unaffected by the Gunas of Prakrutti playing about. If any one were to raise a doubt that if the body is only the doer of all actions and not the soul, how is it that after the soul leaves the body the body, does not perform any action. The answer is that so long as the soul resides in the body, the body acts; and once, the soul ceases to light the body, the body ceases to act. For example, in room where there is light, one is able to work but if the light is put out, one automatically ceases working. Here the light has not the ego that because it is shedding lustre the work is performed. Similarly, a Gnyani looks upon the soul apart from the body and in his sight he sees that all actions performed in the world are done under the influence of the Gunas of Prakrutti and that he (the soul) is only the witness thereof.

There is a well-known story of a lion who was brought up among a herd of sheep and goats. When this lion was out grazing with the flock, a wild lion came upon the scene, on seeing whom the sheep and goats ran away and seeing them running away, the domesticated lion also started running. The wild lion of the jungle was surprised to see another lion running away like an ordinary lamb To find out the truth, he overtook the lion who was bleating like a lamb and inquired of him why, though he was a lion, he was running away from him. The domesticated lion replied that he was not a lion but a lamb The lion of the jungle explained to him that that was his mistake and he dragged him to a river bank and pointing their reflection in

water convinced the domesticated lion that he was exactly like the other. This surprised him. He asked the lion of the jungle as to how he could not recognise his own identity to which the lion of the jungle replied that being in the midst of the flock of sheep and goats, he was not allowed to realise his real nature and, therefore, he behaved like a lamb. Once the realisation of his true nature came to him, he ceased to be a lamb and became a lion.

Friends, same is the case with men (human beings) who have forgotten their divine nature and have deluded themselves by the illusion of the world by being in the midst of desire, anger, vanity, infatuation, greed etc. Once, men realise their true nature, salvation is not far away.

Let us review what the Lord has said in the present discourse so far, that no matter in whatever situation a man may be placed, he has to perform his duty allotted to him. This is what He says: (1) A man does not attain tranquility by abstaining from action, nor does he reach to perfection by renunciation. (2) For, in truth, nature itself impels all creatures to activity and none even for an instant can remain wholly without action. (3) A man who pretends to be meditating while within his mind, he broods upon sense objects is a hypocrite. (4) But he who has obtained dominion over his senses by the discrimination of his mind and with devotion dedicates all his actions to the Lord is an ideal Karma Yogi कर्मयोगी (5) It is better to act than to remain without activity because it would not be possible to maintain even the bare maintenance of the body. (6) Aimless activity leads one in bondage but one who consecrates all actions to the Lord as a sacrifice ultimately frees himself. (7) The Lord has ordained everyone to perform action selflessly for attaining the ultimate goal, (8) He is a thief who enjoys the gifts of the gods without making due sacrifice of his labour in return. (9) Good men by means of ordained sacrifices free themselves from sin, but who are incapable of devotion eat the fruit of sin. (10) One who obstructs the Lord's plan lives in vain by seeking delight in the pleasure of the senses. (11) He attains unto the Supreme who performs actions without attachment (12) The Gnyanis like Janaka attained to perfection through work. (13) Whatsoever the superior person does, others also do; what he sets forth by his behaviour, that all men follow. He who leads the excellent life gives by his deeds example to those about him. By acts alone, excellence is demonstrated to others. (14) Though the Lord has no duty to perform, He never ceases to perform actions, through His various manifestations e.g. the sun, moon, the stars etc. (15) A learned man of true wisdom should not unsettle the minds of ignorant persons in relation to work who are selfishly attached to work, but should perform all actions with due attention and thus set an ideal of work. (16) Those who are deluded by the force of nature attach themselves to their delusions. Yet a man who knows perfection does not unsettle the mind of him who is darkened by his own tendencies. This is pointed out in the neset verse.

प्रकृतेर्गुणसंमूढाः सज्जंते गुणकर्मसु ।
तानकृत्स्नविदो मंदान्कृत्स्नविन्न विचालयेत् २९

Prose order —प्रकृतेः गुणसम्मूढाः गुणकर्मसु सज्जन्ते अकृत्स्न विदः मन्दान तान् कृत्स्नवित् न विचालयेत् ॥

Grammar:—प्रकृतेः of nature; गुणसंमूढाः=गुणैः संमूढा by the qualities, deluded; सज्जते are attached गुणकर्मसु=गुणानां कर्मसु of the qualities, in the actions; तान् those; अकृत्स्नविदः not all knowing; मन्दान the slow; कृत्स्नवित् the all knowing, न not; विचालयेत should unsettle.

Verse:—Those held in thrall by Nature's Moods,
Cleave fast to works all wrought by these;
Let th' all-wise Sage not lead astray
Those fools, whom partial knowledge blinds.

Explanation:—Those who do not understand the qualities of Prakrutti are interested in the act. Still, the wise man who knows the truth should not disturb the mind of him who does not.

Gita Gaurav:—O Arjuna, as stated above, an ignorant person believes himself to be the author of actions performed through Prakrutti and, therefore, being infatuated by the Gunas of Prakrutti, he runs after the mirage of the Gunas and the actions performed through their influence. The result is that he does not gain true knoweldge. Therefore, a Gnyani who knows the essence of reality should not unsettle the minds of the ignorant from whatever they do, because that does more harm than good.

Discourse:—Friends, those who are deluded through the influence of Maya are engaged day and night in performing Sakama Karma. To such people, renunciation of action should not be preached. It is because they do not know the Parmatman and remain attached to actions and the fruit of action. They, therefore, should not be hurried and if knowledge is imparted to them, it would be premature and instead of their realising the Self, they will desist from action. They will misunderstand you and will begin to believe renunciation of action the best course to follow. Renunciation of action does not apply to physical acts but to mental attachment arising out of these acts. Therefore, more harm will be done to men of the world to advise them to leave the world and go into the solitude in the forest to realise the Parmatman. Such a preaching is against the principles enunciated in the Gita. The Lord has repeatedly said that no being can remain without performing action even for a second; and therefore, to preach renunciation of action goes counter to the teachings of Gita. The welfare of the ignorant lies in directing them to the proper path and this path is the Path of Action and not of inaction. The ignorant are to be told that it is not correct to believe that they are the authors of actions they perform. The actions performed by them are impelled through the force of Gunas of

the Prakrutti. Nobody is born and nobody dies of his own volition. It is the Prakrutti through her Gunas that acts. Even the seasons regularly come and go through the forces inherent in Nature Men cannot do or undo anything that is done in nature. The day turns into night and the sun, moon and the stars are regulated in their course in heavens through the play of Prakrutti and whether you wish it or not, you are in the midst of unceasing transformation.

It is by such loving helpfulness that a Gnyani may lead the ignorant on the proper path of duty and prevent him from degenerating into inaction. It is the faith that acts and the doubt that destroys that faith. Do not, therefore, unsettle the mind of the ignorant by creating doubts in what he is doing. Supposing, somebody is worshipping an idol and finds pleasure in it, in such a case, idol worship should not be run down but he should be impressed upon by telling him that what he is doing is the right thing and explain to him the purpose for which he should worship the idol. He should be told that in worshipping the idol, he should concentrate on the omnipotent, omniscient, and omnipresent Brahman ब्रह्मन् which resides in the idol and thus turn the mind from the idol to the reality by gradual practice. Arjuna, on hearing this, finds it difficult to grasp this point about Gunas playing in Gunas and infatuating the minds of men and keeping them attached to action through the influence of 'I-ness'. Thus being unable to get freed of the misguiding feelings of 'I-ness' in relation to work and all its results, the Lord shows him an easier way to salvation in the next verse.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ३०

Prose order:—अध्यात्मचेतसा सर्वाणि कर्माणि मयि संन्यस्य निराशीः निर्मम॰ भूत्वा विगतज्वरः युध्यस्व॥

Grammar:—**मयि** in me; **सर्वाणि** all; **कर्माणि** actions; **संन्यस्य** having abandoned; **अध्यात्मचेतसा**=अध्यात्मनि चेतसा in the self, with mind; **निराशीः** unhoping; **निर्मम॰** without 'mine' **भूत्वा** having become; **युध्यस्व** fight (thou) **विगतज्वरः**=विगतः ज्वरो **यस्य स॰** gone, fever, whose he

Verse— Thy every deed laid down in ME,
Thy heart in SELFHOOD poised aloof,
All 'My-ness'-even in hope, forsworn,
Thy fever healed, wage thou this war.

Explanation—Therefore surrendering thy actions unto Me, thy thoughts concentrated on the Absolute, free from selfishness and without anticipation of reward, with mind devoid of excitement, begin thou to fight

Gita Gaurav—O Arjuna, steady your intellect in the Atman and concentrating your Chitta चित्त, dedicate all your actions to me. Discard all hopes, My-ness and anxiety and stand up to fight with all enthusiasm at your command

Discourse —Friends, when Arjuna found the path indicated to a Gnyani difficult to follow, He now shows him the path of action. In the path of action, the Lord says, "Whatever action you perform, dedicate it to me. Nyasa न्यास means to keep and सम् (Sam) means well. Sanyasa संन्यास means to put firmly. Thus, सन्यास means completely dedicating to me The meaning of this is: that whatever action you perform, perform it with your mind concentrated without argument or raising any doubts and dedicate the same to me. Do not hope for fruit, nor should you believe yourself to be the doer. Discard the idea of My-ness and keep yourself away from infatuation and greed and fight the battle of life."

Here, by battle of life is meant not only the actual fight in which Arjuna has been asked to engage himself but it also means fighting one's way through desire, infatuation, anger etc. The Lord gives the message, not only to Arjuna but to the whole world through him One must stand up for his rights and should not run away from the fight either through fear or infatuation. Fight he must until the enemy is vanquished. But he should not seek his selfish interest in the fight Success or failure in the fight is of little consequence but the dedication of oneself in the fight to the Lord by discarding hope and attachment through steadied intellect is all that matters in the path of Karma Yoga कर्मयोग This can only be done if one not only believes but realises the Lord to be all powerful, the supporter of all, omnipresent, omniscient, the Lord of all who is the highest achievement, the goal, the greatest friend of mankind, beloved of all, residing in the hearts of all beings, merciful and just Realise His omnipotence, see His Omnipresence in all things of this world and discarding 'I-ness' and attachment, understand that you have no power in you other than what the Lord has given you, that you are only an instrument of the Lord and therefore, do not interfere with His plans but follow the Lord's behests with all humility. It is His inspiration that moves you, otherwise, you are only a mere doll of flesh and bones and the actions performed through your instrumentality are not yours but are inspired by the Lord. This is the meaning of performing action by अध्यात्मचेतसा. In large majority of instances in human life, the knowledge that qualities operate in relation to qualities has to be supported by religious faith and devotion before it can become really efficacious in curing the moral malady of selfishness That is why Arjuna is advised to throw upon God the whole burden of responsibility in relation to work, on the ground that He is the source of all power and the sustainer of all life in the Universe. It may appear from this that faith in God and in His agency in relation to all work is useful only as an aid to philosophical analysis and intellectual conviction. That the religious reliance of people upon God, as the ultimate agent of everything that is ever done in the Universe, has no direct and independent value as a means to destroy their common human tendencies in favour of selfishness Such is not however Sri Krishna's teaching. What He aims at to show is that philosophical analysis and

intellectual conviction are not competent in themselves to kill selfishness and, therefore, every one stands in need of religious faith and devotion as an aid to moral purification and spiritual strength in the aspirant. Both reason and faith are factors in the production of unselfishness in life. It must be clearly understood that reason itself fails to produce the required unselfishness, but faith does not so often so completely fail. Accordingly Sri Krishna says in the next verse that those who with faith and without envy adopt His teaching will be freed from the bondage of Karma.

ये मे मतमिदं नित्यमनुतिष्ठंति मानवा: ।
श्रद्धावंतोऽनसूयंतो मुच्यते तेऽपि कर्मभि: ॥३१॥

Prose order:—ये श्रद्धावन्तः मानवाः अनसूयन्तः मे इदम् मतम् नित्यम् अनुतिष्ठन्ति ते अपि कर्मभिः मुच्यन्ते ॥

Grammar:—ये (they) who; मे my; मतम् opinion; इदं this; नित्यं constantly अनुतिष्ठंति follow; मानवा: men; श्रद्धावंत faith-filled; अनसूयंत: not cavilling; मुच्यंते are freed; ते they; अपि also; कर्मभि: by (from) actions.

Verse:—The sons of MAN who take their stand
On this, My View, that alters not,
In guileless, unsuspecting Trust,
They too, are loosed from bounds of act.

Explanation—Those who act always in accordance with My precepts, firm in faith and without cavilling, they too are freed from the bondage of action.

Gita Gaurav:—O Arjuna, though I have stated before that action is the cause of bondage and the cycle of birth and death, I have pointed out a way of performing actions which, if followed, will absolve you from the bondage of action. Action has to be performed in such a way that man does not find fault with things outside himself but keeping full faith and trust in the Lord makes over all work unto Him with a fixed mind and becomes free from desire and from the selfish idea of ownership.

Discourse:—Every worldly minded man is by nature conscious of himself being the actor of every action he performs This 'I am the doer" idea takes firm hold in his mind so long as he meets with success in all his endeavours but the moment he is faced with failures and disappointments inspite of all his endeavours, he puts all the blame for the failure on the Lord. This means that such people believe that the Lord finds pleasure in undoing what the man does and hence the proverb, "When a man proposes, God disposes" The truth is that this is all the work of Lord's Maya which is three-fold in qualities. Such an understanding as stated abave, prevents man from rising in evolution, nay, it drags him lower and lower and ultimately, makes it impossible for him to come out of it. It is, therefore, that the Lord tells Arjuna to maintain a steadied intellect and keep implicit faith in the Lord. What the Lord says here is the Infinite Truth and it will not help if one were to doubt it or argue the

point. Remember, friends, it is the Bhavana भावना that matters and more firmly fixed this Bhavana and greater the faith, easier becomes the man's progresss towards his ultimate goal. Two things are, however, essential; one is unshakable faith in the Lord and the other is the absence of the attitude of fault finding in others. Such people discard hopes and fears and the idea of 'My–ness' from all actions and perform them solely as dedication to the Lord. When such is the case, there can be no bondage. Work is the goal and the end of all idealism. There is no need to think about whether there would be success or failure in a particular action. Leave all that bother to the Lord. Yours is the duty to work–with heart and soul--as service rendered unto the Lord. Have faith in HIM that He will not allow any work performed in this manner to go in vain but He will send it to your assistance at an opportune time. For instance, if you have done a good turn to anybody selflessly and without hope of reward, be sure that in the hour of need and trouble, you will meet with a good turn from unexpected quarters. What is true in everyday life is true even in travelling in the path leading to salvation. No action performed ever goes in vain, provided of course that it is performed selflessly and without hope of reward.

Friends, complete reliance upon God as the one and only independent agent of all work results in a man managing to overcome successfully all his strong internal promptings in favour of bondage compelling selfishness and sensuality. We must not forget that the whole nature of man consists of two different aspects, one is the higher nature and the other the lower nature. This may be described as spirit contrasted with flesh in man. The flesh is typical of the body and means very much the same thing as Prakrutti प्रकृति. The spirit stands for the Purusha पुरुष. Generally, it is the influence of the flesh that is apt to be stronger in the life of most people. Some times, it is so strong that it keeps the higher influence of the spirit wholly in the background. Where the flesh is allowed free scope to assert itself, there the spirit is forced to lie low, but whenever the spirit is encouraged to assert itself, the flesh becomes weak and powerless and then it can do no harm. This life of ours is a ontinual struggle between our higher and lower nature and our attempt should be to ight the flesh and allow the spirit to act unhampered. This is indeed an uphill task and in it lies the real Purushartha पुरुषार्थ. The Lord shows the way in this verse by suggesting complete reliance in HIM and throwing all the burden of cares and responsibilities on HIM as to the results. This is complete surrender to the Lord which is only possible when a man has triumphed over his lower nature. The promptings of the flesh are not only physical but certainly mental as well and it is the latter that everyone has to guard against. And Arjuna is here told to get rid of the selfish feelings of 'I–ness' and 'My–ness' and at the same time, living the life of duty and achievement. It is possible to put this teaching into practice, either with the aid of philosophic wisdom or with the aid of religious faith. 'Right reason, though

it leads one to find out the truth it is not reliable or always effective as a help to right conduct; because it is not possible for everyone to use it and rely upon it. There is always the danger of our mistaking the untruth for the Truth and appearances for reality mislead us. It is not given to ordinary men and women to be solely guided by reason and live the higher life of the spirit under its direction. This does not mean that one should discard reason because in so doing, he would be simply shunning life and deliberately courting darkness. Though the light of reason is too often uncertain and flickering, it still is light. Ignorance is darkness and to place ourselves voluntarily at its disposal is to allow the promptings of the flesh to prevail over the harpings of the voice of conscience.

We cannot, therefore. rely on reason alone. We want some other prop for unfailing support. The Lord indicates this by telling Arjuna that in faith, one can find an unfailing corrective of reason. Reason tampered with faith is the way. One must have faith as pointed out above that God is the Ultimate agent of every work that is done in this Universe and that He is, therefore, the true owner of everything that is produced therein as the result of work. But remember at the same time that faith of this kind is not other than reason. True reason is in reality truth and faith in God as the ultimate source of all power and life in this Universe rests on the solid rock of truth and it is fully capable of being born out by enlightened reason and religious experience. At the same time, reason has its limits. In this world of ours, we find that we come to the end of reasoning and are faced with a dead-end. Here, further progress appears impossible unless one learns to utilise the eye of faith. Thus, it is impossible for true reason to contradict true faith On the other hand, we must understand that it is the function of true reason to lead to the production of true faith. To put it the other way round, the function of true faith is to make the vision of reason certain, clear, and all-comprehensive. Thus, to believe in God is to transfer the responsibility of all work to HIM and at the same time to know that "Qualities" (Prakrutti) operate in relation to qualities and we have no right to look upon ourselves as the agent of work or as the owners of the results of work. Friends, this is rather difficult of analysis From the Sankhya सांख्य view-point, reason and analysis may lead one to non-attachment to result but it is rather problematic. But in case of faith in God and reliance upon HIM as the source of all power and life, non-attachment is complete and unfailing. In short, reason and faith together are more effective than reason alone. Experience tells us that where the reason ends, the faith begins; but true faith is not possible unless one has reasoned it out himself.

The Lord uses the word (मत) "Mata" in this verse to mean the expression of the Eternal Truth. Those who know this truth are free from the bondage of action. But those even who follow the Lord's 'Mata' मत i e His expression of the Eternal Truth with complete faith and devotion and discarding all doubt in HIM

are freed from the bondage of action, provided it is performed selflessly. Here, 'Mata' मत is not an expression of opinion in favour of this religion or that but it means the expression of the Eternal Truth on which the various religions are based. Thus, there can be no room for controversy. In any case, the position of faith is made risky on account of more than one kind of human imperfection. And therefore, religion begins with faith but it should be free from envy. So long as one is incapable of putting up with superiority of another, there is no likelihood of faith developing. To admit and recognise another man's superiority is a lesson to ultimately recognise and admit the unrivalled superiority of God as the Lord of the Universe and unless and until one succeeds in doing this, faith in the Lord is not possible. The inability to do this is due to the feeling of Ahankar or 'I-ness' which prevents a man to look upon the Lord as the real and ultimate agent of all the work he performs from time to time with a view to achieve results as he desires. The intensity of this Ahankar contaminates the very blood with envy so much so that it rebels at heart even against superiority of God. This kind of envy is inimical to religious faith altogether. Nay, even the envy of the followers of one religious sect as against another reveals lack of faith on the part of both. True religion means complete reliance upon God and true faith is complete absence of envy. It may, however, be urged here that intense faith and very strong envy may co-exist in the bosom of a devotedly religious person. This leads to fanaticism. The history of Islam, Christianity and even Buddhism reveals lack of tolerence and acceptance of other religion even though based on Truth. This is the result of insistence upon dogmas in preference to truths. This does not mean that these dogmas are not based on truth but truth is all-comprehensive and admits within its fold dogmas of all religions put together. And he alone knows this in whom real knowledge has dawned. The comparative study of religions conducted in the impartial spirit of scientific inquiery in these modern days is more and more tending to establish unequivocally the full truthfulness of this statement and harmonises the various religions under the banner of universal truth. As we have said before, there can be as many paths as there are Jivatmas in this world, for the realisation of the Parmatman and gaining salvation. And such paths are laid out to suit different climes and places, such as Christianity, Islam, Hinduism, Buddhism etc. None of these paths is untrue. If one follows either of these paths with faith and devotion, he reaches the same goal.

ये त्वेतदभ्यसूयंतो नानुतिष्ठंति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥३२॥

Prose order:—ये तु अभ्यसूयन्तः मे एतत् मतम् न अनुतिष्ठन्ति तान् सर्वज्ञानविमूढान् नष्टान् अचेतसः विद्धि ॥

Grammar.—ये who; तु indeed; एतत् this; अभ्यसूयंतः carping at; न not; अनुतिष्ठति follow; मे my; मतम् opinion; सर्वज्ञानविमूढान्=सर्वस्मिन् ज्ञाने विमूढान् (in) all, in knowledge, deluded; तान् these; विद्धि know (thou); नष्टान् destroyed; अचेतसः mind-less.

Verse:—But they who, scorning this My View
Decline to take their stand thereon
Their 'wisdom' wholesale folly, thou
May'st count them dead, with empty hearts.

Explanation —But they who ridicule my word and do not keep it, are ignorant, devoid of wisdom, and blind. They seek but their own destruction

Gita Gaurav:—O Arjuna, those people who find fault at every turn and do not follow My aforesaid precepts, are never able to grasp true knowledge. It is because their Chitta चित्त is infatuated and such people are those who have fallen away from the path of welfare

Discourse—Friends, those who aim at the happiness of the senses as the main goal of their life and remain engrossed in them, the Lord gives here a warning As discussed in the previous verse, those who have supreme faith in the Eternal truth and are free from envy remain steady in their intellect and proceed on the path of ultimate realisation: but those who have neither faith nor are free from envy resulting in fault finding attitude ultimately come to grief. It is a well known fact that greatest of all happiness is the one experienced mentally because even physical happiness has its source in the mind Complete reliance on God enables one to transfer the burden of all activity through the discarding of hope and attachment and one is able to remain free from anxiety. This teaches us that miseries experienced in this world are not real, nor is the happiness ever-lasting. The lasting happiness is in the mind and the eternal Ananda is only experienced if one is free from anxiety about the so-called happiness and misery. This state is only reached when one dis-associates himself from the consciousness that he is the actor of all activities and that the Lord is the stay and support of all.

How many of us though we realise it are able to put this into practice? The reason is not far to seek. It is because that in most of us the flesh is strong, while the spirit in us is weak. It is not that whenever we do wrong, we do so because we do not know that wrong is wrong. Our reasoning usually tells us which course of conduct is really the proper one for us to follow, it tells us that by remaining unattached to the fruits of work and at the same time, engaging ourselves in the performance of our duty, we achieve the best of results and yet we cannot do so once we are on the job and we realise our mistake soon after it is too late to mend. Reason is like a sign-post which only shows way, but it is the heart that leads one to it. Therefore, development of the powers of the head alone does not lead one to the desired result unless it is coordinated with the heart. It is mainly the forces of our lower nature that impel our action and reason alone cannot prevent it, because it illumines thought more than it impels or opposes action

Friends, in this verse the Lord appears to lay special emphasis on the word मम (Me) meaning "MY" and one is led to interpret this that the faith and the envy referred to in this verse are faith and envy in relation to Sri Krishna personally. This is too narrow an interpretation to find universal acceptance. To maintain that in the scheme of salvation, which Sri Krishna explained to Arjuna, He attached any exclusive importance to faith in Himself as an incarnation of God is against the tolerent spirit of Gita and is quite inconsistent with the course of development which Hinduism has passed through in our country mostly under the guiding influence of Gita. What is pointed out in this and the preceding verses is nothing more than the general usefulness of religious faith as a means for attaining salvation. This is emphasised in the following verses when the Lord says that reason alone cannot effectively counteract the promptings of our Prakrutti and therefore, the endeavour to check the free play of nature by mere force is ever doomed to end in failure; and in so doing, directs our attention to the greater educative value of mental co-ordination than of coercion.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यांति भूतानि निग्रहः किं करिष्यति ॥३३॥

Prose order:—ज्ञानवान् अपि स्वस्याः प्रकृतेः सदृशम् चेष्टते भूतानि प्रकृतिम् यान्ति निग्रहः किम् करिष्यति ॥

Grammar:—सदृशं in conformity with; चेष्टते behaves; स्वस्याः (of) his own; प्रकृतेः of nature; ज्ञानवान् the wise man; अपि even; प्रकृतिं to nature; यांति go; भूतानि creatures; निग्रहः restraint; किं what; करिष्यति will do;

Verse:—The very Sage, in all His deeds
Does naught but give His Nature play
All creatures bend to Nature's sway:
To thwart Her is a hopeless task

Explanation:—Even the wise man acts in character with his nature; indeed, all creatures act according to their natures. What is the use of compulsion then?

Gita Gaurav:—O Arjuna, there is none who can act against his own nature. All beings tend to their own nature. Even a Gnyani acts in accordance with his own nature. He cannot go counter to it. When that is the Swabhava स्वभाव of every Jiva जीव what will coercion do?

Discourse:—In this world, there are two types of Jiva जीव, Gnyani and Agnyani. This distinction is intellectual and not physical, because one cannot distinguish Gnyani from Agnyani from outward appearances. It is the action performed that distinguishes one from the other. This is not as easy as stated here, because a Jiva performs action through the body and the body is composed of Prarabdha Karma प्रारब्ध कर्म. The formation of the body in this life is the result of actions performed in the past birth and once this body is formed, no change is possible. Thus, be he

a Gnyani or Agnyani, his body is the result of his Prarabdha Karma प्रारब्ध कर्म, and even though, a Gnyani may have realised the truth: he cannot change his body, and therefore, both Gnyani as well as Agnayani are subordinated to Prakrutti प्रकृति. Though the body is not changed, a Gnyani through the force of knowledge is able to transform his mental environments. Thus, a Gnyani can control mental vibrations but cannot improve upon physical defects. He can, however, through the force of thought be above bodily consciousness but that does not make any differenee as regards bodily ailments. Every one has to fulfil his Prarabdha प्रारब्ध. i. e he has to consume his Prarabdha Karmas and even Lord Sri Krishna, though an incarnation of God, was not above it and met His end through an archer's arrow.

Friends, we have now learnt that man is made up of both Prakrutti and Purusha i. e. the flesh ,and the spirit. The spirit is imprisored in the flesh and like a prisoner, cannot obtain freedom through coercion. Were a prisoner to break open jail forcibly and come out of it, he cannot remain a free man for long, but were he to conform to the regulations and discipline of the jail life, he is more likely to become a free man before his time without the possibility of his having to return to it once again. Same is the case with Purusha and Prakrutti. Purusha cannot hope to free himself of the Prakrutti through coercion, but only through fulfilling the requirements of Prakrutti and remaining consciously unattached to it. This is known as Parama Purushartha परम पुरुषार्थ. The real Purushartha lies in one enjoying one's Prarabdha unmoved and unattached. Here, when Arjuna who was a born soldier wished vainly to turn his back upon the battle-field and all his glorious opportunities, believing that the life of mere inaction and non-achievement was the same as the life of pure non-attachment leading to the final liberation of the soul from the bondage of matter, the Lord had to warn him against the adoption of such a course. Here, He tells him that all beings tend to nature and coercion will not help He has also told us that merely to starve the flesh by force is not competent to kill the inner relish for the things of the flesh Those who really know the working of the Prakrutti have realised the futility of opposing the forces of nature Prakrutti cannot be controlled until it has spent itself And this is seen in a man turning a deaf ear to the advice of renunciation of desires whose desires have remained unfulfilled. It is difficult to convince a poor man about the futility of wealth or powers It does not mean that Prakrutti is to be allowed free and unrestrained play, one has, at the same time, to bring it cautiously under control and make it more and more amenable to such rational guidance as is calculated to ensure for the attainment of the full freedom of the soul We very well know that to cross the path of rature is to court ruin and intelligent obedience to her laws is ever the best means of controlling her and making her helpful to human progress. Our material sciences have demonstrated this to a surprising degree

Friends, our human body is both an obstruction and a help in our path of realisation and it all depends how we use it. If the body and the powers of the body and the mind are judiciously controlled, one is able to achieve anything, but were one to allow it to dominate the spirit which it embodies, ultimate ruin is the only result. The Lord has distinctly warned us against the endeavour to suppress the normal processes of nature by sheer force and has told us that we should not readily place ourselves under the power of likes and dislikes inherent in the objects of every one of the senses. To understand this injunction, we must realise that all our acts of sense perception, are associated with the feelings of pleasure and pain and their can really be no sensation which is neither pleasurble nor painful. Though it is possible to separate in thought the process of sense perception from the associated sensation of pleasure or pain, the perception and the sensation are produced together and, therefore, an aspirant is not called upon to deaden his senses or to keep them shut by force as both these processes are really unnatural and ineffective; nor can he modify his mental constitution so as to make it naturally possible for him to love pain and pain-giving objects. What he requires to do is to see that he does not make himself a slave of likes and dislikes i.e. of pleasure and pain, but that he manages to maintain the mastery of his will over them. The development of one's will is dependent upon such an endeavour at mastery over likes and dislikes i e. the consequences of pleasure and pain. Once again, we may compare the idea of Preyas प्रेयस and Shreyas श्रेयस with likes and dislikes arising out of the feeling of pleaasure and pain The real Purushartha lies in unifying the effect of pleasure and pain and thus overcoming likes and dislikes through the power of the will. Though it is difficult at first, it becomes natural in course of time and the will operates without any apparent effort. We are aware that the longing in the heart for pleasure is not killed by forcibly cutting off the objects of pleasure from the sphere of normal and natural experience. Nor is the dread of pain capable of being removed from within us in that manner. Such a process of enforced sense starvation intensifies the longing for pleasure as well as the aversion to pain. The best way to keep the love of pleasure and hatred of pain under control is to allow full scope to the normal course of natural experience in respect of the sensations of pleasure and pain. Remember, friends, that experience of pleasure or pain does not create Karma कर्म to keep the soul in bondage. What really creates it is the selfish attachment to the enjoyment of objects and aversion to the opposite thereof. Therefore, it is these likes and dislikes that are in truth inimical to the spiritual progress of the aspirant. And this is discussed by the Lord in the following verse:—

इंद्रियस्येंद्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपंथिनौ ॥ ३४ ॥

prose order:—इन्द्रियस्य इन्द्रियस्य अर्थे रागद्वेषौ व्यवस्थितौ तयोः वशम् न आगच्छेत् तौ हि अस्य परिपन्थिनौ ॥

Grammar:—इन्द्रियस्य of the sense; इन्द्रियस्य of the sense अर्थे in the object, रागद्वेषौ: रागः च द्वेषः च attraction, and, repulsion, and व्यवस्थितौ seated: तयोः of these (two) न not वशम् (under the) control: आगच्छेत् let (him) come: तौ these (two) हि indeed परिपंथिनौ (two) obstructors of the way.

Verse:— Sense-lust and sense-disgust have root,
(in mind-created) object-field,
Of these two, man should dread the sway,
They are his ambushed foes ahead.

Explanation — The love and hate which are aroused by the objects of sense arise from Nature. do not yield to them. They only obstruct the path.

Gita Gaurav:—O Arjuna, there is an eternal conflict between the senses and the objects of senses through attraction and repulsion and it is the duty of every man to remein alert as not to be subordinated to this attraction or repulsion because these are the man's greatest and most powerful enemies: and create obstacles in the path of man's welfare.

Discourse:—As discussed above the development of the will to resist the forces of likes and dislikes is the discipline enjoined by religion. Thus, religion covers the whole nature of man and uses the slow and steady processes of mental as well as moral co-ordination and helpful emotional development for the gradual perfection of the conduct of human life. Therefore, the life that is worked out to coercion loses all its spontaneity; and with that loss, it ceases to be normal and fails to be full. To cramp life is the negation of perfection. On the other hand, unrestrained play of the forces of Prakrutti leads one away from it. We must clearly understand that coercion is as harmful as guidance and control are beneficial in the moral as well as the material life of individuals and communities; and life in society can never be held to be perfectly well guided or controlled so long as there is even the slightest antagonism between the good of the individual and the good of the community. That society is perfectly organised wherein each is seen to live for all and all are seen to live for each. This is of course an ideal, yet to be attained though we see that the individual has to be sacrified for the upkeep of the corporate life of the community. Similarly, there are societies which are too individualistic and self-centred. Thus, it is always hard to draw accurately the line of demarcation between the individual liberty and social authority. The Lord points out in the next verse how the regulation of the duty of the individual can be turned to their individual good as well as the good of the community and the way in which these duties can be regulated. Therefore, he says that one's own duty, not well-performed is better for one than another's duty well-performed. This means that to be discomfitted in respect of one's own duty is preferable, because another's duty is fraught with fear.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

Pro-e order.—स्वानुष्ठितात् परधर्मात् विगुणः स्वधर्मः श्रेयान् स्वधर्मे निधनम् श्रेयः परधर्मः भयावहः ॥

Grammar—श्रेयान् better; स्वधर्मः own-duty; विगुणः without (good) quality; परधर्मात्=परस्य धर्मात् of another; than the duty; स्वनुष्ठितात् (than) well done; स्वधर्मे in own duty; निधनं death; श्रेयः better; परधर्मः another's duty; भयावहः fear-bringing.

Verse—Better one's thankless duty, far,
Than alien task, though well-performed,
Better to die at one's own post:
Soul-terror is desertion's meed.

Explanation—It is better to do thine own duty, however lacking in merit, than to do that of another, even though efficiently. It is better to die dong one's own duty, for to do the duty of another is fraught with danger.

Gita Gaurav:—O Arjuna, better one's own Dharma धर्म though inferior in merit than the Dharma of another well discharged. Thus, even though the duty allotted to another may be easier to perform, it is not right for one to forsake one's own duty though apparently it might be without merit, difficult of operation and uncongenial. Better death in discharging one's own Dharma because another's Dharma is full of danger.

Discourse.—Friends, in this verse, the words "Swadharm "and" Para-Dharma' स्वधर्म च परधर्म need to be carefully noted. There are four main interpretations of these words as given below:—

(1) Swadharama means one's own duty i. e. the accepted Dhrama from generation to generation and, therefore, Para-Dharma is that which is contrary to it. For instance, there may be a tradition in certain families to worship certain gods or goddesses before commencing any ceremony. To discard such a tradition and follow another tradition is Para-Dharma.

(2) Swadharma also means the duty of the Atman i e. Atma is eternal, untouched, unpolluted, unborn, and cannot be either cut or burnt etc., and in that light, Para-Dharma relates to An-Atma अनात्मा which is transitory, involved, polluted, and takes birth, is cut or burnt etc. These are the modifications of the body. Thus, one knowing the duty of the Atman will not follow the duty of the body, and therefore is prepared to face even death to attain मोक्ष (Moksha). On the other hand, one who follows the duty of the body aims at a life of pleasure, no matter it might ultimately lead to ruin and bondage.

(3) Swadharma here means sectarian duty i. e. duties pertaining to a certain religion sect and Para-Dharma refers to duties attached to another sect. For instance, the followers

of Shankaracharya believe Shiva to be endowed with the highest attributes of God and worship Him as such. In such a case, the followers of Vishnu are Para-Dharmies.

In this connection, it may be mentioned that even at the time the Lord imparted the teaching of Gita to Arjuna, there existed several sects and traditions. But the Lord does not mean to convey in this verse that one is not prevented from changing one sect for another especially when that sect is based on hypocricy and emptiness save outward manifestations of the so-called hallmarks of religion.

Friends, no religion advocates falsehood, treachery, violence, deceit immorality etc, but at the same time, certain duties are assigned to certain classes of people who are so temperamentally constituted. For instance, for a Brahmin, there has to be a predominance of the sentiments of non-killing and leading a peaceful life. In case of a Vaishya or a Kshatriya who is more Rajo Guni रजोगुणी, certain allowance is made. Similarly, the duties of a householder are different from those of a Sanynsi, and same is the case with a Shudra, Vaishya, or Kshatriya. Thus, what happens to be a duty of a Kshatriya cannot be the duty of a Brahmin. Even a woman has been assigned the duty of following her husband with unflinching faith and devotion even though her husband may not be the best of men

Friends, a question might here arise as to what happens in countries where Varna-Ashrma वर्णाश्रम is not recognised. Even here. Gita indicates the path to all beings for their betterment by stating that no matter how a person may be born and the surroundings in which he is placed, he has to perform the duty allotted to his station in life. As we have seen before that the very body is the result of previous Karmas and Sanskaras which form the Prarabdha प्रारब्ध and this Prarabdha has to be fulfilled through one's own Prakrutti प्रकृति. The differences between men and men which are more or less temperamental are due to Guna and Karma गुण च कर्म and these divide all human beings into classes which are mainly four in number. There can be various permutations and combinations of Satva सत्व Rajas रजस and Tamo Guna तमोगुण and the Karma कर्म varies according to these permutations and combinations.

The word Viguna विगुण meaning, without quality means that where a person lacks the quality of the class to which he belongs, he is said to follow Para-Dharma परधर्म. For instance, a Brahmin who is enjoined to non-killing and peaceful living takes up arms and follows a life of a Khshatriya, though he is a Brahmin by birth, he is a Khshatriya by vocation, and in doing so, he follows Para-Dharma on account of the predominance of Rajo Guna रजोगुण in him The Lord points out that one should prefer death in the discharge of one's own duty rather than follow duty of another By this, He means that in acting contrary to his Swadharma स्वधर्म, he is going against the law of Nature and such a man cannot be firm in his convictions if he were to lightly abandon his own duty for fear of consequences Thus, those who are afraid of death and deviate from the path of duty never achieve anything great.

The Lord sets up an ideal of duty by saying that one should not deviate from the path of duty either through desire, fear, greed, or even saving one's life, because what is duty is eternal, whereas the consequences such as happiness or misery, life or death, etc., are transitory Therefore, the welfare of every being lies in willingly facing death in the discharge of one's own duty The Lord, therefore, warns one against following another's duty however easy, because in so doing, he weakens his Will and the real danger lies in weakening one's own will.

Religion prescribes innumerable diverse paths which all lead to the same end and the Lord aims at advising an aspirant to keep to the path which he has either selected or in which he has been placed until the ultimate goal is reached without allowing his mind to be diverted to other paths.

(4) Swadharma here means the Varna–Ashrama Dharma वर्णाश्रम धर्म i. e. the duty assigned to a Brahmin, Khshatriya, Vaishya and Shudra and Para–Dharma here means one performing the duty allotted to class to which he does not belong. Arjuna is, therefore, enjoined to perform the duty of a Khsatriya and not to renounce his Dharma and be a mendicant.

Friends, the Lord has alreadly told us that since the qualities of Prakrutti प्रकृति operate so as to determine the qualities of their co-related work, coercion can do nothing to change them Thus, whatever work a man is fitted for by Nature, that he ought to do as his duty. All men are not born with the same endowments or inherited capacities. Recent scientific inquiry and research have also shown that even the moral character of the lives of people is determined by the endowments with which they are born and that saintliness and criminality run in one's blood as a result of Purva Karma पूर्व कर्म and Sanskaras संस्कार. The question arises as to how one can efface one's Purva Karmas and Sanskaras to turn over a new leaf in life. Gita here shows the way. The Lord says that a man who is devoted to the performance of his duties, attains easily the goal in life. This is emphasised by saying that one's own duty, even if ill performed, is better for one than another's duty well performed and that no man can ever come to harm by doing the work which is determined for him by his own nature. within the limitations so imposed by Nature, there is room enough for choice and gradation and thus, all duties which require tranquility, self-control, self-restraint, patience, straight-forwardness, knowledge, wisdom, and faith in God are Brahmical in nature. Similarly, heroism, valour, courage, cleverness, firmness in battle, and masterfulness are the natural qualifications of a Khshatriya Agriculture, cattle-breeding and commerce constitute the life work of a Vaishya by nature and physical labour and personal service form the function in life of all those who are by nature fitted to be Shudras. These are the typical representatives of the different kinds of functions which have to be performed for maintaining the welfare of society. Therefore, that duty, which

is determined for one by one's own nature thus, is one's own duty; while every other duty which is *determined for another by his different* nature is another's duty.

Friends, having understood this, we have to find out the *reason why one is called* upon to stick to one's own duty under all circumstances. As we have seen before, one cannot be coerced in adopting a form of life for which he is not fitted by nature, because such a coercion is apt to injure the vitality of his nature and weaken the very potentiality of his moral and spiritual development. It is, therefore, the Law of Nature *that in every failure tends to improve the power of the worker to achieve the desired* results and thus makes him grow gradually into a full man. But in a *moment of weakness* and under the unconscious influence of an ignorant and selfish pessimism, one feels an impulse in favour of renouncing his own natural life and of adopting at the same time the life unsuited to his nature. Such moments of weakness occur in the life of most persons and even the stoutest of hearts is apt to quake when subjected to the highly *trying struggle of a severe conflict of duty. Such a course, in majority of cases, would* endanger the maintenance of order in society and, therefore, the adoption of another's duty is not only injurious to him who adopts it, but it is much more so to the society which owns him as one of its members Nature is an unfailing judge of what each one of us is qualified to do. And the influence of heredity is the means to guide one in its path

Friends, Sri Krishna has stated HIS doctrine in this chapter by saying that one cannot attain to actionles ness by refraining from undertaking of actions because no one can even for a moment remain without action and further, that every one is helplessly driven to action by the Prakrutti-born Gunas. Therefore, all restraint of the senses, while thinking of their objects, is worse than useless and wrong. Karma Yoga कर्मयोग with non-attachment where senses are not prevented from functioning, nor goaded to action, but are left to be controlled by the mind, is superior to the restraint of the senses The path is thus set and one, by allowing ordained actions, does better than by abstaining from or preventing action *or inaction which defeats the very aim and* purpose of one's incarnation. This is to show that each being has the Lord's message to convey in this life, and show the path by precepts and examples, and therefore, all actions performed for the sake of Yagna यज्ञ should be performed unattached, because the Lord of Creation ordains the Yagna यज्ञ for the evolution of the Universe and through each being, He *contributes and conforms to universal harmony.* On this Yagna यज्ञ depends its propagation, progress and the welfare of all beings It must also be remembered that apart from one's own well-being and interest, one is called to action in the interest of the universe as a whole. We have also seen that both the unwise and the wise act but with this difference that *whereas the former act from selfish* attachment, while the latter do in the interest of the universe at large In fact, it is Prakrutti that generates actions in both But the only distinguishing feature is the

absence of 'I-ness' in the latter. Karma-yoga कर्म-योग thus does not disallow or discourage action, but it condemns abstention or inaction. The teaching of Gita becomes a necessity when a being abstains from action. What is wrong is attachment to action and not actions in themselves. The Lord HIMSELF though acting does nothing wrong but on the contrary, helps all. Therefore, whatever be one's actions, these do not come in the way of his liberation.

Friends, if performance of some kind of action either consciously or unconsciously is inevitable, on account of the Prakrutti, a question arises as to *how* men commit *sin*, especially when it so happens that Nature prompts them to do all that they do in life and that what they are prompted to do by Nature turns out to be the very duty which they have to do in life. Arjuna, therefore, puts this question to Sri Karishna in the next verse.

अर्जुन उवाच।

अथ केन प्रयुक्तोयं पापं चरति पूरुषः।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३६॥

Prose order.—अर्जुनः उवाच। वार्ष्णेय अथ अनिच्छ अपि अयम् पूरुषः बलात् इव नियोजितः केन प्रयुक्तः पापम् चरति ॥

Grammar.—अथ now; केन by what; प्रयुक्तः impelled अयम् this; पाप sin; चरति does; पूरुषः man; अनिच्छन् undesiring; अपि even; वार्ष्णेय O Varshneya; बलात् by force; इव as it were; नियोजितः compelled.

Verse:—Arjuna said:—

But let by what does this man stray,
Along the crooked paths of sin,
Yea, e'em, O Lord, against his will,
As though by violence compelled?

Explanation.—Arjuna, asked 'My Lord, tell me, what is it that drives a man to sin, *even against his will and as if by compulsion?*

Gita Gaurav:—The question is that if one's own duty leads one to betterment and another's duty Para-Dharma leads one to sin, there can be hardly any one who will be willing to deviate from the path of one's own duty and no one, therefore, would voluntarily want to commit sin. Even then, we see that man commits sin even though apparently there is no preceptor or teacher who teaches one to commit sin. What is it then that one inspite of himself as if by force is led to sinful actions?

Discourse:—Friends, in this world of ours, we hardly come across one who is perfect. There is some element of sinfulness in everybody. The difficulty is that we are not apt to look at our own selves but we are inclined to look at others and thus, instead of being conscious of our own faults, we are keen to find fault in others. Is it not surprising then that everyone considers himself to be a critic of others though

he himself is not in any way different from the one whom he criticises. Everyone of us is entering every minute the jaws of death and though knowing, that at one time or another we shall be engulfed, we do not try to save ourselves from that predicament, but on the contrary, we are engrossed in seeking pleasure from the objects of senses. Seeing that the flesh is as much a part of a man's nature as is the spirit, it may well be asked what, in the light of this teaching of Sri Krishna that all our duties are determined for us by our nature, may be the justification for maintaining that the influence of the flesh should be subdued by the influence of the spirit. Most men know the better and do the worse, and when men sin, they not only know the better but are mostly unwilling to do the worse. Under such circumstances they are *surely apt to feel that they are driven to sin by some uncontrollable force* from within. How can it then be said that the life of sin is not impelled by Nature? And if that is so, how can we blame the sinner for sinning? We find an answer to this in the next verse in the Lord's own words.

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

Prose Order:—श्रीभगवान उवाच । एषः रजोगुण समुद्भवः कामः एषः क्रोधः महाशनः महापाप्मा एनम् इह वैरिणम् विद्धि ॥

Grammar:—एषः this; रजोगुणसमुद्भवः रजोगुणेन समुद्भवः born of Rajoguna; कामः Desire; क्रोधः anger; महाशन. great devourer: महापाप्मा great monster एनम् this; इह herp; वैरिणम् enemy: विद्धि know.

Verse:—*The Blessed One replied:*—

It is desire, it is fell wrath,
Arisen with the stage impure,
Devouring monster, root of sin,
Thou hast no foe on earth, save this.

Explanation—Lord Sri Krishna said: 'It is desire, it is aversion, born of passion. Desire consumes and corrupts everything. It is man's greatest enemy.

Gita Gaurav:—The Lord replies to Arjuna's query thus: O Arjuna, the elements that prompt a man to commit sin are desire and anger. These are produced through Rajo Guna रजोगुण. *Desire and anger are insatiable like the fire.* The more you feed them, more they grow and, therefore, consider these as the greatest enemies of mankind.

Discourse:—Friends, if an intelligent man were to give a concentrated thought, he would soon realise that every man commits one mistake or another day and night all his life, because a man cannot bear even a small thing being spoiled and he is

prepared to go to the length of killing a man whom he considers harmful to his own interest. His intense selfishness does not allow him to let anyone interfere in his own preserve and those who attempt to do it are looked upon by him as his enemies. Thus, he sees himself surrounded by enemies on all sides. But he does not realise that his real enemies are within himself and not outside, and therefore, he is not able to pay proper attention to his real enemy. The pity is that instead of recognising and realising his real enemies, he looks upon them as his friends and thus allows them to ultimately ruin his life. Which are these enemies ? These are Desire and Anger. These residing within a man's body ruin his life. These are the greatest of enemies because the enemies outside him may at the most destroy his wealth, set fire to his property, or even do bodily harm and at the same time, these can be hit back; but enemies in the form of desire and anger destroy him entirely and his life is spoiled not only in this world but the world beyond. And yet, he considers them his friends.

What does not a man do when he is enveloped by desires ? What does he not do when he is in the grip of anger ? When so situated, he does not even realise that he is doing anything wrong.

Desire is really insurmountable. Through the force of Rajo Guna रजोगुण it arises in a man without even his knowing its existence. And when they do arise, it makes a man dance about and throw him in the ditch. Desire is like hunger and thirst, but there is this difference that whereas hunger or thirst can be satisfied, desire cannot. The more he satisfies his desires, the more they grow and they go on growing till death. As desires go on growing and if he finds some obstacle in the path, he calls in assistance anger; and when desire and anger join hands, he becomes a veritable monster. We come across many an instance of this type when a man is all smiles when he wants to get his work done; and should his prayer be refused, he gets wild with anger and becomes a veritable monster. When a man is subordinated to desire and anger, he is not able to think patiently and quietly and he throws all discretion to the wind, so much so that he is veritably blind and immodest. In that state, he is neither conscious of the father or mother, son or daughter, friend or preceptor, nor does he realise the futility of the desires that he is after. Of all the draw-backs which are, more or less, determined, desire and anger are limitless and do not leave a man until he is dead. That is why Bhagwan Shankaracharys has said that even when body gets emaciated and water oozes out both from the mouth and eyes i. e. all the senses get feeble, the hairs get white, the mouth becomes teethless and old age takes hold, when he cannot even walk about without the aid of a stick, he cannot get rid of hope or desire. Thus, a man in grip of desires does things which are sometimes beyond his capacity. The intensity of desire makes him so much self-centred that nothing exists outside himself; but in such a state, he does not realise the real utility of the thing that he is after. He becomes then a veritable miser and is not only able to enjoy it

himself but he is envious of others enjoying it with the result that like a dog in the manger, he is unhappy and makes others around him equally so.

Friends, if you only observe how people get mad running after desires, you will be able to appreciate that there is no end to greed and as you get more and more greedy, your happiness recedes likewise. What then should we do ? Desire only for those things which are absolutely necessary to keep oneself alive i.e. you must be able to understand the real utility of desires and discard those which are not essential. To keep up life, one has to drink, eat, take exercise, sleep, keep awake etc. But this can be done without desires, because no man need desire to do this or that to keep oneself alive and experience shows that these things are only natural, and, therefore, should not be classed as desires.

In the course of our study of the Second Discourse of the Gita, we learnt a little psychology viz: that attachment to the objects of the senses which manifests itself in the form of desire and aversion gives rise to Kama "काम" first and through it to 'Krodha' क्रोध thereafter; and this 'Krodha' क्रोध leads men to ruin step by step. To examine this more carefully: Sanga संग (company or influence) becomes evident as Raga राग and Dwesha द्वेष: these give birth to Kama काम in the Will (Desire); and Kama काम induces Krodha क्रोध. Now what we have particularly to bear in mind in connection with his continued process of psychological causation is that the existence of the cause inevitably implies the actual production of the effect. Accordingly, where Kama काम is found there Krodha क्रोध also is bound to exist. It is this sort of inseparable union in their very existence which makes it possible for them to act conjointly as the one enemy of the earnest and sincere aspirant after the salvation of the soul; and that is why anger is closely identified with the wishful will in contacts. As we have seen before, anger makes people lose completely their power of discremination; and when this power is lost, there is no knowing whom they may or may not make the object of their anger. It is thus highly devouring in as much as its very operation tends to destroy the distinction between those who may and those who may not be devoured by it. Anger pollutes the nature of man and spoils the moral and spiritual effectiveness of his life. The same applies to Kama काम (Desire). The more you indulge the wishfulness of the will, the more it will grow in its strength and its volume. And the more it grows, the more does it lead men to feel and give vent to anger and to commit sin through it. The statement that 'Kama' leads to 'Krodha' and ultimately to sin is intelligent enough. But are not Kama and Krodha included in our Prakrutti प्रकृति ? i. e. do not our wishfulness aud anger form part of our own nature ? If they did, Arjuna's idea that Sri Krishna's teaching regarding the nature as well as the choice of duty made Prakrutti itself the impeller of sin and thus, relieved men and women of all moral responsibility in relation to sin would not turn out to be true. And the verse which we are now

studying could certainly offer no answer to the question put by Arjuna. Remember, friends, that when we were studying the mental and moral characteristics of the man of steadied intellect (Sthita-Pragna) स्थित प्रज्ञ we saw that fancy leads people more powerfully astray in life than the normal necessities of natural experience. To put in bluntly: Sankapla संकल्प of people draws them more forcibly away from the right path than their Anubhava अनुभव (experience). Our experience tells us that our Anubhava अनुभव always falls short of Sankalapa संकल्प i. e. fancy desire which gives rise to another Sankalpa for approximating the latter. The Lord implies here that obedience to the normal necessities of natural experience can never in itself give rise to sin. On the other hand, it is only those pleasures and pains, which we fancy in our minds and which yet form the basis of our hopes and fears, that lead us to commit sin; or, again, as we have been told, it is only when the will works in slavish obedience to the roving senses, that the wisdom of men is carried away by force even as a ship in the sea is carried away in a stormy gale. Thus, in absence of willing obedience of the mind to the tempting power of the roving senses, there can be no loss of wisdom and no life of sin. That the senses tempt men as badly as they do is undoubtedly a part of the working method of nature. But man's will is given unto him as a spiritual instrument endowed with infinite possibilities of strength with which he may overcome the inimical temptations of the senses. The will is like mighty sword presented to a soldier with the injunction that it should always be used in self-defence against foes of all kinds. A foolish soldier may use such a well-meant weapon to strike against himself either to injure or kill himself. Indeed, the very fact that we are endowed with a will can decisively control the senses and all their temptations. This is enough to show that nature does not irresistably compel men to sin and consequently, the inevitable conclusion is that men are themselves responsible for all the sins they commit.

Friends, we have thus seen that it is through the misdirected activity of the will that sin is committed, and not through the normal necessities of natural experience. For instance, when we feel hungry, our physical nature compels us to eat some food in so far as this compulsion, this prompting to obtain and to assimilate food, is concerned, our physical nature is entirely responsible for it. Our very appetite for hunger is the work of nature. It is due, we may say, to the physical exigencies of our physiological constitution. Thus, the appetite is as much caused by nature as the need for its satisfaction is compelled by her. As long as our bodies continue to be built up and nourished in accordance with the existing plan of Nature, so long it is impossible for us not to feel hungry. And if, inspite of our feeling hungry, we do not supply food to the body, we certainly cannot manage to live long. Hunger and its satisfaction are in this manner among the normally necessary element of our Nfiture. Navertheless, does our Nature insist that the satisfaction of our hunger should always be produced

by means of the most costly and the most delicious kind of food ? If we satisfy our hunger by means of less costly and less delicious food which however is not on that account the less wholesome or less nutritions does Nature in any manner rebel against such a procedure on our part ? On the other hand, nature may well feel thankful to us for our choosing that kind of food. That our appetite of hunger should be satisfied with a particular kind of food which we naturally like or we do not naturally dislike is thus no part of the true economy of Nature in relation to us. Similarly, pure cold water can allay our thirst quite as well as costlier beeverages containing specially delicious ingredients of various sorts. Yet, if we are given the option to choose between pure cold water and water mixed with sweet and fragrant rose syrup, which are we generally apt to choose ? Here, surely we have not a hard question to answer; the sweetness of the sugar and the fragrance of the rose we may relish for some time but the real cold water always. We have thus to discriminate between the promptings of Prakrutti and promptings of desires. In the case of the promptings of Prakrutti, we have only to obey the dictates of Nature without wishing to acquire more and more of pleasure or to avoid more and more of pain. This is not the case with the promptings of desires. And these lead us to sin.

Friends, have we ever searched within the portals of our hearts and found whether it is really necessary for us to commit sin for living the wholesome life of normal nature. Search and you shall find the answer. It is not at all necessary. Then again, let us examine the question as to how far the character of our life's activities is determined by nature and how far we are ourselves responsible for it. To know this, we have to carefully observe that where the impulse of Anubhava अनुभव ends, the impulse of Sankalpa संकल्प begins, just as the point where the cessation of hunger ends, the craving for taste begins. Thus it is evident that where the Nature's compelling force ceases to operare, we should cry halt to our activities and not indulge in artificially created fanciful desires We only sin when we stray beyond this boundary which leads one to the limitless field of pleasing fancy and sense allurments. The ill-fed life of a person, who thus strays beyond the limit of Nature is sure to cause himself to become more and more subject to the bondage of Karma कर्म unless through some bitter disappointment, he learns in time that the pursuit of pleasure and power is a mere vanity. There is a story in the Maha Bharata to illustrate this. ययाति (Yayati) was a great king of the lunar race and he is said to have been one of the early ancestors of the Pandavas and the Kauravas. He is said to have married two wives and to have lived happily with both of them, commanding for a long time their love, and their confidence Each wife then bore two sons for him and in time, this happy father of the four sons began to become old. The coming on of old age evidently made itself manifest to him by the gradual toning down of his own physical vigour and physiological vitality, and as a consequence of such physical enfeeblement

and physiological over-ripening, his capacity to enjoy the pleasures of life necessarily became markedly less and less This old age, however, was not able to produce in him a proportionate decrease in the longing for those pleasures. Indeed, it often happens in the life of those who are fondly attached to pleasures, that the greater the enfeeblement of their capacity to enjoy them happens to be, the greater becomes the inner intensity of their longings for enjoying them. So an insurmountable dread of old age began to torment poor Yayati. Then, in a state of mind characterised by deep selfishness and deeper desperation, he went to his eldest son and begged him to exchange his youth in return for his dear father's dreaded old age. That son at once and unhesitatingly declined to comply with his father's unnatural request. Then the father approached the second son with the same request and found him not in the least willing to be more obliging. Similarly the third son also proved unobliging to the poor disconsolate father. At last, however, the fourth son agreed to oblige him, and the father's old age and the son's youth were readily exchanged. Soon enough, the father with his borrowed youth began to live his former life of pleasure with his wonted zest, but unhappily for him, even this borrowed youth showed unmistakable signs of gradually growing into old age; and before it was really too late, he became convinced through repeated experience that youth cannot be ever-lasting and that old age is inevitable. He then gave back with a blessing to his kind and obliging last son the unexpended remainer of his youth and in retaking his own old age from him, he declared that "desire is never appeased by the enjoyment of the objects of desire, but is made to increase all the more as fire is through sacrificial offerings" When love of pleasure finds its way into the Will and holds it in subjection, as it happened for a long time in the case of Yayati, then Kama काम or the wishfulness of the Will soon becomes unbounded. Much like fire, the more that wishfulness is fed, the more it burns. Experience, however, may teach wisdom, as it did unto Yayati; and then the living of the unselfish and sinless life may easily be found to be well accordant with Nature. Accordingly, it is no part of man's inevitable Nature to burn with passion and that indeed, he never sins under what may be called 'natural compulsion', but does so only when his own wishful Will through its weakness leads him astray. How the weak Will with its irrepressible wishfulness tempts men to sin, may be learnt from the first two among the verses which now follow.

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

Prose order:—यथा धूमेन वह्निः आव्रियते मलेन च आदर्शः यथा उल्बेन गर्भः आवृतः तथा तेन इदम् आवृतम् ॥

Grammar:—धूमेन by smoke: आव्रियते is enwrapped: वह्निः fire यथा as आदर्शः a mirror मलेन by dust च and यथा as: उल्बेन by the amnion: आवृतः enwrapped: गर्भः embryo तथा so: तेन by it: इदं this: आवृतम् enwrapped.

Verse:—As a Flame is enwrapped in smoke,
As a Mirror neath dirt is hid,
As the child in the womb, entombed
So lies God's World concealed thereby.

Explanation:—As fire is shrouded in smoke, a mirror by dust, and a child by the womb, so is the universe enveloped in desire.

Gita Gaurav:—O Arjuna, just as fire is enveloped by smoke and therefore cannot be seen and child cannot be seen in the mother's womb in embryo and reflection cannot be seen in glass covered with dust man's Gnyana (wisdom) is enveloped by the great enemies in this world, in the form of Kama (Desire) and Krodha (anger), and, therefore, it is not revealed to him.

Discourse:—Friends, you must have heard many people saying: "I sit for hours with closed eyes meditating on the Parmatma परमात्मा and earnestly desire to have a sight of Him and yet I do not see Him. What shall I do ?" If you ask them: "When you sit with closed eyes in meditation, do you not think of desires other than having a sight of the Parmatman ? Do you not entertain other Bhavanas "भावना" than that ?" Undoubtedly people make all sorts of desires though apparently meditating on the Lord; but in fact, meditation of the Lord is only on the surface while deep within objective desires are lurking. Apart from these desires, all sorts of thoughts fleet across the mind which prevent realisation of the Parmatman. Realisation of the Parmatman is only possible when there is no screen of desire between the Parmatman and yourself. It is at the same time true that though while lighting the fire, smoke is sure to come out, rest assured that if the fire is kept burning brightly, the smoke will soon vanish. Many a Sadhaka साधक mistakes the unreality for the reality as he is deceived by mental images of his own creations prompted by his desires. It is a common experience that when a man starts meditation of the Lord, his concealed foes in the shape of desires surround him on all sides and tries to frustrate his efforts. Here, if the Sadhaka साधक has not steadied his intellect through Vichara विचार (thought), he is not able to withstand desires, and realise his objective. To avoid such a thing happening, it is imperative that he should constantly pray to the Lord in all the fullness of his heart to keep himself reminded about His omnipresence, omnipotence, and omniscience.

While meditating, a devotee should surrender himself to the Lord and this is the only method in this Kali Yuga कलीयुग. Without complete self-surrender to the Lord, true wisdom is never possible. We have learnt to see how that wisdom alone is true which makes the salvation of the soul shine out as the highest and the worthiest object of attainment Such a wisdom is only possible if it is accompanied by unselfishness. The life of selfishness and worldly attachment can never be the proper life for a spiritual aspirant, because Kama happens to be the constant enemy of a wise man,

It displaces his wisdom and fills the vacated heart with selfish and worldly longings which grow more in volume and in intensity the longer they are allowed to remain therein. Thus we see that selfishness is at the bottom ot sinfulness. Selfish love of pleasure and power gives rise to the wishful will. This undermines the wisdom of even a wise man so as to make him ignore the life of the soul in his zeal for living freely and fully the ever tempting and never blessed life of the body. Selfishness is sinfulness because it creates a barrier between him and his realisation and creates shackles which bind him to the body and drag him away from his upward path. What is true in case of fire is true in case of Gnyana (wisdom) and this is discussed by the Lord in the following verse.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौंतेय दुष्पूरेणानलेन च ॥३९॥

Prose order:—कौन्तेय ज्ञानिनः नित्यवैरिणा दुष्पूरेण च एतेन कामरूपेण अनलेन ज्ञानम् आवृतम् ॥

Grammar:—आवृतं enveloped: ज्ञान wisdom: एतेन (by) this: ज्ञानिन: of he wise man: नित्यवैरिणा by the constant enemy: कामरूपेण=कामः रूपं यस्य सः desire, body, whose, he: कौन्तेय O Kaunteya: दुष्पूरेण (by) the unfillable: अनलेन by flame: च and:

Verse:—Concealed is true SELFHOOD by thus,
The perennial foe of the Wise,
(Pow'r) masked in the form of desire,
Insatiable, devouring fire.

Explanation:—It is the wise man's contant enemy, it tarnishes the face of wisdom. It is as insatiable as a flame of fire.

Gita Gaurav:—O Arjuna, desire like fire is insatiable and more you feed it, the intenser it becomes and, therefore, the wise man are ever alert against the on-rush of desires and use all their Purushartha पुरुषार्थ to prevent desires enveloping their wisdom.

Discourse:—Friends, it is essential to note cerefully the Lord's statement that a wise man, though he is alert, does not befriend in any way desires in any shape or form. An ignorant man on the other hand does not consider desires Vasanas or Bhavanas वासना या भावना inimical to himself: and as is the Bhavana, so is the realisation. And to develop the Bhavana of realising the Parmatman is equally essential to remind him of his goal. Here Arjuna inquires of the Lord that if a Gnyani is in constant conflict with desire, where does it remain so that it is always there in a moment of weakness. The Lord answers this question in the next verse.

इंद्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

Prose order: इन्द्रियाणि मनः बुद्धिः अस्य अधिष्ठानम् उच्यते एषः एतैः ज्ञानम् आवृत्य देहिनम् विमोहयति॥

Grammar:—इंद्रियाणि the senses: मन: the mind: बुद्धिः the reason: अस्य of this: अधिष्ठानम् the seat; उच्यते is called: एतैः by these: विमोहयति bewilders: एषः this; ज्ञानम् wisdom: आवृत्य having enveloped; देहिनम् the embodied one.

Verse—Sense-pow'rs, mind nay, Man's spirit, too
Form its playground, so Wise Ones say;
Neath these veils hiding SELFHOOD true,
Round the Dweller it weaves a spell.

Explanation—*It works through the senses, the mind and the reason: and with their help destroys wisdom and confounds the soul.*

Gita Gaurav:—O Arjuna, all the Indriyas in the body incuding the mind and the intellect are the the obode of Kama (Desire) which is a fatal enemy of mankind Remainning in this place, desire envelopes wisdom and throws the Jivatma जिवात्मा in delusion.

Discourse:—Friends, it is a well-known fact that however powerful an enemy if he comes out in the open, it is possible to vanquish him but the enemy lurking within us is difficult to overcome. He has not only to be removed from his abode but he has to be destroyed altogether. That is why the Lord has said that wise men consider desire seated in the Indriyas, mind, and intellect as their greatest enemy.

To overcome desire, it is essential to gain mastery over the senses, mind, and intellect which are the abode of desire and envelop wisdom.

The senses are, as you know, the organs of perception. Attention of the English reader is invited to the fact that the Sanskrit word 'Mana' मन is not equivalent to the English 'Mind' and that in connection with the theory of perception, known to the ancient Hindu psychology, it means the internal organ or faculty of attention. For this reason, 'Mana' is often spoken of as the 'Antara-Indriya' अंतर इन्द्रिय or the inner organ of perception And Buddhi बुद्धि is the faculty of creative intellect. Thus, the faculties ot self-perception, mental attention, and creative intellect are declared to form the foundation of Kama काम (Desire). The meaning of this statement is simple enough. It is when the senses receive their objects that the sensation of pleasure and pain arises. We become cognisant both of the perception-sight as well as of the sensation-sight of the functions of our senses only when our attention is internally directed to them Inattetion and absent-minded-ness on the part of the perceiving person makes the senses fail as the instruments of knowledge and experience. Therefore, the senses require the co-operation of the Mana (Mind) मन before they give rise to pleasure or pain. The experience so produced and the preception so gathered *in have all to be well* put into shape as an ordered whole before they may produce Kama (Desire) and make the Will wishful. If each of our sensations remained a completely isolated factor in our entire

signs of giving way, the senses are sure to begin to be effectively aggressive. And when it becomes the habit of the Will to yield and to retreat and of the senses to be aggressive and assertive, the man becomes a bond slave of the senses. It is thus clear that unless the power of the Will is safe-guarded from the very beginning in the contest between it and the senses, it is apt to be weakened so as almost to be destroyed It is Will alone that can curb desire and, therefore, the very effectiveness of man's Will power is dependent upon its steady and wakeful control of the senses in the beginning That is not enough The question is: Are the senses constitutionally capable of being controlled by the Will? Is the natural relation between the will and the senses such as makes the control of the latter by the former actually possible? If the answer be in the negative, Kama (Desire) would be quite uncontrollable The Lord, however, gives a description of the gradation, so to say, of the seats of power as they are found within our psychological domain, and a careful study of it will enable us to see what position the will occupies in that gradation and how it is naturally possible for the Will to control the senses in the next verse.

इंद्रियाणि पराण्याहुरिंद्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥४२॥

Prose order:—इन्द्रियाणि पराणि आहुः इन्द्रियेभ्यः मनः परम् मनसः तु बुद्धि: परा बुद्धेः तु यः परतः सः॥

Grammar:—इन्द्रियाणि the senses; पराणि superior; आहुः (they) say, इन्द्रियेभ्यः than the senses; परः superior: मनः mind; मनसः than the mind, तु indeed; परा superior; बुद्धिः the Reason; यः who; बुद्धेः than the Reason; परतः greater; तु indeed; सः he.

Verse—Man's sense-powers are subtle, they say,
But subtler than these is his mind;
Man's spirit is subtler than mind
Yet subtler than spirit is HE.

Explanation—It is said that the senses are powerful But beyond the senses is the mind, beyond mind is intellect, and beyond and greater than intellect is HE.

Gita Gaurav:—O Arjuna, the senses are more subtle than the body which is composed of five elements and is by nature destructible. And, therefore, body cannot cognise the senses Similarly, the mind is more subtle than the senses and the intellect more subtle than the mind. And therefore, the senses cannot cognise the vibrations of the mind and so also, mind cannot measure the intellect. The Atma again is more subtle than the senses, the mind and the Indriyas and therefore, even the intellect cannot cognise the Atma. Thus, Atma is the subtler of the subtlest thing in existence.

Discourse:—Friends in this world all things are relative. And this law applies not only to the things seen but unseen as well, and it equally applies to the

body, the senses, the mind, the intellect and the Atman. This gradation from gross to subtle and subtle to more subtler indicates how Atma is the most powerful and subtle of all that is seen or unseen. The eye can see all the things of the world that can be seen, but greater than the eye is the mind which sees the unseen; and still *greater is the intellect which, with the help of imagination, is able to* create a world of its own. But even intellect cannot cognise the Parmatma परमात्मा which *can only* be realised through the Atma आत्मा.

Friends, we have already seen how the senses are effectively controlled by the Faculty of attention. i e. mind. Without the co-operation of the mind, the senses can neither perceive objects nor produce the sensation of pleasure and pain When with the aid of the mind, they give rise to perceptions and sensations, they so overpower the mind of a weak man as to *appear to be uncontrollable. No sooner we take away the mind from the senses,* they cease to be suitable instrument of knowledge and *experience.* Thus, the mind can and does control the senses. How is Buddhi inter-related to the mind ? When we consider this relative aspect of the mind and the intellect, we realise that it is the Will that directs the attention and it is the creative intellect that points out to the Will towards which it has to direct the attention Therefore, the mind cannot co operate with the senses unless it is itself directed by the intellect first and is then stimulated *to act by the Will next. If the intellect does not operate upon what the senses* and the faculty of attention have together produced in us in the form of experience all our experience can really be of no use to us in giving direction or guidance to our consci ousness. To illustrate this, let us take the instance of an ordinary insane man The mental defect in this case is not generally in connection with the sensation and perception. His senses are usually normal in their operations. He sees and hears and smells and tastes as most sane people do. *Since in this manner his senses are seen to give rise to normal sensations* in him, his mind or faculty of attention must be normally active in him in connection with the production of his sensations and perceptions. Though he sees and hears, he cannot very well classify and retain his sensory experiences, nor can he associate or disassociate them with all such things as are related to them Thus, the experience of a mad man is not *calculated to make his life normally useful* Although attention *and mental concentration are directly under control of the Will, it is the* intellect which makes the operation of the Will rational and consistent with all the ordinary laws of Nature. It is thus that the Buddhi or the intellect is superior to the mind

Now we come to discuss the relation between the intellect and the Atman आत्मन् and see *how the Atman is superior to intellect We have seen that it is the Will* that transcends the intellect and it is the one main channel through which the power of the mind is let out and made to flow in various directions It is again the will that stimulates attention and sustains mental concentration. Just as attention is

experience, it would be impossible for us to arrive at anything like a Law of Association between them and their objects And we would not surely be able to know beforehand whether the sensory perception of a particular object-such as, for instance, as a crystal of sugar-would give rise to pleasure or to pain. It is by experience i.e. through the moulding of sensory experience, the intellect has to sift and sort out all kinds of sensations and perceptions so as to enable us to arrive at those laws of association, in accordance with which the mind usually operates in the process of acquiring well-formed knowledge Without the conception of generalised ideas i.e. without the ability to know, for instance, that sugar is sweet and quinine is bitter, wishfulness of the Will is not clearly determined. Unless the faculty of creative intellect performs its functions, experience can never be put into shape as an ordered whole, but will ever have to be in a state of chaotic confusion. When we do not know beforehand which experience is calculated to give rise to pleasure or to pain, the Will has no means whereby it may contract and give direction to wishfulness. Therefore, without the due exercise of the faculties of sense-perception, mental attention and creative intellect, it is never possible for the Will to become wishful. Hence it is these faculies that constitute the basis of Kama (Desire) i e. of volitional wishfulness The Lord puts a very great stress on the will because after all, it is the will that determines the aim of life, whether that aim is to be the securing of personal advantages in the form of pleasure or power or profit, or whether it has to be the service of man and the salvation of the soul, The wise man will surely select the latter. After thus pointing out how Kama (Desire) acts as the cause of sin. Sri Krishna goes on naturally to teach Arjuna the way in which this sin endangering Kama (Desire) might be conquered; and this is what He discusses in the next verse.

तस्मात्त्वमिंद्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

Prose order:—तस्मात् भरतर्षभ त्वम् आदौ इन्द्रियाणि नियम्य ज्ञानविज्ञाननाशनम् एनम् पाप्मानम् प्रजहि हि॥

Grammar:—तस्मात् therefore; त्वम् thou; इन्द्रियाणि the senses. आदौ in the beginning. नियम्य having controlled. भरतर्षभ=भरतानां ऋषभ of the Bharatas, O best. पाप्मानं sin; प्रजहि slay, हि indeed. एनम् this. ज्ञानविज्ञाननाशनम्=ज्ञानस्य च विज्ञानस्य च नाशनम् of knowledge, and of special knowledge, destroyer.

Verse:—Hence, sense-pow'rs and the rest controlled.
O thou Bull of old Bharat's Race,
Put an end to this thing of sin,
Root of Error, both out and in.

Explanation—Therefore, O Arjuna, first control thy senses, and then slay desire for it is full of sin, and is the destroyer of knowledge and of wisdom.

Gita Gaurav: O Arjuna, this desire remains safely enthroned in the senses mind, and the Buddhi बुद्धि and, therefore. you should not remain inattentive even for a second. There are three fortresses behind which desire remains concealed and the first of these fortresses is the sense perception, and therefore, it is essential to acquire control over the senses in the beginning and later, destroy the great enemy in the form of desire which, in turn, is the destroyer of all knowledge and wisdom; the two other fortresses viz: the mind and the बुद्धि (intellect) will help you to control them if you once gain control over the senses. When this is done, it will be easier to gain victory over desires.

Discourse:—Friends, the Lord has been teaching Arjuna the highest kind of diplomacy. It is a matter of common experience that before the decoits can be arrested, it is necessary for the secret police to find out their abode where they usually lie concealed. Mere attacking the decoits and chasing them about without first finding out their abode does not result in decoits being either destroyed or vanquished. In the same way, even when one goes tiger hunting, he has first to find out the tiger's abode and as the tiger tries to enter his cave, he is surrounded and killed. A wise man is he who does not give his enemy a chance to hit back, but is always on alert to strike. Same is the case with the senses. The more you feed the senses, the more troublesome they become and, therefore, instead of nourishsng the senses, always keep them under contral. Goswami Tulsidasji has given a beautiful illustration of the power of the senses. He says that when a deer, elephant, butter-fly, bee, and fish which are enslaved by only one sense have to lose their lives, how can man who is enslaved by all the five Indriyas (senses) save himself.

Friends, since Kama (Desire) is the cause of sin, Arjuna is asked to cast it off so that he may thereby get rid of the tendency to sin. The Lord terms Desire as पाप्मानं i. e. a sinful thing, because it is apt to destroy all knowledge and wisdom. We have seen that the wilfulness of the will is prone to fill the mind with bias and with pre-disposition of all sorts; and the fact that wish is father to the Thought is a matter of daily observation in human life. Can the mind which is swayed by prejudices get at the transparent and absolutely colourless impartiality of the truth as it really is ? Can knowledge which is not based on the apprehension of such truth be called knowledge at all ? Certainly not. The thing that lies and therefore, is the destroyer of real knowledge. Remember, friends, that a man of knowledge may not always be a man of wisdom, but at the same time, it is true that a man of ignorance necessarily does not possess wisdom. But above all, the senses have a tendency to pull down the life of man to the lower level of the flesh; and it is the will that has to pull it up to the higher level of the spirit. These are the opposing forces to wich human life is subjected owing to the very necessities of the constitution and as soon as the Will shows

needed for the production of perceptions and sensations, mental concentration is required for the work of recollection. Thus, our memory and our perceptions and sensations are all made alive and active by means of the Will. Consequently even the intellect is dependent upon the power of the Will. And in this manner, is is apt to be controlled by the Will. Remember that it is the Will that ultimately electrifies every limb of the mind into lively and energetic action. The will, therefore, transcends intellect. Where does the Will spring from? The fountain head of Will power lies hidden behind what may be conceived as the plane of our aware-ness We may be unaware of its existence; still it must be there as certainly as we have the Will. Who that knows can deny that this channel of power is bound to be under the control of the source of power? This source of power is the Atma आत्मा i, e. the great soul and the greatness which is attributed here to the soul is due to its being the uncontrollable controller in the whole sphere of man's mental experience. It is thus the Atma which transcends the intellect in point of power and supremacy. To realise the Atma, neither the senses, mind nor the intellect can be of any help and, therefore, the Lord has suggested meditation as the most important process which is spoken of as 'YOGA It is through YOGA that one gets into a state of extreme mental concentration which is known as Samathi समाधि. A Yogi in Samadhi is not at all responsive to stimulation from outside and is dead to almost all external influences. Even then, he does not become mind-less. His consciousness even then not only continues unimpaired as consciousness, but also exhibits a new certain latent supra-normal powers. Such an experience of pure consciousness and its exalted powers establish the independent reality of the basis of the mind in the inner life of all human beings It is thus the Will that makes manifest the power of the soul within and it is the innermost faculty of mental initiative and control. The Lord in this verse gives the proof of the soul as resting on logical reasoning and psychological analysis, and the following verse tells how the knowledge of this process of reasoning and analysis may be utilised by us in conquering the inimical Kama (Desire) so as to make our lives perfectly pure and sinless.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

Prose order:—महाबाहो एवम् बुद्धेः परम् बुध्वा आत्मना आत्मानम् संस्तभ्य दुरासदम् कामरूपम् शत्रुम् जहि ॥

Grammar:—एवं thus; बुद्धेः than the Reason; परं the greater; बुद्ध्वा having known; संस्तभ्य: having steadied; आत्मानम् the self; आत्मना by the self. जहि slay (thou); शत्रुं the enemy; महाबाहो (ii. 26), O mighty armed; कामरूपं (39)(of) the form of desire; दुरासदम् difficult to approach.

Verse:—To Subtler than spirit awake,
Firm-poising Thyself on that SELF,
Destroy, O Long-Armed One, thy Foe,
Desire-bodied, baffling all grasp.

Explanation:—Thus, O Mighty in-Arms knowing Him to be beyond the intellect and, by His help, subduing thy personal egoism, kill thine enemy, Desire, extremely difficult though it be.

Gita Gaurav:—O Arjuna, from the aforesaid discussion, realise the greatness of the Atma in relation to the intellect which is the most powerful and subtle, and with the aid of your own Atman, cognise the Atma. In other words, control the mind through the intellect and in so doing, destroy the enemy in the form of Desire. Thus, the first essential thing is to realise the Atma and thy power to destroy thy enemy.

Discourse:—Friends, it is a well known fact that man is a creature of habits and when he becomes their slave, he degrades himself more or less into a machine. Unless he realises the force of habit and wills to overcome it, there is no way out for him to control his mind and utilise his intellect in the right manner. The control of the mind is not possible by mere company of religious men or even spending the whole life in religious worship; nor can it be achieved by reading scriptures. It is Purushartha पुरुषार्थ alone which can help him in bringing the mind under Control. The mind is very treacherous and even a little inalertness is sufficient for it to go astray. What is true in case of the ignorant is equally true in case of the wise where the mind is concerned. Therefore, devotion to the Lord alone can keep one's mind steady and the Lord's grace in enabling one to do so comes out of complete surrender to HIM. The mind is as powerful as an elephant and just as an elephant is controlled by an iron prick, the mind which is more powerful than an elephant is possible to be controlled through devotion to the Lord. This devotion, however is only possible if there is comptete surrender to the Lord and this surrender acts as a prick which controls an elephant. Goswami Tulsidasji, therefore, says that those who wish to control their mind should learn to surrender themselves to the Lord and once that is done, everything is easy. But devotion to the Lord is not possible without the realisation of the Parmatman परमात्मन. Man is so constituted by nature that he does not put faith in anything before he knows it completely. For instance, those who do not know the value of pearls will simply pass by even the heaps of them lying on the road and even then, they will have neither love for them nor the desire to possess them. But those who know their value will pick up even a single pearl and would carefully conceal it. Let us take another example of a son who has left your home and returns after a number of years clad in the robe of a Sanyasi, and falls at your feet addressing you as father. You would not rush towards him and take him in your arms until you recognise him as your son and put faith in his identity.

Until this recognition comes, you would keep him at an arm's distance suspecting him all the while to be a mere pretender. When such is the case in this world in relation to transitory and perishable things, how is it possible for a man to completely surrender himself to the Lord whom he has never seen.

Friends, it clearly comes out from this that the realisation of that which is beyond the intellect is helpful to us in the endeavour to steady the soul by means of the soul. To steady the soul is evidently to prevent it from wavering, when it is subjected to the trial of the alluring temptations of the senses; and this work of steadying the soul is here conceived to be possible only by means of the power of the soul. The knowledge of the graded centres of control in our mental life, as discussed in the previous verse, makes it evident that the failure of man's spiritual self-control is invariably due to such centres of control failing to exercise their power aright. The mind is like water and it spreads out unless kept under proper control. It is the weakness of the bund that allows water to spread out and lose its force. Similarly, it is the lack of proper control that allows the mind to waver and to wander resulting in the man being denied the use of power of the mind. It is something like the master who is indifferent regarding the assertion of his own authority and allows the servant to usurp it quite freely and fearlessly. When the mind neglects to exercise its due control over the senses, the senses become so powerful as often to force the mind to work as a slave. Thus in effect, the mind comes to be controlled by the senses. It does not end there but it leads to the enslavement of the Buddhi or the intellect also. The degradation of the Buddhi is something like the moral degradation which comes upon all those who become slaves instead of being the master. The Buddhi of a man, however powerful, cannot of itself keep him from the clutches of the enemy in the form of desire, so long as his mind happens to be enslaved by the senses. When this happens, the natural gradation of the senses of psychological power in man becomes reversed in the long run. Then, instead of prestige and power rising step by step from the senses to the faculty of attention (Mind), from the faculty of attention to the faculty of creative intellect (Buddhi), and then from the creative intellect to that which is Supreme even beyond it, it becomes subject to the intellect which is enslaved by the mind, which again in its turn, is enslaved by the the senses Thus, the supreme mastery of mental power passes away from the heart of the soul to the senses When such is the case, the great enemy in the form of desire becomes really very dangerous It is, therefore, that there is more danger in trying to meet the enemy in the form of desire in actual conflict than in working to see that such an enemy does not arise at all To prevent the rise of desire, we have to take care that our internal mental control is not in the least disorganised That is, we have to see that our senses are kept completely under the control of our faculty of attention, that the faculty of attention is fully obedient to the intellect; and that this latter faculty is

itself well-controlled ultimately by the Will Power of the soul. Otherwise, our spiritual strength to resist the promptings of the flesh cannot be safeguarded and our endeavour to live a sinless life is certain to prove futile. The way to self-realisation, therefore, is through self-conquest and the way to self-conquest is through self-control. It is undoubtedly in this light that the practical aspect of the philosophy of conduct, as taught by Sri Krishna, presents itself to all sincerely earnest and inquiring students. The whole theory of His ethical philosophy is based on the undying reality of the soul; and the living of the ethical life is deducible from it. Thus, the truth of Sri Krishna's philosophy of conduct is verified by a double test.

Here ends the third Discourse of the Bhagwad-Gita. This usually goes by the name of Karma Yoga, which implies that in it, there is to be found an exposition of the nature and the value of Karma or work, as an essential element in all well-lived lives, as an efficient and appropriate means for the attainment of emancipation of the soul which has already been shown to us to be the highest good. To summarise it, we are here taught the necessity for doing work without any selfish attachment to results so as to secure the welfare of the world. It must be understood that the required freedom from attachment has to be obtained from realising that true agency in relation to all work belongs to the qualities of prakrutti प्रकृति. In the second Discourse, the Lord presented us with the ground plan of the whole work. In that Discourse, the great problem of the philosophy of conduct is examind from the speculative as well as from the practical stand-point. This speculative and theoretical aspect of the philosophy of conduct has been denoted by the word 'Sankhya' सांख्य, while its practical aspect has been named YOGA. The Sankhya analysis of the problem of conduct led us to the position that the liberation of the soul from the bondage of matter is indeed the highest good at which all ethically directed conduct has to aim. The bondage of matter limits the freedm as well as the power of the soul; and this bondage is itself due to this transmitted internal impress of the bondage compelling Karma कर्म. This is the outcome of the activity of the embodied soul in its previous states of embodiment. Thus, it is the Sanskara of Karma that is finally responsible for the imprisonment of the otherwise free and ulimited soul in matter; and the soul's imprisonment in matter is therefore frequently spoken of rightly as the bondage of Karma कर्म. The pollution of the soul by the Sanskara of Karma is the cause of its imprisoment in matter. Inversely therefore, the liberation of the soul from the bondage of matter can be most effectively accomplished by getting rid of this Sanskara of Karma. When this is done, the state of नैष्कर्म्य (Naishkarmya) is reached. This is only a preliminary step by which the desired end of Moksha मोक्ष has to be climbed up to. Sri Krishna's philosophy of conduct thus consists first in our learning how this needed state of नैष्कर्म्य (Naishkarmya) may be attained and then in actually attaining it. We have, however, been already warned against adopting the life of absolute inaction in the

name of Naishkarmya नैष्कर्म्य. It is with this object of enabling Arjuna to avoid safely this logical pitfall that Sri Krishna lays special emphasis on the fact that in so far as the creation of the Sanskara of Karma is concerned, the motive of the worker is a more potent factor than the work that he does. The attached mind with the inactive body is, in fact, as apt to create the binding Sanskara of Karma, as the active body with the unattached mind is capable of removing all such impressed influences of Karma as tend to prolong the imprisonment of the soul in matter. This greater potency of motive as the creator of Karma can, in no way, weaken the absolute necessity of the duty of work. Arjuna's failure to grasp this truth is the cause of the digression which makes up the whole of the third Discourse of the Gita. Arjuna obviously thought that by merely taking care of the motive so as to make it unattached and unselfish, the goal of the soul's salvation could easily be reached. But he missed the essential point viz; that the life lived had to be one of duty well-performed. The unselfish and unattached purity of motive alone is not sufficient and cannot justify either absolute inaction or the entire absence of all choice in relation to the work that has to be done in life. It is in this light that Sri Krishna expands the idea in the Third Discourse.

Here, the Lord points out that it is inadmissible to judge the conduct of men either from the standpoint of motive alone or from the standpoint of action alone; because motive and action are incapable of being isolated in practice so as to permit their separate valuation. In the first place, it is impossible for any embodied being to live the life of absolute inaction, for the very Prakrutti प्रकृति compels him to live a life of work. When this is inevitabe, the idea that the state of worklessness gives rise to freedom from the bondage of Karma, ceases altogether to have any practical value. How can then the life work be free from its common tendency to produce the bondage of Karma ? We must remember that forced inaction associated with selfish longing and attachment in the mind gives rise to the bondage of Karma, quite as fully as a life of selfishly directed vigorous activity does. Hence, the only course left open to us is to endeavour to make the life of work itself succeed in overcoming and exhausting the Sanskara of Karma. Work in itself cannot cling to man. What makes it cling to him and give rise to the bondage of Karma is the mental disposition of selfish attachment to the results of work. It is, therefore, that the motive has been declared to be more potent than the work in achieving the liberation of the soul from the limitations of material embodiment. Here we must remember that unselfish performance of work is possible for one who is by nature specially fitted for doing such work. Here the Lord acts both as a philosopher and a guide, and places before Arjuna the means whereby real unselfishness may be first implanted in men's lives and then encourage to grow well to full stature. Let us recapitulate what the Lord has said:—

(1) All work, which is other than what is intended for a sacrifice, is apt to

subject people to the bondage of Karma. This means that no work, which is intended to serve as a sacrifice can cause a soul to become subject to the bondage of Karma.

(2) The best and the most effective means of attaining the state of Naishkarmya 'नैष्कर्म्य' is not to try the impossible task of making our lives absolutely free from all work, but to make the whole of a naturally busy and fruitful life subserve the ends of a great sacrifice by completely dedicating the life with all its endeavours and all the results to God.

(3) This sacrifice is one of the most powerful means in enabling the man to rise from the life of self-love to the life of unselfish duty.

(4) A man who has no selfish ends to accomplish is not prevented from living an unselfish life of work. On the contrary, such a life of work is known to have proved an effective means of salvation in the case of Janaka and other devoted servants of God.

(5) The Lord is always most effectively served by serving HIS creatures with true and unselfish love and therefore, devotion to the service of men is akin to devotion to God HIMSELF.

(6) Such a life of work is not only a means of salvation to the unselfish sage, but is also an example of worthy guidance to all those who have not yet become good enough sages to be really unselfish

(7) It is for this reason that God HIMSELF, when incarnate upon earth, has to live the life of work, if through HIS incarnation the intended salvation of man-kind is to be really accomplished.

(8) If God becomes man to make man become like HIM, it is impossible to mistake the value of such a life either in itself or as an example which is always fit to be followed by all.

(9) The difference between the truly unselfish sage and the common man is that while the former takes work to be worship (Bhakti) and looks upon the whole of his naturally active and fruitful life as a suitable means to serve God, the latter works actively and energetically and lives the life of strenuous labour with the object of gaining his own selfish end. The former knows that he is not the agent of whatever work he does in life and, therefore, he is not entitled to whatever results accrue from that work The latter however, does not possess such a power of philosophic discrimination and, therefore, mistake, hsmself to be the true agent of all that he does in life as also to be the owner of all the fruits that grow out of whatever he does in life.

(10) The immediate propeller of all work is प्रकृति Prakrutti (material nature); and the ultimate source of all power for the performance of all work is GOD.

(11) Therefore, we have no other alternative than to dedicate our lives entirely unto GOD.

(12) If we do not do so, we cannot be true to ourselves, and the attainment of Naishkarmya 'नैष्कर्म्य' is impossible, except through the active life that is dedicated to the Divine power.

(13) Work and the appropriate mental disposition are both of value in securing to man what happens to be the supreme good in relation to his divinely ordered mundane existence.

(14) The process of practically achieving the state of Naishkarmya नैष्कर्म्य consists in realising, with firm faith and with unerring wisdom, that God alone is entitled truly to be the agent of all work that is done in His universe and that He alone can rightly call the fruits of work His own by the title of agency and production.

(15) Through such faith and wisdom, man can conquer his misleading, anti-ethical feelings of 'I-ness' and 'My-ness' and thereby rise above the promptings of selfishness and sensuality.

(16) The central teaching in the Third discourse of the Bhagwad Gita is that man should so dedicate his life unto God as to be able thereby to lose completely the ideas of 'I-ness' and 'My-ness' in relation to himself, that he must so discipline his mind as to feel quite spontaneously the omnipresence, the omnipotence, and the omniscience of God

(17) It is through inordinate and unnatural desire that men sin, and therefore, it is the first duty of the aspirant to quell all such desires. Unless he does so, his faith and wisdom in relation to God cannot become steady.

(18) The temptation to sin can be conquered by discrimination and knowledge supported by a strong and unyielding will.

Thus ends the third discourse of the Bhagwad Gita as preached by Shrimad Paramhansa Parivrajikacharya Brahmanishtha Lok Sangrahi Gita Vyas Jagad Guru Mahamandaleshwar Shree 108 Swami Shree Vidyanandji Maharaj

FOURTH DISCOURSE

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

Prose order.—श्रीभगवान उवाच । अहम् इमम् अव्ययम् योगम् विवस्वते प्रोक्तवान् विवस्वान् मनवे प्राह मनु इक्ष्वाकवे अब्रवीत् ॥

Grammar.—इमं this विवस्वते to Vivarsvan योगं Yoga प्रोक्तवान् spoke. अहं I. अव्ययम् imperishable. विवस्वान् Vivasvan मनवे to Manu प्राह said मनु Manu. इक्ष्वाकवे to Ikshvaku. अब्रवीत् spake.

Verse :—The Blessed One resumed:–

First taught by ME to Vivasvan,
This Path of Wholeness, e'er the Same,
By Him was to Manu made known,
And by Manu to Ikshvaku.

Explanation:—Lord Sri Krishna said:–"*This imperishable philosophy I taught to* Vivasvana the founder of the Sun-dynasty, Vivasvana gave it to Manu the Law-giver, and Manu to King Ikshwaku.

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

Prose order:—एवम् परम्परा प्राप्तम इमम् राजर्षयः विदुः परन्तप महता कालेन सः योगः इह नष्टः ॥

Grammar:—एवं thus. परंपराप्राप्तम्=परंपरया प्राप्तम् by succession, obtained. इमं this. राजर्षयः the king sages. विदुः know. सः this. कालेन by time. इह here. महता (by) great. योगः Yoga. नष्टः destroyed. परंतप O parantapa.

Verse:—Thus in succession handed down,
The Royal sages knew it well;
But Time wrought havoc, and This Art
Of Yoga here was lost to man.

Explanation:—The Divine Kings knew it, for it was their tradition. Then, after a long time, at last it was forgotten.

Gita Gaurav:—O Arjuna, in the preceding Discourses, the description of Karma Yoga which I described to you was for the first time in the beginning of creation imparted to Surya Narayan (Sun). Surya passed it on to his son Manu and Manu, in turn, to his son Maharaja Ikshvaku. In this may, the message of imperishable Gita has been passing from one generation to another and the *Rajarshis of those* times knew this Yoga. But owing to the great changeability of time as well as due to the passage of considerable periods of time, this Yoga was forgotten and its knowledge more or less disappeared.

***Discourse:**—Friend, the preaching of sankhya and Karma Yoga in the second* and third Discouses was so new to Arjuna that he wondered as to how and why the Lord had selected him as the recepient of this most deep and secret doctrine of humen conduct for the first time and wanted to know whether the Lord was doing this for his benefit alone or whether He had done it before. *In reply to this, the Lord* tells Arjuna that this Yoga is imperishable and has been in existence since the beginning of time. The fact that this Yoga is not revealed to all is not because of some inherent defect in the Yoga or its knowlege. The cause is ignorance. It is ignorance that covers up knowledge and prevents men *from seeing things aright. It* is Arjuna's ignorance that makes him feel that this preaching is for the first time.

The truth, however, is that the knowledge of this Yoga has been in existence since the beginning of time and it passed from the Lord to the Sun, from Sun to Manu, and from Manu to Ikshvaku, and it remained the monopoly of the Rajarshis for a long time. If as the Lord calls this Yoga imperishable, the doubt arises as to how its knowledge disappears. The answer is that this Yoga and its knowledge never perished but those who knew it had disappeared. When the knowers of this Yoga disappeared, Yoga automatically ceased to exist for those who did not know it.

Friends, before we begin the fourth Discourse it is necessary to point out that the third Discourse comes in as a digression intended to meet those doubts and difficulties, whith Arjuna, as an earnest lover of truth and goodness, felt in relation to the instructions and advice that he received from Sri Krishna. We have, therefore, to understand the fourth Discourse to be really a continuation of the Second, wherein we find a clear and comprehensive statement of the basic principles of Sri Krishna's philosophy of conduct. It is in fact in referece to that teaching that Sri Krishna appears to have made the declaration in the first two verses of this Discourse.

The word 'Yoga' has many meanings and is frequently used in the sense of a reasoned exposition of any religion or philosophical doctrine. It is in this sense that the word 'Yoge' is used in the verses which we are now discussing. There are few points of varied interest in connection with what is expressed in these verses. Arjuna raises a doubt as to how Sri Krishna who was born so late in history so as to be a contemporary of Arjuna could have expounded any mystery or secret doctrine of philosophy and religion to Vivasvata (the Sun), who is supposed to be the first God of Creation long before humen beings came in to existence. Sri Krishna gives the reply to this question in the next verses and in doing so He expounds a far-reaching religious and philosophical doctrine. The origin of the Universe traces its decent from the Sun God and the knowledge of this teaching passed from father to son from generation to generation until the later kings of the Solar race had become more and more indifferent to safeguard the inestimable treasure of this teaching. That is how the need arose for Sri Krishna having to teach it anew to Arjuna at a time so late in history. It must, however, be remembered that the early recepients of this valuable mystery relating to this philosophy of conduct were all Rajarshis, and here too, Arjuna who is a Rajarshi happens to be the favoured recepient. In this connection, it may be recalled that in the olden times, wise and thoughtful Khshatriya rulers were for long the custodians of the highest and the most universally applicable doctrine of Hindu religious philosophy and ethics. There is ample evidence in the Upnishadas to show that the all comprehensive Vedanta, which has an universal application, is to a very marked degree responsible to the liberal catholicity of more than one Khshatriya teachers of ancient days. The history of Hindu thought and civilisation tells us that the wisdom and influence of Khshatriyas have contributed more to true religious

and ethical progress in India than the wisdom and influence of Brahmins. The Khshatra क्षात्र represents sovereignty and statesmanship, while Brahma ब्राह्म represents religious authority. Here, we see the combination of liberalism and conservatism inter-acting on one another and just as the very nature of the life of the ancient Khshatriya was such as tended to make him a liberal force in society, the nature of the life of the ancient Brahmin was calculated to make him a conservative force. The passage from the religion of the Vedas to that of the Vedanta appears to be the result of a great liberal movement in thought as well as life in India. So long as the Khshatriya rulers were the guardians of the corporate welfare of society as well as of all its individual member, they worked out such changes which society required from time to time in its plan of life and in the conception of the ideals. Thus, the Khshatriyas have been the real authors of more than one important progressive innovation in Hindu life and civilisation. The coordination of the Khshatra and Brahmic influence is later seen when the new dispensation of Vedanta became authoritative. The Brahmins as a body did not oppose it or reject it, but went on utilising its new authority for the spreading of purity and enlightenment in society. Here, Hindu religion presents a contrast to Judaism. Whereas the Brahmins took up the work left over by the Khshatriyas, the Jews refused to accept the doctrine of Christianity. The contrast between the historic attitude of the Jews towards Christianity and that of the Brahmins towards the religion of Vedanta is worthy of consideration in this connection. This, of course, does not mean that Brahmins in India have not worked for progress on the lines of liberalism; nor does it mean that all Khshatriyas of culture and power had always worked for progress on liberal lines

Another point of interest here is that Sri Krishna speaks of His teaching bearing on the philosophy of conduct as the highest mystery. If the wisdom of this teaching is really calculated to make men live their lives in the way in which they ought to do, there is surely no reason why such a wisdom should be imparted only to some select persons only. We have not to misunderstand the Lord when He tells Arjuna that He reveals to him the secret teaching only because he is His friend and a devotee. In fact, Sri Krishna himself had declared that it is highly meritorious to teach this doctrine and equally so to learn it, and that both the teacher and the disciple become well-fitted for the salvation and the Lord's grace. While favouring the propagation of this doctrine, He saw serious danger in the indiscriminate scattering of his highly important religious and philosophical teachings among those that were not fit to receive them well and to benefit by them. He, therefore, gives the injunction in the Gita that deep and secret knowledge imparted to Arjuna should not be taught to such persons as are lacking in self-control or in faithful devotion to God or are not quite anxious to know such doctrines, or are envious of the greatness of the teacher who teaches them. It is evident that a man without the power of self-control is unfit to be entrusted with responsibility

of self-guidance in the matter of conduct in life; and the man who has no religious faith and is not devoted to God cannot well utilise the teaching given in the Gita owing to his inevitable inability to dedicate his life to God. According to the Hindu idea, religion cannot be forced upon unwilling mind and, therefore, it cannot and should not be propagated through fire and sword. It depends upon the efficiency and power of truth to appeal to the heart of man and win his acceptance. It must be remembered that in case of every religion, uninterestedness injures the spread of truth only negatively but prejudice and envy against the teacher of religion positively disfigure the fair face of truth. Hence the Lord's injunction not to impart this knowledge to those who are unfit to receive it.

Just as with the destruction of those who knew our ancient arts and sciences, due to the lapse and effects of time, the very knowledge regarding the arts and science disappeared, the knowledge of Yoga described in the Gita became extinct for want of those who knew and practised it. Having said this the Lord goes on to describe it in the following verse.

स एवायं मयातेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

prose order:—सः एव अयम् पुरातनः योगः मया ते अद्य प्रोक्तः मे भक्तः हि असि सखा च इति एतत् उत्तमम् रहस्यम् ॥

Grammar:—सः this, एव even; अयम् this. मया by me; ते to thee; अद्य today; योग Yoga; प्रोक्तः declared; पुरातन ancient; भक्तः devotee; असि (thou) art. मे my; सखा friend. च. and; इति thus; रहस्यं secret; हि indeed; एतत् this; उत्तमम् best.

Varse :—This selfsame Ancient path it is,
That I am teaching thee today;
My Devotee and Friend art thou,
The secret of all secrets, this.

Explanation:—It is this same ancient Path that I have now revealed to thee, since thou art My devotee and My friend It is the supreme Secret.

Gita Gaurav:—O Arjuna, I have described to you this Ancient Yoga because you are my great devotee and a very dear friend. To One who is not fit to receive instructions in the Secret Yoga, this knowledge is not revealed.

Discourse:—Friends, in this world that thing is eternal on which people have faith and confidence for all times. Relatively this applies to material things as well well as knowledge of all kinds. In this case, it is the usefulness that counts and this, in turn, depends upon the one who knows how to make use of it. Knowledge is a very comprehensive term. It includes all that is to be known and so far as material sciences are concerned, the secrets which were once revealed in the past automatically

died out with the disappearance of those who knew how to use them. In our epics of Mahabharata and Ramayna, we hear about aeroplanes and fight in the skies and such things were considered as purely born of imagination until the modern sciences made that very thing possible. This means that knowledge is eternal and it never dies out. What perishes is the use thereof. Moreover, knowledge is not confined to any one place; and it is revealed only to those who are fit to receive it. The same is the case with Yoga which the Lord is now describing to Arjuna. What the Lord means is that His teaching bearing on the philosopy of conduct as the highest mystery as revealed to Arjuna for the reason that he was His friend and was devoted to Him needs some explanation. It is not that the highest secret of wisdom should not be revealed to anybody other than to Arjuna, because the wisdom of this teaching is really calculated to make men live their lives in the way in which they ought to live. The spread of democratic spirit in modern civilisation has led to a very wide acceptance of the opinion that whatever is possible and desirable for any one to know must be equally possible and desirable for any other to know. In such an age, therefore, one would fail to see the meaning of making any truth such a secret mystery as is fit to be imparted only to a few chosen persons. In the Gita, we find that Sri Krishna Himself is not really against such a democratic view. It is not that Sri Krishna did not at all want the light of His teaching to be hidden, but that He wished it to be openly spread abroad so that it might dispel all religious and moral darkness from everywhere. What He really wants to convey is that there is serious danger in the indiscriminate scattering of His highly religious and philosophical doctrines among those that are not really fit to receive them well and to benefit by them. And, therefore, He gives the injunction to Arjuna in the last chapter of the Gita as to whom His doctrine should not be taught. Such persons are those who are lacking in self-control or in faithful devotion to God This injunction also applies to those who are not really anxious to know these doctrines or are envious of the greatness of their teacher who is known to have taught them.

Friends, the Lord would not have revealed this secret doctrine to Arjuna had he not offered to be his disciple in the seventh verse of the Second Discourse in the following words —शिश्यस्तेहं शाधि माम् त्वां प्रपन्नम्, meaning " I am Thy disciple, teach me. I surrender myself to Thee " The attitude which Arjuna took is the attitude necessary for anyone who wishes to gain mastery over secret arts and sciences. Even a musical teacher will not impart the secrets of music unless the student submits himself to the teacher in all humility and submission and shows his eagerness to learn. Our Shastras have given much importance to the status of a Guru and a friend, from whom nothing can be kept secret. Unfortunately, in India this secrecy of knowledge went a bit farther than it really ought to have gone. And when those who possessed this knowledge became intensely selfish and restricted

the knowledge of arts and sciences only to their own families, these perished along with their families This is not what Sri Krishna aims at when He asks Arjuna to keep the knowledge imparted to him a close secret. What He means to convey is that it should be revealed to all those who fulfill the requirements of fitness prescribed for it and that it should not be revealed to those who are not eager to learn and have no respet for and are envious of the teacher. On the contrary, a very great responsibility has been laid on the shoulders of a Guru that he is not entitled to salvation until all his disciples have acquired fitness for salvation. In other words, a Guru should not rest content until and unless he has made all his disciples as proficient in the knowledge as he is And until he has done so, he has to remain in search of disciples who are fit to receive the secret knowledge before he abandons his mortal coil.

अर्जुन उवाच।

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Prose order.—अर्जुन उवाच। भवतः जन्म अपरम् विवस्वतः जन्म परम् त्वम् आदौ एतत् प्रोक्तवान् इति कथम् विजानीयाम् ॥

Grammar.—अपरं later. भवत. of thee. जन्म the birth. परं earlier. जन्म the birth. विवस्वत of Vivasvan. कथ how. एतत् thus. विजानीयाम् may (I) understand. त्वं thou. आदौ in the beginning. प्रोक्तवान् declaredst. इति thus.

Verse.—Arjuna said —

But recent, Master, was Thy Birth,
Not so the birth of Vivasvan,
How, then, am I to understand
That Thou didst teach at Æ on's Dawn ?

Explanation —Arjuna asked My Lord, Vivasvana was born before Thee, how then canst Thou have revealed it to him ?

Gita Gaurav'—Arjuna inquires of the Lord as to how was it possible for the Lord to have existed even before the existence of Surya Narayan who has been shedding lustre upon the world ages since, especially when Sri Krishna was born only a few years before the battle of Maha Bharata, meaning thereby that it was not possible for the Lord to have taught the Yoga to Surya Narayan

Discourse.—Friends, the Lord and plunged Ariuna in doubt and wonder. Only Yogis and Gnyanis would not be surprised at the Lord's statement and as Arjuna had not reached that stage, he questioned the Lord as he did. Arjuna knew Lord Sri Krishna as the greatest man of His time, learned and accepted as the most powerful man; but he did not know anything beyond this And that is why when the Lord declares Himself to be existing even before the creation of the Sun, he had to question the Lord as an ordinary man would do Therefore,

when Sri Krishna says that He Himself taught to Vivasvat that same philosophy of conduct into which Arjuna was just then being initiated, it was quite natural for Arjuna to feel that the statement was chronologically inconsistent and, therefore untenable. Any one of the Arjuna's contemporaries might well enough teach anything to Arjuna but not to one who preceded him by the duration of ages. Se far as purely human conditions as commonly known to us are concerned, the objection taken by Arjuna to the statement made by Sri Krishna that He was Himself the teacher of Vivasvat is a perfectly legitimate one. But we have to remember here that from the very beginning, Sri Krishna, while giving out His teaching to Arjuna, was declaring himself to be a person who was essentially divine in nature. Indeed it may be seen throughout the Bhagwad-Gita that Sri Krishna thinks and speaks of Himself as no other than God. Arjuna was not aware of His divine teacher's greatness. Even before the commencement of the great war of Mahabharata, Sri Krishna said to have given ample proof of His greatness to the Pandavas so as to lead them often to conclude that He was most probably Gad Himself in human form, and yet familiarity made them still more frequently forgetful of His wonderful power and greatness. Most men are apt to be too human to perceive God even in the best and the noblest of their fellows; and we shall see as we proceed how Sri Krishna found it necessary to manifest himself in what is called the Universal form in the Gita before He could convince Arjuna that his familiar friend was indeed so very remarkably more than human in essence as to be altogether divine Thus, the question of Arjuna is quite natural and in what follows, Sri Krishna not only answers it but goes on developing His teaching in other directions.

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

Prose Order:—श्रीभगवानुवाच। बहूनि मे व्यतीतानि जन्मानि तानि सर्वाणि अर्जुन मे तव च। अहम् वेद परन्तप त्वम् न वेत्थ ॥

Grammar.—बहूनि many; मे my, व्यतीतानि past; जन्मानि births; तव thy; च and, अर्जुन O Arjuna; तानि these; अहम् I; वेद know सर्वाणि all न not; त्वं thou; वेत्थ knowest; परंतप O Parantapa

Verse:—the Blessed One replied;

Unnumbered births were shed behind
By me, and thee, O Arjuna.
All these to me are present now,
While thou, O Friend, rememberest not.

Explanation — Lord Sri Krishna replied 'I have been born again and again from time to time, thou too, O Arjuna My births are known to Me, but thou knowest not thine.

Gita Gaurav:—On hearing Arjuna's doubts, lord Sri Krishna says: O Arjuna, do not think that either you or I have come into this world only once. we have been born several times over of which there can be no count, The only difference, is that whereas I know of all my previous births you do not know of any of them and that is why you have raised this doubt. Had you, however, been aware of your previous births, you would not have doubted my statements.

Discourse:—Friends, there is no need to wonder at Lord Sri Krishna having knowledge of His past births. Even an ordinary Yogi, well-versed in true Yoga, is able to know his past births, because he is able to control his Atman आत्मन् so much so that he does not forget the knowledge about his past births and can even remember their minutest details. In the 22nd. verse of the Second Discourse, we have been told that the soul discards one body after another just as we discard old clothes for new ones. The Atma of a Gnyani fixed in Yoga is able to recollect the Sanskaras in the past births. To forget is a defect common to the ignorant. Therefore, how can a Gnyani forget? A question might arise here that Lord has already told Arjuna in the 50th. verse of the Second Discourse: "He, who is possesssed of the (appropriate) disposition, leaves behind both Sukrita सुक्रित् and Dushkrita दुष्क्रित् here. Therefore, apply yourself to the practice of Yoga and Yoga is cleverness in the performance of work." And again in 72nd. Verse of the Second Discourse: "O Arjuna, this is the Brahmi stage. After attaining this, one does not become deluded. By abiding in this state, even at the time of one's end, one obtains the bliss of Brahman."

Then again, in the 30th. verse of the Third Discourse, He has said: "With a mind fixed on accomplishing the good of the soul, make over all work unto Me, and become free from desire and from the selfish idea of ownership, and then fight without the fever of doubt and anxiety." Because as pointed out in the 31st. Verse of the Third Discourse. "Those men, who, with faith and without envy, adopt this teaching of Mine always, they also are freed from the bondage of Karma."

When the Lord thus gives an assurance to those who surrender unto him that they would not have to take any more births, it is evidently surprising that He says that He has to take innumerable births Himself and yet He is described by Sanjaya not only as an ordinary Yogi but Yogeshwara योगेश्वर. How can the Lord then who is Himself subject to births and deaths be capable enough to free others from that bondage? We must understand the significance of this question. A man ordinarily uses all the power that he possesses for the batterment of his own self and only after this is done, he uses his powers for the welfare of others. If the Lord Himself has to free Himself from the bondage of births and deaths, how can He possibly help others.

Remember friends, that there is that difference between Bhagwan, and an ordinary man. Bhagwan is able to release those who surrender unto Him from the bondage

of births and deaths; but Himself being without births and yet taking birth voluntarily remains unborn. That is greatness of the Lord.

We have here a statement of two very important doctrine of the religion of Vedanta. In the present verse, the Lord tells us about the doctrine of re-incarnation, according to which it is quite possible and generally very necessary for one to be born not merely once but many times. In the following verse, however, we are told about the doctrine of Divine incarnation. In the course of our study of the second Discourse of the Gita, we learnt the great distinction between the body and the soul, i. e between Prakrutti प्रकृति and Purush पुरुष. We then understood that immateriality and immutability as also immortality constitute the essential characteristics of the soul as the opposite of it characterises the body. One's own individuality is naturally dependent upon one's immutable soul but not upon the mutable body. *In the light of this knowledge, the meaning of any man being born is the same as his immaterial, immutable and immortal soul coming into contact with a material, mutable, and mortal body, so as to abide in it for a longer or shorter period of time as the case may be. If by birth we have to understand the beginning of this kind of temporary abode of the soul in a material body, and if a soul may, under the influence of Karma कर्म temporarily and for varying periods of time, abide, as we have seen, in a long series of bodies coming one after another there can be nothing strange or unintelligible in the idea of an embodied soul having had many births. Any soul that has been in existence from the beginingless time and has had to get itself embodied in matter time after time on innumerable occasions, may well be conceived to have lived at the same time with any other similarly immortal soul that has had to live the embodied life at various times in the past.* Thus, even the soul of Arjuna might have been in a body at the same time with the birth of Vivasvat and thus there is no chronological inconsistency. It must, however, be remembered that the position of *Sri Krishna is not entirely the same as that of Arjuna. Sri Krishna knew that He had many births before, while Arjuna had no knowledge at all of any such thing having taken place in relation to himself. Certain modern psychological experiments connected with the hypnotic trance are reported to be able to confirm the possibility of acquiring knowledge about the past births under specially favourable circumstances. This power of knowing the previous births is known in Sanskrit as Jati Smara* जातिस्मर *and practically all the world's great teachers of religion are known to have been such Jati Smara* जातिस्मर. *It must, however, be clearly understood that human and all other individual souls become embodied in matter under the influence of bondage-compelling Karma and hence, in their case, material embodiment cannot but impose limitations on their freedom and on their power to know and to grasp the reality. But that man, who is in essence an incarnation of God Himself, is spiritually too strong to have any such limitations imposed upon him so easily; and so He may be a* Jati Smara जातिस्मर

from His very birth quite naturally and without any Yogic effort on His part. The Lord confidently says that not only He knew His own previous births but He knew about those of Arjuna as well. This is a clear indication of Lord Sri Krishna being the incarnation of God in human form.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

Prose Order:—अजः अव्ययात्मा सन् अपि भूतानाम् ईश्वरः सन् अपि स्वाम् प्रकृतिम् अधिष्ठाय आत्ममायया सम्भवामि ॥

Grammar अज. unborn; अपि also; सन् being; अव्ययात्मा=अव्ययः आत्मा यस्य सः undecaying, self, whose, he; भूतानाम् of beings: ईश्वरः the Lord; अपि also; सन् being; प्रकृति nature; स्वाम् my own; अधिष्ठाय resting on; संभवामि (1) become; आत्ममायया=आत्मनः मायया of the self, by the Maya.

Verse:—Although unborn, of changeless SELF,
All creatures' Lord although I be,
Yet, o'er My Nature ruling Lord,
Through My soul-Magic I take birth.

Explanation:—'I have no beginning. Though I am imperishable as well as Lord of all that exists, yet by My own will and power do I manifest Myself.

Gita Gaurav:—O Arjuna, though unborn, unpolluted, and Lord of all the givas जीवाः in this world, I reveal Myself through my Yoga Maya **Supported** by my own Prakrutti प्रकृति. In short, I do not manifest myself subordinated to the Prakrutti like ordinary Jivas but controlling the Prakrutti and through my own desire, I create Myself.

Discourse:—Friends, the Lord here definitely mentions the Sakara साकार and निराकार forms of His Being. That the Lord reveals Himself either through Sakara or Nirakara is mentioned in the Shastras and this is confirmed by the Lord in this verse. As Nirakara, He cannot be recognised by any sign, description, or virtue but as Sakara He reveals Himself in so many forms and virtues that these beggar description. In fact, he envelopes the whole world in His Sakara form through all kinds of colours, virtues and pervading through all times, countries and nationalities. The Lord like a spider creates His own universe through His own desire and yet remains aloof from it and again like a spider. He sometimes reveals Himself and sometimes remains unrevealed. This is the effect of His Maya. One who has gained absolute knowledge knows this and is not deceived by it.

In the previous verse, the Lord described the human incarnation changing one body after another, whereas in the present verse, we are given the distinguishing characteristics of the Divine incarnation. When God becomes incarnate as man, it is the Supreme soul that comes to live within a human body; and this Supreme soul is

in more than one respect different from the common individual soul. The Supreme soul is here declared to be Aja अज or unborn, the idea being that it has not been produced out of anything which existed before it in time. This idea may be expressed in another manner by saying that the Supreme soul is that which has itself for its producer i. e. it is self-born. Naturally therefore, it is self-existent. Though the common individual soul is often said to be Anadi अनादि or beginningleses, it is not unborn. Both the individual soul as well as the Supreme soul are imperishable, but only the Supreme soul is and can rightly be called the Lord of all Beings. Moreover, Prakrutti or the whole of Nature can be owned as is owned only by Cod who is the Lord of all Beings. It is an instrument in the hands of God who uses it in His work of world evolution for the purpose of testing and strengthening the spiritual power of all weakened individual souls. Inspite of this, the Supreme soul is also born sometimes i. e. the master of Prakrutti allows himself to be embodied in prakrutti, but it is altogether out of his own free choice It must be clearly understood that the embodiments in case of individual souls are forced on them by Karma and therefore, the individual souls have really no option at all for their re-incarnation. It is Karma that compels them to be born and it is Karma again that determines their fresh embodiments. In the case of Divine incarnation, there is really no limitation, because it is self-imposed and at will. And herein lies His wonderful power. Karma evidently does not act as a binding force for Divine incarnation as is the case with individual souls. Then again, it is necessary for us to distinguish this idea of Divine incarnation from the other important idea of the immanence of God in the Universe. It is the essential part of the teaching of the Upnishadas that the created universe is the cosmos, that it is, because God pervades and has penetrated into it as a Supreme soul. We learn in the Gita that God, as the ruler of the universe, is seated near the heart of all beings and from there causes by means of His wonderful power their revolution in life as if they had been mounted to be so revolved on the mighty machinery of the universe. The immanence of God neither over-laps nor contradicts the free and voluntary incarnation of God.

The Vedanta, however, looks upon the universe as a manifestation of the wonderful power of God or as an inevplicable embodiment of God through which He become at least partially knowable to man. The idea that the whole universe constitutes the one stupendous whole whose body is Nature and God the soul is the central conception of the Vedanta. The universe which forms the body of God may be as real as God who forms the soul of it Or it may be that the universe is not real in exactly the same sense in which God is indeed real. Whatever the controversy, none denies the reality of God. The central teaching of the Gita, like that of the Upnishads, is confined to the Brahman, the Being, the conception of the transcendent and immanence, for it upholds with the Upnishadas the common belief that the highest end is realised through

the knowledge of the Absolute and the greatest consumation is the quietitude in Brahman which sets doubts at rest. The central theme is, therefore, the soaring of the finite soul to and its complete consumation in the Absolute consciousness. Naturally, then comes the story of descent of the soul and its relation to the Absolute and the formation of its organs and faculties from the Prakrutti. A state of evolution follows. And when the story of the descent has been told, the story of the ascent begins and its method is indicated. The story of the ascent is no less important than the story of the descent for he is anxious to regain the lost dominion; and the story of the descent is given a patient hearing, because its knowledge is expected to throw light on the ascent. It is in the ascent that one can personally see and feel the move of life and consciousness in inward play and indrawn activities which directly reveals to him the truth of every stage of emergence in evolution and its withdrawal in involution. And at every higher stage of ascent he feels greater ease, more life, and more refined delights. The more he advances, the more he is struck by the ease and felicity of the expansive life, and the more he is attracted towards getting to the soul and transcending the divided conciousness in life.

The divine descent meets half way the ascent of the human soul to the divine. Life moves in limitation but it has a tendency of transcending this limitation, This tendency is inherent in life and the quiet soul can read this clear indication and tendency of life. The human soul does not know when its nativity begins, but it feels that it cannot have rest and peace until and unless it has come back to the source.

Viewed from this angle, the spiritual life has two stages: one, the stage of the concrete life and second, the stage of transcendence. The concrete represents the divine life in its dynamic aspect. This has again two stages viz. the stage of concentration and stage of diffusion. The Divine ascent is reached through concentration and the Divine descent is accomplished through the stage of diffusion. We cannot separate the two so long as the spiritual life is dynamic. In fact, both concentration and diffusion in reality go together. The same is the case with the Infinite and the Finite It is the diffusing influence of radiation that distinguishes the Infinite, from the Finite, and so long as this identity is not fully felt. the concrete spiritual life has an urge towards the assimilation of more life and powers to be effectively radiative; and for this, the spiritual life requires to be centralised.

Gita teaches that limitations can be torn asunder through concentration and when this is done, diffusion opens the flood gate of Divine delight and force and the soul moves on with cosmic force and strength. The concentrated spiritual life may cross all distinctions and limitations. But this concentration may be so deep and effective that it may cross the possiblity of diffusion and radiation and pass into the quiet of the indeturminate.

To explain this more clearly, the human soul feels a limitation and sees its truth, but as it advances in sprituality, the limitation melts away. And true spirituality begins when these distinctions are superseded, and we come to feel the stirring in us to be the divine stirring. The spiritual life has then a transcendence and a concentration and when the limitation breaks off, the divine presence is felt in each centre in complete integrity and in fullness of being.

The human incarnation thus stands at the bottom of the evolution which is helped on in its upward path by the divine incarnation at various stages of evolution when God Himself becomes *incarnate in human form and guides the struggling souls* to the proper path by removing unwholesome impediments. When the Unlimited, Absolute and Transcedental God becomes Immanent in the phenomenal universe so as to be its internal controller, He spontaneously subjects Himself to numerous limitations and conditions. The very name Parmatman परमात्मन् implies all this Just as body limits the soul in case of ordinary embodiments, nature imposes limitations upon God as embodied within. Brahman gives expression to another aspect of the conception of God. The world 'Brahman' is derived from a root meaning to grow or to increase and the word itself signifies unlimited bigness. Thus, when God is described as Parmatman, it connotes His immanence in the universe and when known as para-Brahman पर ब्रह्मन्, it indicates His supreme transcendence and yet, He is one *only, both in transcendence and immanence. His all-pervading immanency does* not at all limit His transcendency, nor does one attribute contradict the other. The moment He chooses to make Himself immanent in matter, the cosmos comes into existence and He becomes incarnated in His universal form known as his Vishwa Rupa विश्व रूप In the Purusha Sukta पुरुष सूक्त, the supreme being is conceived as having sacrificed himself and as having then evolved the created world out of himself. The supreme being creating the universe goes by the name of Purusha. The word Purusha itself means 'he who abides within an embodiment. Hence the word has come to denote the individual soul as well as the supreme soul. The embodiment of the individual soul is generally a mortal body of some kind, *while the embodiment of the supreme soul is invariably the infinite* universe itself. To describe the supreme soul effectively is to describe it as having a thousand heads, a thousand eyes, and a thousand feet That is, His power to know, to see, and to move is so great as to be Infinite He is described thus

1. The Purusha has a thousand heads, a thousand eyes and a thousand feet, He has *enveloped the earth all around, and has risen beyond by ten inches.*
2. All this-whatsoever has been and whatsoever shall be-is Purusha Himself. Moreover He is the Lord of Immortality, in that He grows beyond limitation by what He feeds upon
3. His greatness is indeed of this measure, and Purusha Himself is even greater than *that All beings are a quarter of Him, and His three quarters are immortal* in heaven

4. The three quarters–Purusha who is above–He has gone up, and His one quarter, however, has come to be here below. Having then become all-pervading, He has penetrated into the living and the non-living.

Thus, according to the Purusha Sukta पुरुष सूक्त, creation itself, is an act of divine incarnation, and yet it imposes no limitation of any kind upon the self-incarnating Purusha, whose supremacy and transcendence are thus altogether unaffected by his work of creation, and self-evolution, in the process of primal creation, the Absolute itself becomes the conditioned and yet does not cease to be Absolute. That is Infinite; this is Infinite. The Infinite rises above and beyond the Infinite. On taking the Infinite out of the Infinite, the Infinite itself remains. The Finite is the visible universe and the infinite is the invisible God. When the finite universe appears to us Infinite, how greater must God be who is Infinite; and therefore, we realise that God is greater than the world ?

Coming back to divine incarnation, we come across full divine descent and partial divine descent. Where we have the full descent of the creator into the creature, there the creature is wholly divine. Where, however the divine descent is partial, there the creatures cannot, of course, be wholly divine. Without the power of God, even the end of a blade of grass does not move upon the earth, still we know well that all things are not alike in this world of ours in respect of their excellence, power, or glory. The heroes so-called possess divine power and glory in far greater proportion than ordinary common-place creatures Accordingly, all things as are possessed of any special excellence, or glory, or power are to be understood as having been particularly produced out of a part of the power of God i. e. due to special divine descent of divine power into them. What then is the purpose of divine incarnation ? This question is answered by the Lord in the following verses

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

Prose order:—भारत यदा यदा हि धर्मस्य ग्लानि. अधर्मस्य अभ्युत्थानम् भवति तदा अहम् आत्मानम् सृजामि ॥

Grammar: यदा when; यदा when; हि indeed; धर्मस्य of duty; ग्लानि decay, भवति is, भारत O Bharata; अभ्युत्थानम् rising up, अधर्मस्य of sin, तदा then; आत्मानम् myself, सृजामि send forth, अहं I.

Verse—Whenever Goodness in this world
Is on the wane, O Bharata,
And Evil gains the upper hand,
Then do I put My power forth.

Explanation—Whenever spirituality decays and materialism is rampant, then, O Arjuna, I reincarnate Myself

Gita Gaurav:—*O Arjuna, I incarnate Myself in human form* to protect the virtuous and to destroy the wicked so as to establish the rule of righteousness and justice.

Discourse:—*Friends, the Lord is very merciful. He is* ever anxious about his devotees, so much so that He cannot bear them in difficulties. He, therefore, runs to their assistance every time He finds His devotees in trouble. He has no distinction *between devotees as regards caste, creed or colour or even sex. To Him, all devotees* are alike, be they Brahmins, Kshatriyas, Vaishyas, or Shudras. He even goes to the length of incarnating Himself in human form for the salvation of His devotees. He *is never idle on that account. Whenever He feels that the power of evil overpowers* righteousness, He takes Avatara अवतार on earth. There have been similar instances of such Avataras अवतार in Sat, Treta and Dwapara सत्, त्रेता, द्वापर Yugas. In Sat Yuga सतयुग, Hiranya Kashyapa who was a *very powerful* demon had obtained a boon from Brahma that he could not be killed, either by a man or an animal, on earth or in the sky, either by weapons or arrow, by day or by night, inside or outside the house, on water, land, sky, netherworlds etc. On achieving this boon, he felt that he was the most powerful being in existence and believed himself to be God and wanted everybody to worship him as such. A reign of terror prevailed alround and everybody was made to suffer the pangs of hell. This demon had a son by name Prahlad who was a real devotee of God and when Hiranya Kashyapa came to know of it, he tried every means in his power to dissuade the young boy from his devotion to God When all efforts failed, he was tied to a pole and was asked as to why he did not believe in his father as God incarnate on earth, to which Prahlad replied that there is one subtle father of all creatures in the universe who though not seen sees everyone He is greater than the greatest and more powerful than the most powerful on earth Hiranya Kashyapa got enraged at this reply and wanted to know whether God existed in the pole to which he was tied, to which Prahlad replied in the affirmative On hearing this, Hiranya Kasdhyapa kicked the pole and wanted to see whether *the Lord existed there. But Lo, Nrisinh Bhagwan revealed Himself out of* the pole and catching Hiranya Kashyapa tore open his body by means of His nails. This is only an instance as to how the Lord comes to the rescue of His devotees.

Similarly, in Treta Yuga त्रेतायुग, the Lord incarnating as Rama and destroying the all-powerful demon Ravana is too well known to be mentioned here in detail.

In Dwapara Yuga द्वापर युग again, Lord Sri Krishna takes Avatara अवतार to destroy the evil element embodied in Kans, Shishupal, Jara Sandh, Kalnemi, Kalayavana and others who were veritable demons in human forms.

When God comes down to live as a man among men, the spiritual constitution of the divinely incarnated God-man has necessarily to be different from that of the common man into whom there has been no special or extraordinary descent of the

divine principle. The appearance of the God-man in history is not intended to be confined either to a particular place or to a particular time. God incarnates Himself whenever the world really stands in need of his incarnation. Therefore, there have been more than one incarnation on earth at different times and places. It is not that there have been many divine incarnations only in the past but there might be many more incarnations in the future It is altogether unreasonable therefore to believe that it permits of only one divine incarnation. This is what Hinduism believes. Christianity which believes in divine incarnation however considers that there has been only one incarnation of God in the past and there can never at all be any other God-man than Jesus of Nazareth. This is, however, a mistaken view from our point of view, because creation itself has to be looked upon as a process of divine incarnation, that in consequence, no man is or can be purely man without some amount of the hallowing admixture of God within him, and that every man is, therefore, both God and man, the God within being predominant in some of them, while the man without may be predominant in others. All the same, there is divinity in all men and even in the best and the most exalted of God-man there is, and must of course be, a certain amount of the human element. Accordingly, it is the power of the God element that exalts and glorifies the life of the God-man, even as it is the pressure of the man element that keeps the life of the common man at his usual low level and feeble illumination The descent of God-man on earth is not without a pre-conceived plan. It is only under certain circumstances in history that we notice men of extraordinary power and excellence coming to play their part here on earth; and it is desirable to try and make out as far as possible the nature of the occasion when they come. The occasion for a divine incarnation is generally determined by the purpose which he has to accomplish. God need not descend to be a man among men merely to do that very work which man himself as man can do. The process of divine incarnation has for its object to test and to improve the spiritual strength of individual souls by placing them in this great and wonderful material world, which while affording unto them ample scope for the manifestation of the power of love and of goodness is also full of severe temptations, trials and difficulties which these souls have to get over by means of honest and earnest striving. The world is in reality a training ground for individual soul where the divine element encourages goodness and strength in general while it suppresses wickedness by force and drives weakness invariably to the wall. The relation which exists between the incarnation of God as the universe and his incarnation as a God-man makes it evidently necessary for the aim of the latter also to be the same in character as the aim of the former viz the protection of the good and the destruction of the evil doer. The greatness of a civilisation depends mainly on the strength and effectiveness of the moral power which sustains it when the moral power of a society or of its civilisation becomes enfeebled to an alarmingly dangerous extent,

the advent of the God-man is intended to help the morally enfeebled civilisation to regain its lost power or to make it give way to purer and more virile civilisation. Wealth, industry, and war power, although generally very necessary for the keeping up of physical vigour and social order in all organised civilisations cannot very well enable any civilisation to live on either enduringly or effectively to good purpose if the moral power of justice and the character of love and sacrifice is not sufficiently available for quickening and ennobling it adequately from within. Wealth, industry and war power are largely dependent upon character and justice and these dwindle away into mere nothingness in their absence. The history of mankind has abundantly shown that nothing saves or sustains a civilisation so well as true righteousness. The common toilers in life, who form the bulk of all the living labourers in history, may not themselves be aware of this great fact, because there is a strong and unconscious tendency of the common man to be selfish. Through the unchecked assertion of the common man's tendency to be selfish grows unrighteousness resulting in all possible dangers arising to society and civilisation, so much so that even the attainment of salvation by an aspirant becomes wellnigh impossible. It is on such occasions that the God-man comes down to the world to avert such a danger by bestowing protection on the good and by dealing out at the same time deserved destruction to the wicked.

Friends, let us discuss the problem of the 'hour' and the 'man'. The great man or the hero comes to the world at a particular hour. Why does he come neither a little before nor a little after ? This question can be answered in two ways. Either the hero is called into existence by the historic forces of his environments just as the very nature and manner of the internal moral life of the average individual are determined by the character of civilisation wherein he is born and brought up, or, it is not the hour that always makes the hero but it is the hero that often makes the hour If it be the hour that makes the hero, the question arises why does he not come whenever he appears to be so much wanted in history by the then current conditions of human life; and why again does he come all alone and only in picked places. We know that heroes are born and not made and that is why there is always such a personal magnetism about the hero that almost as soon as he wishes to lead, he commands a following The Lord gives us the assurance here that whenever in fact an occasion arises in history which needs the help and guidance of the gifted man, He is invariably born to give effectively in the world the required help and guidance If He comes too soon, man's capacity for self-help is apt to be seriously injured thereby, and if He comes too late, civilisation declines Again, when He comes, He has to protect as well as to destroy. Here, we come across the doctrine of the non-resistance of evil. This doctrine, however, is not one of universal applicability. The Lord considers non-resistance a virtue in case of the strong, but a sin in case of the weak. And in case of the God-man, his

task is not only the protection of the good but the destruction of the evil-doer as well.

Mahatma Gandhiji has appeared in the history of India at a time when the self-respect of an average Indian appeared to have reached its lowest ebb and his doctrine of non-violent non-cooperation with evil has had a telling effect, but it must also be remembered that a rule of life given for a peaceful and perfected Satvic saint cannot with any real propriety or advantage be at all utilised in controlling the mixed moral life of a complex society, so as to guide it safely towards the assured attainment of true progress and freedom. A beginning, however, has been made and India is eagerly awaiting the advent of a God-man who will suppress by force unrighteousness.

The ideal which the Gita presents for the seeker is to realise the possibilities in him by a vigorous discipline; when these possibilities are realised, man becomes a superman. The super-man is not necessarily a man of powerful intellect, irresistible will, and driving force. However fine are a man's natural endowments, however great are his powers he is still a man. No doubt, evolution in his case has gone a step forward, still the forces which are active in him and impel him are forces of nature which he manipulates in a thousand ways. The super-man of nature is nature's product. Nature endows him with uncommon powers which he puts to his own use though it has the appearance sometimes of cosmic service. The "little child" in him is stilll active and he cannot deny nature's urges, because they are too strong for him. His intellect is discursive, wisdom prudential, and will deliberative. He is the man of the world, though he has the natural endowment to shake off the world's dust and put on the appearance of a transcedental personality. Such super-men are always active in human history, for nature in her evolution brings forth such types. They have will prominent in them, and the extensive exercise and functioning of will give them the appearance of dynamic personalities. Similarly, the natural endowment of intellect may create wonder and excite admiration by the subtlety of intellect. But such powers of will and intellect still cling to the self and have not the ease and freedom that characterise the spiritual man Therefore, the super-men in history are not the God-men about whom the Lord makes mention in the present verse. The will-to-power is the great incentive in man and the super-man is he who seizes the opportunities offered by the flow of life at the right moment and uses them to his advantage, and thus becomes a moving power, but here, the will is so much predominant that it makes reason subservient to will Will undefined and uncontrolled is an urge of life and cannot reach its finer oscillations in evolution. Men of the type of Hitler are super-men of this type in whom the will-to-power is no doubt an egoistic urge of life but it must be remembered that egoism belongs to the essence of noble souls However sublime the idea of the super-man may be, it does not appeal to us, because it does not proceed beyond the vital animal urge of human

life. *According to the Hindus, the divine man is a man of* power, a man of fame, and a man of intuition. The flow of life in him is the flow of spirit. The power he commands is the power of spiritual life, and the ends he serves are the cosmic ends. His superiority lies in receiving the finest urges of spirit and controlling the lower urges by them.

The divine man of the Gita is thus busy evolving a fine society, purifying human souls and opening up opportunities for making life holy and righteous. To this end, the spiritual urge is powerful enough to kill the lower forces either in nature or in men, if transformation becomes impossible. The Gita has indeed inculcated the necessity of meeting the blind forces by blind forces under the direction of spirit and putting an end to them. The blind forces are *surely to be overthrown, before spirit* can reveal itself in its effective expression through individual and society. The natural urge in man, however potential, has limited capacity and application; the divine urge in man has unlimited capacity and application. And, since man feels the compelling force of the divine urge, he is no longer troubled by the perplexities of conscience. Occasions arise in the cosmic evolution when the timid conscience of the meek is weekness and not power, and when the divine urge materialises itself through *ways and means which appear to the common intelligence as not sanctified by the* inner moral sense. It is then that "resist not evil" is the cry of the meek soul, for the forces of darkness are sometimes too powerful to be met by love. Love cannot work with such forces and requires a fine evolution before its force and power can be felt and realised. Conservation of values requires that in evolution the evil should either transform its nature, or die a natural death, and amidst the conflict of values, the spiritual finality connot but work towards evolving finer constructions and conserving *finer values. The divine urge in man and nature has in it the necessity of refusing* and killing the opposite dark forces before it can evolve the finer humanity. Man, if *he is the spark of the divine light, should work to this end. In working* out the divine plan, he is humble and brave, meek and forceful as the occasion demands and the purpose requires. Nothing in him is all-too human. Nothing, therefore, comes under the judgment of a human ethical code. And, oftener than not, the divine man is a perplexity, for, he is not guided by the prevailing morals. The urge which works in him is not covered by a code which follows the fashion but does not see enough. The divine life is often a mystery, for all the urges *of divine life have not been revealed to man, and the mystic* knows that it always fulfills itself through what appears to the human insight as an apparent contradiction. It also transcends the contradiction. The prevailing distinction of evil and good has no meaning for such a life. Strictly speaking, morality is a human virtue and is true of the divided life. The Absolute or the divine life is supra-moral and the categories of the common morality have no place

in them. The conception of the supra-moral does not take away the essence of moral life; but it certainly takes away from it the conception of good as we understand it. The divine life is expressing the highest form of righteousness which lies inherent in its nature. The divine life often creates wonder and admiration and sometimes surprise and perplexity in man. To measure the immeasurable is a hopeless task and to limit the divine ways is a false expectation. But remember, the divine life is not capricious in its activity. It has a law which, at times, appears a perplexity to all but those who have the real insight, for they see but cannot see enough. Their evolution has not been such as to enable them to catch the glimpse of the divine purpose and the divine law. Remember, friends, that evolution is constantly at work and the old order imperceptibly changes; occasions arise when the evolution has to be quickened and *forces gather themselves and work simultaneously with a rapidity.*

The life of Lord Sri Krishna is little understood on account of His divine nature, and His apparent contradictions have been baffling even the wise. It is, therefore, that the divine man, like Lord Sri Krishna, is called an Avatara अवतार The Avatara has, however, to be distinguished from inspired agents. The upward urge in the inspired agent quickens his evolution to such a pitch as makes the direct infusion of the divine life possible. Evolution reaches its highest pitch in him His being is in direct contact and intimate touch with the divine life, though it has its expression in his environments. The divine man always bathes in the sunshine of infinite life, the divine force in him is the infinite life. Sometimes, this possession of the infinite may be only occasional; sometimes, it may be durable. It may, however, be noted here that this possession has a greater implication than an intellectual consciousness and illumination. It is the direct ingress of the infinite life. The occasional possession inspires the soul and causes subtle forces to work. Every leader of mankind, every man who has deeply influenced his generation and has accomplished great acts whatever the admixture of good and bad in his composition, must have had before him, perhaps frequently, perhaps only at times, some sense of divine purpose and mission entrusted to him. Such a possession catches hold of the disciple in the field of action And this possession is not direct. It takes place through the intervention of the master. Such momentary and occasional possession cannot continue long, for the influence filters in through intervention. It comes through an external agency and goes out when the occasion and purpose are over. No doubt, such souls must possess fitness for election, but even this fitness is not enough to make them recipients of the divine inflow.

The constant reception of the infinite spirit is the rarest possibility and the highest consummation, and this privilege can be attained only by a correct search and a vigorous discipline. The mental physical body must be fine enough to be a fit vehicle of a life highly potential with spirituality. The constant fellow-ship with the divine and the fusion of the infinite life with its high possibilites becomes actual where the soul passes

through a course of spiritual evolution in previous lives to make it a fit vehicle of the constant indwelling of the spirit and the most effective expression of it. In the spiritual evolution, the soul by its culture and discipline transforms its vehicles and assimilates a fit body from nature. When the early vehicle and the finer bodies are formed out of the finest matter, the spirit finds the body ready for the utmost expansion and widest expression. Anyhow, for the highest spiritual possibility, the God-man draws from the finest modification of nature. The Yogis practically draw from matter its finest essence to form a body that can long continue even after the flesh is cast off. The quickening *of the spiritual life causes elimination of the Rajas* रजस् *and the infusion of Satva* सत्व. This process can be carried to such a fineness that Rajas gradually disappears and life begins to manifest the finest currents of Satva; and the process continues *until the finest essence of spirit can have its effective expression. The Shuddha Satva* शुद्धसत्व is finer in essence than the Satvic expression and is naturally free from the limitation of the latter due to constant association with Rajasic impelling. In spiritual elevation, it is not possible then to acquire a body *which has a shining expression* of the spirit. The thin distinction between the shining form and spirit is not felt and perceived in the intensity of illuminating form, and this has been the ground of the conclusion that the spirit has a body. The conception of the spiritual body is a commonplace amongst mystics. Such a spiritual body is a necessary associate of the spirit in its concentration, for concentration is really grafting a form upon the formless; and this spiritual form is freely chosen and fully used. Spiritual diffusion in its highest expanse dispenses with form-consciousness. Spiritual concentration takes on form consciousness, if not always, at least, *occasionally. Thoughts have forms, will has shapes,* and spirit has subtle forms. Nature is at its command and spirit can take any form from nature at its will. But this expression through form is an appearance, for matter cannot touch spirit though spirit can take a material garb. This expression through shining matter—the mystic sees the finer modification of matter which science cannot conceive–is what the Gita calls DIVYA GNYANA दिव्य ज्ञान and Karma कर्म described by the Lord in the following verse. When the soul can attain such fineness in evolution, it forms a body at its will from prakruti.

The Yogi who has attained a high degree of evolution feels the perfect freedom of the soul which always maintains its transcendence even in its intimate association with Prakruti. The ignorance which binds the soul to the *material form is lost, and* the soul sees itself ever free. When such a state is reached, the soul can rise to the height of an onlooker or a *controller of Prakruti. This power is acquired in Yogis* and inherent in Ishwara ईश्वर. The trained and the fit are, therefore, in constant touch with the infinite and are to be distinguished from those who have occasional illumination and transitory infusion of the divine life. They are the elect. They have a fine-ness but not a fitness to be in constant tune. They have occasional lapses and occasional inspirations.

The more advanced souls are in constant touch with the divine life, fit and prepared as they are for the purpose. They have passed through finer evolutions. They have spiritual elevations. Doubts do not cross them, hazy perceptions do not disturb them. They are in constant enjoyment of the infinite life. They move on with the cosmic force. They see distinctly and feel clearly the divine adaptations and direct the forces unfailingly to success. They are greater than world figures, who are mere toys in their hands. They inspire less adapted souls and guide them without their knowledge to ends, beyond their conception and reach They are the Masters. They inspire all the lesser spirits to action on the physical plane.

If, in spiritual ascent, there is a possibility of direct or indirect inspiration, still, strictly speaking, an Avatara connotes the descent of the divine in the world order, the avowed purpose being to "give protection to the righteous and to destroy the unrighteous and to establish the glory of Dharma". The Gita distinctly supports the theory of divine interference in the cosmic regulation. The order is holy, and when the time is ripe, the divine descent is necessary to keep the order against the forces of unrighteousness and disruption. The divinity without purpose of its own but mainly out of pity for the creatures spontaneously assumes a shining force. The concrete form of the divinity is more apparent than real and is a concession and favour to humanity. This figure is a transformation of this pure Satva of Maya at the will of God. The form emerges from the essence of Maya in its causal aspect. The theists think that the divinity has a spiritual form inherent in it, and the descent is possible in this form. Such a descent is called 'Avatara'. Avatara is then divinity in human form Avatara therefore is God-in-form and in flesh and this God is Sri Krishna as He explains Himself to be.

Such are some of the important implications in these two verses which tells us of the proper occasion as well as of the true aim of divine incarnation In the following verse, we have a statement of the great importance of the knowledge of the nature of divine incarnation and also of the very great usefulness of such a knowledge as a means for the attainment of salvation and spiritual emancipation

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

prose order—साधूनाम् परित्राणाय दुष्कृताम् विनाशाय धर्मसंस्थापनार्थाय च युगे युगे सम्भवामि ॥

Grammar.—परित्राणाय for the protection, साधूनां of the good; विनाशाय for the destruction; च and; दुष्कृताम् of evil doers; धर्मसंस्थापनार्थाय=धर्मस्यसंस्थापनस्य अर्थाय of duty of the establishing, for the sake, संभवामि (I) am born, युगे in age, युगे in age.

Verse:—To rescue righteous souls oppressed,
To break the might of evil ones,
To set aright the world-stream's flow,
Age after age I enter birth.

Explanation:—To protect the righteous, to destroy the wicked, and to establish the kingdom of God, I am reborn from age to age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः :
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

Prose order:—अर्जुन एवम् मे दिव्यम् जन्म कर्म च यः तत्त्वतः वेत्ति सः देहम् त्यक्त्वा पुनर्जन्म न एति माम् एति ॥

Grammar:—जन्म birth; कर्म action; च and; मे my; दिव्यं divine; एवं thus; यः who; वेत्ति knows; तत्त्वतः for.u (in) reality; त्यक्त्वा having abandoned; देहं the body; पुनः again; जन्म to birth; न not; एति comes; माम् to me; एति comes; सः he; अर्जुन O Arjuna.

Verse:—Who so, thus (living) knows in truth
My godly mode of birth and work;
His body shed, goes ne'er again,
To 'birth'; but comes to me, O Friend.

Explanation:—He who realises the divine truth, concerning My birth and life-work, is not born again; and when he leaves his body, he becomes one with Me.

Gita Gaurav:—O *Arjuna, for the protection of the righteous and the* destruction of the evil doers, for the establishment of Dharma, I become manifest Yuga after Yuga. My birth and action divine, who thus knows in essence, leaving his body, to rebirth he comes not; to Me comes he, O Arjuna.

Discourse:—Friends, the Lord now describes His divinity. Divine, says Sri Krishna, are his birth and action. Form He assumes and energy He exhibits, but He never identifies Himself with, or allows Himself to be, influenced by the obscuring Tamas तमस् which veils the divinity in other being. Non-identication with Tamas तमस् makes birth and action divine, identification makes them human. To realise the divinity of Sri Krishna who appears in form, is to realise what He in essence is beyond the form He presents. Unless one sacrifices one's 'I-ness' and conceives of His existence beyond the individualised form, he is bewildered and sinks into despair. No wonder then that Kansa, Shishupala, Duryodhana and others did not recognise Sri Krishna as Lord incarnate. This was mainly due to their ignorance being enveloped by their 'I-ness'. Realisation of the divine birth of Sri Krishna opens one's eyes to the fact of existence independent of form and extricates him from the meshes of Tamas तमस्. As with birth, so with action. Uninfluenced by Tamas, it too becomes divine and Sri Krishna describes Himself as acting tirelessly. When a

human being remains heedlessly active, though not yet selfless, pracitises Karma Yoga कर्मयोग. But to realise the divine nature of Sri Krishna's birth and actions and know them in essence is to understand what birth really is and what action ought to be. Having descended down to the earth, how does the God-man live his life among men ? We must realise that He is in reality Purna Kama पूर्णकाम like God Himself and has no selfish object to aim at or to strive for in His human life. He is one whose desires are already fulfilled, because being what He is, He can in fact have no unfulfilled desires The motive of his life is the salvation of embodied souls. Never-the-less, He too has to live like call other men the normal human life i. e. the life of work and accomplishments, of labour and achievement. Otherwise, the very purpose of His conjointly divine and human life is apt to be missed entirely. If, for the reason that He has no selfish objects to serve, He declines to live the life of work, others will naturally begin to imitate His example of inaction and will thereby lose hold of work itself as a valuable means for the attainment of salvation. The true object of this work is not to serve such ends, but to create as well as to sustain the naturally twice-blessed quality of unselfishness. Most men guide their lives more or less by process of imitation; and since the God-man happens to be an extraordinarily endowed personage, His lead is of course certain to be followed by many, whose intellectual inertia is as great as their will-power is weak. God, in becoming man, in no way ceases to be God. Similarly, the God-man, by living the normal life of man as man does in no way become less than a God-man When God becomes incarnated as man, God is not brought down to the level of man but that man is lifted up to the level of God. Such an elevation of man is made possible by the God-man, Himself living that normal human life, holding out the ideal of spiritual progress and freedom as the goal of life. This he does by setting for us the example of the ideal life that we ought to live. For this purpose, the God-man has evidently to live the life of the ordinary typical man who is in no way unnatural or abnormal The life of the incarnated God-man shows to us love, sacrifice, and work without any selfish attachment to results. If we desire spiritual freedom and seek the salvation of the soul, we have to make our lives resemble the life of the God-man by an equally notable manifestation of love and sacrifice and strenuous performance of unselfish work The sanctification of work into duty first, and then into worship can very well take place in all spheres of human life.

The way in which the true knowledge of the nature of the God-man and of his work here upon the earth makes it possible for men to achieve their salvation and become blessed with God-attainment is brought out clearly in the next verse. But before we do this, a doubt has to be cleared as to whether the Lord is partial. How is it that He gives the capacity to some only to know His divine nature, while to others it is denied ? Again, how is it that He incarnates Himself for protecting some and destroying others ? In reality, God is not partial God does not deny the know-

ledge of His divinity to anybody but those who through their sanskaras get themselves blinded do not, in fact, see His divinity. The Lord by destroying the wicked destroys their wickedness in reality, and thus enables them to start things anew. It must be clearly understood that in destroying the wicked, He is not *prompted by a feeling* of hatred. In fact, He is moved by love and compassion. Those, however, who recognise His divine nature obtain salvation from the bondage of birth and action. In reply to a question by Arjuna as to who are those who are able to recognise the Lord's divine nature, the Lord says:—

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

prose order:—वीतरागभयक्रोधाः मन्मयाः माम् उपाश्रिताः ज्ञानतपसा पूताः बहवः मद्भावम् आगताः ॥

Grammar:—वीतरागभयक्रोधाः=वीतः रागः च भयं च क्रोधः च येषां ते gone, desire, and, fear, and, anger, and, whose, *they*; मन्मया full of me; माम् to me; उपाश्रिताः resorting; बहवः many; ज्ञानतपसा=ज्ञानस्य तपसा of wisdom, by the austerity; पूताः purified; मद्भावम=मम भावम् (to) my being; आगताः (have) come.

Verse:—From passion, fear and wrath set free,
Transformed to Me immersed in Me,
Full many, by the Wisdom-Fire,
Made pure, have come to My Estate.

Explanation:—Many have merged their existence in Mine, being freed from desire, fear and anger, filled always with Me, and purified by the illuminating flame of self-abnegation.

Gita Gaurav:—*O Arjuna, those who have got rid of desire, fear and anger* and have become quite full of Me and are depending upon Me, have attained to Me purified by the austerity of thought. Those who knoow the divinity of My birth and action become like me and obtain salvation. The requisite of salvation lies in one's getting rid of desire, fear and anger. Desire for wealth, fame and children constitute Raga राग; those who get attached to enjoyment and remain ever in fear of losing it are subject to fear, and the path of knowledge which connotes renunciation of desire when *looked upon with aversion* leads one to Dwesha द्वेष Those who are endowed with Shat Sampatti षट् संपत्ति viz Yama, Niyama etc hearing, meditating and experiencing the meaning of Tat तत् and Twam त्वम् get merged in the Lord and when so merged, *surrender themslves to Him and consume their* prarabdha प्रारब्ध, thus realising oneness with the Lord through the austerity of thought (Gnyana). and thus purified, get unattached and realise Me.

Discourse —*Friends, the Lord indicates the process by which one attains to* the Lord. Self-purification is achieved through self-control. All the processes connected

with the practice of Tapas तप: are such as tend to curb by force one or more of man's natural unethical propensities. To compel the appetite to remain unfed, or to force the body and the mind to undergo the pains of various kinds, is looked upon as constituting Tapas तप. It may be possible to become insenible to pain and free from too much relish for pleasure, but, self-control involved in thought and meditation is difficult of achievement. It is man's common propensity to be unwilling to think and this is known as intellectual inertia. It is a common experience that we are all naturally apt to feel hot within whenever any of our common propensities is forcibly counter-acted either from within or from without. The austerity, which is denoted by Gnyana Tapas ज्ञान-तपस् here means in fact even more than the overcoming of the common propensity to be unwilling to think. For, when true thought is exercised strictly and well in relation to the great problem of conduct as viewed from the standpoint of the reality and the immortality of the soul, it is sure to lead us logically to the conclusion that desire, fear and anger are antagonistic to the attainment of the salvation of the soul, and that devotion to God and dependence upon God are highly helpful to the attainment of that same salvation. If thought establishes that the salvation of the soul is the true goal of life, and if things like desire, fear and anger are not truly conducive to the attainment of that goal, while devotion to God and dependence upon God are conducive to his attainment, it naturally follows that the aspirant after salvation should give up desire, fear and anger and become devoted to God and surrender unto Him with love and faith. These are the positive and negative requisitions which such true thought commands in relation to life. Is the giving up of desire, fear and anger in accordance with man's natural propensities? Is man naturally and of himself prone to be whole-heartedly devoted to God and to be entirely dependent upon Him? The answer is obvious and in the negative. Therefore, a certain amount of self-control is required in overcoming desire, fear and anger. This is not possible without the practice of self-surrender and devotion to God. And this again is possible only to the extent we are able to overcome our intellectual inertia. The active exercise of right thought alone is not of much value unless it results in the maintenance of purity and unselfishness in association with a noble purposefulness in practical life. To work out the purification of human life the discipline of self-control through self-restraint is the first step. Self-restraint does not mean merely the assuming of various difficult physical postures and sitting for long in sun and in rain irrespective of the pleasure or the pain that may be caused by it. This no doubt may be helpful in curbing desire to a certain extent but this is only the physical part of the process which does not and cannot strengthen the inner will-power of the aspirant to any marked extent. Fasting and vigils, as religious exercises, come under this category. No doubt, these are of value in equipping us with the power of self-restraint and as an aid to live a morally pure life. But the inner purity of the soul cannot be well main-

tained without the exercise of abundant self-restraint, which needs the practice of steady and willing obedience in relation to externally imposed restraints. But this is of little avail if man does not acquire the inner power of self-control. There are three stages to achieve this end. The first is one in which the individual is controlled by the command of those persons who are in a position to effectively exercise authority over him. In the second stage, the control of the individual is carried out not by means of direct personal commands but by means of certain authoritatively imposed and more or less intelligently accepted laws. There is, however, a still higher stage in which a man may very well become a law unto himself. This last stage is that in which the fully well,-disciplined man has within himself an adequately strong will power to overcome all the temptations of life, both easily and effectively. Such a man's-self-mastery is built upon the sacredness of an unerring conscience and his righteousness is therefore entirely determined by himself. This sort of passage from external restraint to self-restraint, and from self-restraint to spontaneous self-control is very common and natural. What is true in case of an individual is equally true in case of society. When the individuals forming a society have not as yet learnt to distinguish their own personal interest from the larger interest of the society as a whole and are incapable of acting together harmoniously so as to serve well the larger interest of the corporate life of the community even at the sacrifice, if necessary, of the smaller and more limited interests of particular individuals, they are not fit for democracy and in their case, despotism alone is likely to be of some service. On the other hand, what is known as anarchism can do no harm to a society, the members of which have all become perfected saints through self-discipline and self-control. Thus, freedom has first to be deserved before one can be fit to desire. Thus, according to Lord Sri Krishna, one who is purified by the austerity of thought attains Mad Bhava मद्भाव meaning: His State or Condition. To those whom the discipline involved in the austerity of thought is not possible, another method is indicated and that is, devotion to God and entire dependence upon Him Love and faith in God will be able to kill our selfish feelings of 'I-ness' and 'Mine-ness' so as to make it quite easy and natural for us to get out of the bondage of Karma. There is still a third method to achieve the same end viz: devotion to one's own duty. Any of these means may be adopted for the attainment of final emancipation and its attendant God-condition He, who is fit for the austerity of thought (Gnyana Tapasa) ज्ञान-तप may not be equally fit for the ecstasy of divine devotion. Similarly, he who is fit for either of these may not be fit alike for the all-absorbing self-dedication to duty as duty. The mental constitution and the moral temperament of individuals determine their fitness for the appropriate adoption of one or other of these means for the attainment of salvation and so long as one is capable of taking up either of these means, the ultimate goal is sure for him, and therefore, the Lord says:

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

prose order:—ये माम् यथा प्रपद्यन्ते तान् अहम् तथा एव भजामि पार्थ मनुष्या सर्वशः मम वर्त्म अनुवर्तन्ते ॥

Grammar:—ये who; यथा as; माम् to me; प्रपद्यन्ते approach; तान् them; तथा so; एव even; भजामि welcome; अहं I; मम my; वर्त्म path; अनुवर्तन्ते follow; मनुष्या- men; पार्थ O Parth; सर्वशः everywhere.

Verse—However one approaches me,
Thus even do I welcome him,
The myriad winding tracks of men
Are but the footsteps where I trod.

Explanation—Howsoever men try to worship Me, so do I welcome them By whatever path they travel, it leads to Me at last

Gita Gaurav:—O Arjuna, whoever, in what manner soever, are devoted to me, to them in that very manner, I become devoted. No matter whatever the remedy they adopt, or the paths they follow, all men follow my path from every side. It may be that some path may be sure and swift, the other long and arduous. But the goal in each case remains the same. The question here arises as to how can one rest intent on and refuged in Sri Krishna of whom he cannot form a conception ? Is His grace then denied to him ? No, says Sri Krishna. What is all important and essential is the surrendering of the self. His self surrendered, whatever the ideal of Sri Krishna he may have formed, in that form he is drawn to Him. The devotee worships and surrenders himself to Him no matter what his ideal. and He is devoted to His devotee. Whoever surrenders His self to Him, His path only He follows. Others, not so devoted and selfishly inclined to objectivity only try to leave His path, but they are forced back to His path with suffering for their pains. The righteous, He ever helps, the wicked, He forces back from his evil path The former feels His grace, to the latter, it comes as chastisement, opposition and disappointment. The former surrenders his self, the latter is self-conceited and self-sufficient, and that makes all the difference, though there is not a single being but must conform to His path

Discourse—What is "My path" indicated by the Lord in this verse ? It is capable of being understood according to the force we give to the word "Mam' माम् (My) It may either mean the path planned out and prepared by the Lord, or the path which leads to Him It is the latter of these two meanings which is evidently intended here, though the former meaning is equally true It would, however, be necessary to find out the correct significance of this important verse. If we accept freely that all roads of unselfish righteousness lead to God, how can we hereafter decline to accept that every one of those roads has the authoritative sanction of His

approval ? And does not this sanction of His approval mean further that every one of those roads has been planned out and prepared by Him ? The idea of evolution is a reply to this query. And the world's religions clearly show signs of their passing through comparatively earlier stages of growth and development. There are many variedly arranged flights of steps which lead up to the various positions to the top viz: the utlimate truth. To realise this is to know that there are many paths that lead to God, all of which are indeed wanted and are hence included in God's plans of the Government of the Universe. The many paths leading to God are in this manner not *only representative of the various stages of progress in the history of various religions,* but are also illustrative of how those ways are numerous in which any religion may at any time be understood and acted upto by the people who are possessed of different degrees of capacity and culture. According to the Hindus, there are three *principal* paths *viz:* the Gnyana Marga ज्ञान-मार्ग, the Bhakti Marga भक्ति-मार्ग and the Karma Marga कर्म-मार्ग i.e. the way of knowledge, the way of love and devotion and the way of work. In the case of the first, no other than a saintly philosopher is fitted to walk along that path so as to reach the goal in full safety. In the case of Bhakti Marga, the aspirant's rapture of the ecstatic love of God to be so intense as to make it impossible for him to consider anything other than God to be worthy of his love and attachment. For this, emotional temperament and a loving warm heart are absolutely necessary. The 'way of work' however is capable of being understood in two ways. By *Karma Marga*, we may understand either the path of duty done for duty's sake, or the path of religious rituals. The latter is the earlier idea in relation to the performance of sacrifices and the *former* is the *advanced stage along the same path. Here,* a *temperament, which* spontaneously seeks work and feels very unhappy when there is no work at all to do, is needed.

Friends, the Lord *even* goes much farther *when He says that devotion* to *any* deity, either selfish or unselfish, is accepted by Him and He fulfills all the desires of His devotees. The path of selfish devotion, though of an inferior kind, has all the same its place for the beginners. And those who tread on that path are sure ultimately to ascend to the path of selfless action The Lord is like the ocean but one draws water out of it according to one's capacity. The *Lord* is *impartial and bestows everything* one wants according to one's capacity and efforts. He is not responsible for the inequalities among His devotees, because that depends upon the power of receptivity of the Lord's grace *according to one's capacity As you* think, so *you* become and the Lord takes care to give everyone what he wants. If the desire is misplaced and improper, he suffers for it, and therefore, if one surrenders himself to the Lord, the Lord surrenders Himself to him; and if he opposes the Lord's through self-conceit, the Lord gives him a fight and shows him his place in the evolution by indirectly bringing him to the right path. We read in the *Puranas* पुराण *instances* of His devotees trying to seek

salvation by offering opposition to the Lord. This is only to prove that the Lord meets His devotees in the same manner as they approach Him. In reply to Arjuna's query, the Lord explains why people worship various gods and goddesses in the next verse.

कांक्षंतः कर्मणां सिद्धिं यजंत इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

Prose order: कर्मणाम् सिद्धिम् काङ्क्षन्त इह देवताः यजन्ते मानुषे लोके हि कर्मजा सिद्धिः क्षिप्रम् भवति ॥

Grammar: काङ्क्षन्तः desiring; कर्मणां of actions; सिद्धिं success; यजंते (they) sacrifice to; इह here; देवताः the shining ones; क्षिप्रं quickly; हि indeed; मानुषे in the human; लोके (in the) world; सिद्धिः success; भवति is; कर्मजा Karma-born.

Verse:—They who for work's fruition lust,
Make offerings here to powers Bright,
For swiftly, in this world of men,
Fruition comes of pious works.

Explanation:—Those who look for success, worship the powers; and in this world their actions bear immediate fruit.

Gita Gaurav:—O Arjuna, in this world, all people are not of the same views. Everyone has his own individual view point. Of these, some believe in performing actions desirous of obtaining fruit thereof; and with this end in view, they seek the assistance of various gods and goddesses. They believe that by so doing, they obtain the fruits of actions much earlier. They put their desires in the fore-front and worship various gods and goddesses for fruition thereof. Naturally, therefore, they do not worship Me but worship other gods and goddesses.

Discourse:—Friends, there is so much diversity in this universe that no man dare believe that anything is imperishable. It is the law of nature that there is a continous transformation of all things so much so that what exists today will be altered tomorrow; and what existed in the past do not remain the same in the present. This has been going on without beginning and end and will continue to do so for all times. It is for this reason that you never find in this world people holding exactly the same views, bearing the same features, possessing the same intellect. There is nothing to wonder at in this, because it is the law of nature. Right from a human being to the smallest insect, this law operates. Even though there may be apparent similarity, there is a distinctive diversity in each of the species. For instance, even among birds which appear exactly similar to an inexperienced eye are not so as you will see from the fact that a mother of the young one picks out her own from hundreds of similar looking birds. This is due to distinctive diversity existing between individuals.

The Lord wants to point out here that everyone does not worship the Lord for the same reasons. There are people who aim at obtaining easy fruits for their labours and are not patient enough to achieve better results. Impatience is really a sign of weakness and where there is impatience, there is lack of faith. Everywhere in this world, we find people rearing up their own desires and then get impatient to fructify them. In so doing, they do not believe in the sincerity of their actions or their capacity in doing so, but depend upon the help of some God or Goddess. This is the lowest type of Upasana उपासना because if one particular God or Goddess fails to achieve for them the desired end, they jump on to some other God or Goddess and if ultimately, their purpose is not served, they start blaming one or the other and get superstitious. Such people have got a vacillating mind and lack confidence in themselves. There are, however, some who stick to one God or Goddess and are persevering in obtaining results which they ultimately achieve. But they stop there. There is a third variety of people who are real Bhaktas भक्ता: who find delight in surrendering themselves to the Lord and go on performing actions indifferent as to the results. The penance involved in the third type of Upasana उपासना is indeed trying, because the Lord does not favour those who do not come out successfully of all trials, to which they are subjected. It must also be realised that whereas the capacity of other Gods and Goddesses to bestow boons or fruits is limited, the Lord has the power to bestow upon his devotees the highest boon viz: salvation. Thus, in case of other Gods and Goddesses, the fruit of actions is the goal. Greater the penance, better the fruit; *but such fruits are limited in their application after enjoying which one has to face* reaction. What then is the goal and aim in life ? Are we going to be satisfied with immediate but transitory results or are we going to wait for better results even passing through a period of traials so that the ultimate realisation may be lasting and permanent ? Those who are intelligent enough prefer the latter course and surrender themselves to the Lord and do not desire to achieve any particular Kind of fruit for their actions.

In the second Discoure, the Lord has already told us: "When a man abandoneth, O Partha, all the desires of the heart. and is satisfied in the Self by the Self, then is he called stable in mind." Putting this goal before our mind's eye, we shall soon find that what we consider good for ourselves does not turn out ulitmately to be so in the long run from our own experience; and we grow wiser when it is too late. It is when in such a pass that if we listen to the voice of conscience, we shall hear the guiding voice directing us to the path of welfare, but we find the same unpalatable at the moment and it is only the later experience that confirms us of the correctness of the voice of conscience. This voice of conscience gets clearer and clearer as we are able to curb our desires and make them fewer and fewer. Thus, when we worship some Gods or Goddesses aiming at enjoying the fruits, we encourage

disires to grow in proportion and as we do so, our voice of conscience gets more and more feeble and we altimately turn away from the path of welfare. If on the other hand, we perform actions unselfishly and ultimately become selfless, our path of welfare will be absotutely clear to us with the voice of conscience everready at our back and call to guide us.

As we have discussed before, though there is unity behind all the diversities in this universe, the Lord's play will not be without beginning and end if there was only evolution or only involution. In other words, the divine descent and divine ascent have been going on continuously and thus we see unity behind diversity and diversity behind the unity. This is only possible through the play of prakruti or the Lord's Maya. The Gunas of prakruti interact and produce diversity of all kinds and that is the reason why we do not find two things exactly alike in this world. The Lord explains this in the following verse.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

Prose order:—गुणकर्मविभागशः चातुर्वर्ण्यम् मया सृष्टम् तस्य कर्तारम् अपि माम् अव्ययम् अकर्तारम् विद्धि ॥

Grammar:—चातुर्वर्ण्यं the four castes; मया by me; सृष्टं emanated; गुणकर्म विभागशः=गुणानाम् च कर्मणाम् च विभागशः of qualities and of actions, and, by division तस्य of it; कर्तारम् the author; अपि also; माम् me; विद्धि know; अकर्तारम् unacting; अव्ययम् inexhaustible.

Verse:—From Me the four (soul) Caste–Rays spring,
Root–pow'r with function matched in each;
No author save Myself has this,
Actless and changeless though I be.

Explanation:—The system of the four castes was created by Me in accordance with the divisions of 'qualities' and works. Know Me to be its maker and also (its) non-maker.

Gita Gaurav:—O Arjuna, in this world, I have created Brahmin, Khshatriyas, Vaishyas and shudras based on their qualities and actions. And therefore, you may know Me to be the creator and main actor and at the same time realise that I remain aloof from it as I am imperishable and changeless. In fact, though I create the four divisions through My Maya based on the distinctions of qualities and actions, I remain untouched by Maya and therefore, I have no hand in it.

Discourse:—Friends, the Lord tells us that the four main divisions viz: the Brahmins, Khshatriyas, Vaishyas and Shudras are based on the differences of qualities and actions. The predominance of the Satva Guna is more common in a Brahmin whereas Rajo guna is more marked in case of Khshatriyas. The admixture of Rajo guna and Tamo guna is found developed among the Vaishyas, whereas among the

Shudras, Tamo Guna is more fully noticeable. Thus the four divisions are created out of the permutations and combinations of the three gunas viz: Satva, Rajas and Tamas, as shown below:—

(1) Through the combination of Satva Guna and Satvic actions—a Brahmin.
(2) Through Satva Guna and Rajasic actions—a Khshatriya.
(3) Through Rajo Guna and Tamasic actions—A Vaishya and
(4) Through Tamo Guna and Tamasic actions—a Shudra.

These divisions as described above are not confined to the Hindus alone, but they have a universal application. These have been in existence from the beginning of time and will continue to exist till the end of time or Kalpa. One should not rate Satva Guna as superior to Rajo Guna or Tamo Guna being inferior to Satva or Rajo Guna. To illustrate this, each kind of Guna has its own deity, for instance, Vishnu is the embodiment of Satva Guna, Brahma of Rajo Guna and Shankera of Tamo Guna. None of these deities is inferior to the other in point of status or authority. Each is great in its own place. The whole universe moves on account of the play of these Gunas and each has its appropriate place in the cosmos. Just as through a prism glass, a white ray of light when diffused sheds varieties of colours, the Absolute, Unchangeable, and Imperishable Parmatman when seen through the prism glass of His Maya appears diffused in the varieties of colours tinged by either Satva, Rajo or Tamo Guna, difficult to distinguish one from the other. It is therefore evident that the combination of qualities and actions as divided into classes are essential for the healthy growth of a society. In actual practice, different kinds of actions are allotted to different types of people; for instance, for the Brahmins, it becomes their duty to study, to teach, to perform a sacrifice, *and help others in doing so, to give and receive alms; for a* Khshatriya, to protect people, give alms, perform sacrifices study and keep aloof from the objects of senses; for a Vaishya, to rear animals, give alms, perform sacrifices, study and to trade. He is allowed to gather wealth honestly earned and engage himself in agriculture, and for a Shudra, there is only one duty assigned to him and that is, to serve all the three classes without any hesitation, obstinacy or lethargy i. e. with all sincerity.

Friends, if you only meditate upon this for a while, you will realise that the Lord's arrangement of this universe is really very perfect. If you take the illustration of a human body, you will find that each of the human organs has a distinctive part allotted to it ...Do we ever consider the mouth superior to the legs or the ears inferior to the eyes? Each one of these is equally important for the efficient working of the body as a whole. Thus, if Brahmins constitute the mouth of the Lord, the Khshatriyas forming His hands, the Vaishyas His thighs and the Shudras His legs, how can one be *called inferior to the other? In ordinary practice, we touch the Lord's* feet first and not His head; and in so doing, we honour the Shudras more than the

Brahmins. Such is the working of the cosmos and no one can interfere with the Lord's plan and its working without injuring himself and causing dislocation to the working of the plan. Harmony is the basic--note of the cosmos i. e. the Lord's planning and the divine descent takes place when this harmony is disturbed.

What then is the Divine Planning and how does it work ? It works through the harmonious operation of three Gunas interacting through the four main divisions based on selfless actions performed not aiming at the betterment of one's own self but for the universe as a whole. Our Shastras have laid down laws for the ignorant to follow so that each one contributes to the harmony of the whole. For instance a guest is treated with the highest honours and in so doing, it teaches every family to put into operation the aforesaid idea of selflessness. So far as the guest is concerned, nothing is so low for the host and he gladly performs even the menial duties for the benefit of his guest. The idea of self-abnegation is worked out here. The guest is not looked upon as an ordinary human being but as a visitation of the Lord Himself; and the host offers all the best that he has at his feet. What is true for the hest is equally true for the guest and according to the Lord's command each existing for all: and aiming for their welfare, each of the constituents of the society automatically gains his own welfare.

When the Lord says that He is the creator of all the four divisions, it means that in His eyes, all are equal. In reply to Arjuna's question as to how the Lord can keep Himself aloof from His creation, the Lord givies him the answer in the following verse.

न मां कर्माणि लिंपंति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बद्धयते ॥१४॥

Prose Order:—माम् कर्माणि न लिम्पन्ति मे कर्मफले स्पृहा न इति यः माम् अभिजानाति सः कर्मभिः न बद्धयते ॥

Grammar:—न not; माम् me; कर्माणि actions; लिंपंति stain; न not; मे of me; कर्मफले=कर्मणः फले of action, in the fruit; स्पृहा desire; इति - thus; माम् me; यः who, अभिजानाति knows; कर्मभि· by actions; न not; सः he, बध्यते is bound.

Verse:—No action leaves a trace on ME;
I feel no thirst for action's fruit,
Whoso thus (in himself) knows Me,
Cannot be bound by aught he does.

Explanation:—Works do not cling to Me, I have no desire for the fruit of works; (he) who makes Me out to be such, he does not become bound by Karmas.

Gita Gaurav:—O Arjuna, though I am the author of everything under creation, I am not the doer, because My actions do not bind me. Why ? It is because while performing actions I do not desire for fruits thereof and thus, remain always untouched

by them. The main thing to be remembered is that it is not in My case alone that actions do not bind me. But it is equally true in case of others who like Me do not desire fruits of actions; and such people remain free from the bondage of action.

Discourse:—Friends, this life of ours is activity and adaptation, and the Lord teaches us how to live it. The God-man comes to this world to set up an ideal for the lesser man to copy, and when the Lord says that though He is the creator i. e. it is He who does everything in this world and yet remains aloof from it and is the object of worship of all His creation, He gives the lead to others that should they follow His footsteps, so that they could be God-like i. e. like Himself. Once again, the Lord emphasises the central idea viz: performance of action selflessly and without desire of fruit. He has shown us the way and that is through self surrender to Him and dedicating all our actions to Him through the universe. He has also told us that actions performed selflessly as a dedication to His creatures are equally acceptable to Him and that is the practical way. But these actions must not be performed aiming at fruits; and one who knows the secret of the right performance of action is not bound by it and is able to achieve salvation in the end. Arjuna on hearing this is curious to know whether there have been people who have followed in the Lord's footsteps, knowing Him unattached to His actions. The Lord gives the answer in the following verse.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतर कृतम् ॥१५॥

Prose order:—एवम् ज्ञात्वा पूर्वैः मुमुक्षुभिः अपि कर्म कृतम् तस्मात् पूर्वैः पूर्वतरम् कृतम् कर्म एव त्वम् कुरु ॥

Grammer:—एवम् thus, ज्ञात्वा having known; कृतं (was) done; कर्म action; पूर्वैः by ancients; अपि also, मुमुक्षुभिः (by) desirous of moksha; कुरु do; कर्म action; एव even; तस्मात् therefore; त्वं thou; पूर्वैः by ancients; पूर्वतरं (in the) past; कृतम् done.

Verse:— Thus knowing, Ancient Kings worked on,
Though Freedom was their hearts' Desire.
Hence take up thou in turn the Task
That old kings wrought in days of yore.

Explanation—Having thus known, our forefathers, ever seeking liberation, performed action, therefore do thou also perform action, as did our forefathers in the olden time.

Gita Gaurav:—O Arjuna, the great men desirous of salvation who existed in ancient times followed in my footsteps and performed actions selflessly and through this process achieved salvation. *Therefore, follow my path and perform actions selflessly* as did your ancestors, and you will not be bound by your actions.

Discourse —Friends, just as a thick or a thin rope which is used in fastening things together according to the capacity of things fastened, or for instance, a thin string would do to hold a bird under control but a thick manila rope would be required to keep an elephant under control, similarly, action, either big or small, depends upon the capacity of the actor who is bound by it The bondage of action is a necessary concomitant to keep the wheels of Sansara (world) going and as the Jivas free themselves from the bondage of action, the world loses its hold over them The string or a rope has its utility so long as it has a capacity of binding things together, but the moment it is burnt, it loses its utility So with action No sooner the action ceases to be a bondage, it is no action at all however big or small. Just as again a rope does not diminish either in thickness or length inspite of its being burnt, the action does not diminish in its magnitude even when it ceases to be a bondage. Remember friends, that bondage of action is on its subjective side and that is what matters. It is a mistake to try to control action from the objective stand-point. When a man performs actions without being attached to fruits thereof, these have no effect on him inspite of the fact that apparently he appears to be an actor. Thus, it is not the renunciation of action that is the right method of approach, but the renunciation of the binding element in action that leads one to ultimate salvation.

A question might here arise as to how a rope can be compared to an action because when a rope is burnt, one can see its futility as a binding force, but in case of action, it is not apparent The answer is that Shakti शक्ति (power) is born of the Will and when it controls will, it creates its own bondage. But when it remains in the will subjection, it becomes the manifestation of the Lord i e one's Shakti or power becomes dedicated to Him Under both these circumstances, the Shakti or Power remains the same, but in case of the former, it forges means of bondage whereas in the latter case, it becomes a liberating force. Similarly, action performed with attachment to fruit thereof and that performed selflessly is the same to all outward appearances but in one case, it subjects the actor to the experience of happiness or misery, whereas in the other case, it leaves him a free man inspite of it.

Friends, this is not true only theoretically. This has been practised in the past by great souls who have achieved salvation through these means. Action is a great teacher and it is through it alone that one rises to the state of actionlessness or Nirvana निर्वाण The highest action is one which embraces the whole Universe in its application That is the ideal of selflessness We have an instance in the Puranas of Dadhichi Rishi who sacrificed his body for the benefit of the gods The story is that there was a terrible demon called Vratrasura who acquired great power through penance and favours of Brahma, so much so that he became a great terror in the

Universe. The gods got frightened and they approached Indra for protection, and discussed ways and means of overcoming the demon. They all came to one conclusion that the bones of Dadhichi Rishi alone had the power which could destroy the demon. The Indra accepted the suggestion but he was reminded of the fact that he had once beheaded Dadhichi out of anger and was afraid that he might not offer himself for the benifit of the gods. But to the surprise of all, Dadhichi offered his bones forgetting his old revenge thinking that Indra was not making the request for his own benefit but for the betterement of the whole world. The gods prepared an adamant out of this bones and ultimately destroyed the demon.

To all appearances, this was suicide on the part of–Dadhichi Rishi i. e. apparently, it was the negation of action i. e. he put his body out of action. But as it was not *in pursuance of any selfish end, it had the effect of bringing about his own salvation.* This is what the Lord wants to convey to Arjuna. The idea of going on a pilgrimage rests on one's making a resolve to perform actions selflessly by the renunciation of the fruit of actions performed. Arjuna thereupon wanted to know the definition of Karma कर्म which He gives in the following verse.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१६॥

Prose order:—कर्म किम् अकर्म किम् इति अत्र कवयः अपि मोहिता. यत् ज्ञात्वा अशुभात् मोक्ष्यसे तत् कर्म ते प्रवक्ष्यामि ॥

Grammar:—किम् what; कर्म action; किम् what; अकर्म inaction; इति this; कवयः poets; अपि also; अत्र here; मोहिताः (are) confused: तत् that (therefore); ते of (to) thee; कर्म action; प्रवक्ष्यामि will (I) declare यत् which; ज्ञात्वा having known; मोक्ष्यसे (thou) shalt be freed; अशुभात् from sin.

Verse:—What is action, what inaction ?
Great Thinkers e'en have blundered here,
I'll tell thee a Mode of Action,
Which mastered, thou'lt go free from ill.

Explanation:—What is action, what is inaction ? Even the wise are herein perplexed. Therefore I will declare to thee the action by knowing which thou shalt be loosed from evil.

Gita Gaurav::—O Arjuna, Karma कर्म or अकर्म (Action) or (inaction) defies *understanding.* Even the great and intelligent men of the world, well-versed in learning find it difficult to discriminate beween action and inaction. On this subject, their intellect gets warped by infatuation. As you are my dear friend, I shall reveal to you the secret of action and show the method of performing it so that it ceases to touch you and liberates you from the bondage of birth and death.

Discourse:—Friends, what should be done and what should not be done is a dilemma even for the great and learned men. It is because they do not know the

secret of action. It is the Maya that covers up this secret. It is the Lord alone who by His grace reveals the secret of action and until then, it remains for the world an insoluble dilemma.

We come across people who make quick decisions between action and inaction decide for themselves the path they should choose. But such people really do not understand what they are actually doing It may be remembered that if a man performs action blindly or abstains from performing it, depending upon the results achieved by someone else, he will find to his great surprise that the same kind of action produces different kinds of results Even the nature of action remaining the same, the means of performing it vary. And naturally different results are achieved. The result of action does not depend on itself but on the capacity of the actor. People here err in the belief that same kind of action produces the same kind of result It must be remembered that what might be easy and natural for one might appear difficult and insurmountable for the other and the reason is not because of any difference in action itself but in the difference in capacity of those performing it Every action presupposes an actor and an actor is one who has acted in the past on certain lines and develops himself on that very line In other words, the actor embodies within himself past actions and the results achieved depend upon them. It is the repetition of the several kinds of actions that forms a man's Prakrutti प्रकृति, and here comes in the manner in which these are performed to indicate whether the actions have got hold on the man or the man has got hold on them. It is therefore that the Lord has said that even great men have found it difficult to discriminate between action and inaction. Arjuna was not satisfied by this sort of definition of Karma. The positive aspect of Karma could be understood but he failed to grasp its negative aspect, and therefore wanted to know what the Lord meant by Karma The Lord gives the answer in the following verse.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥

Prose order:—कर्मणः बोद्धव्यम् विकर्मण च अपि बोद्धव्यम् अकर्मण. च बोद्धव्यम् कर्मण. गति. हि गहना ॥

Grammar.—कर्मण: of action; हि indeed, अपि also; बोद्धव्यम् should be known: च and; विकर्मण of wrong action, अकर्मण: of inaction; च and; बोद्धव्यम् should be know; गहना deep; कर्मण: of action, गति: the path.

Verse.—(Deep hidden) act must be made out,
Wrong act unmasked (where all seems right)
Inaction.........is a riddle, too
Inscrutable is Action's Path.

Explanation —It is needful to discriminate action, to discriminate unlawful action, and to discriminate inaction, mysterious is the path of action.

Gita Gaurav:—O Arjuna, you must grasp the essence of Karma. Having known this, you must discriminate between Akarma अकर्म and Vikarma विकर्म. i. e. inaction and unlawful action. Unless the distinction between the three is clearly grasped, knowledge is about action is not possible. It is therefore that the nature of Karma (action) is so difficult of Understanding that it eludes the grasp of even the great men who do not possess the knowledge to distinguish one from the other.

Discourse:—Friends, the Lord has endowed human beings with Buddhi i.e. the power of discrimination between right and wrong. It is through this power that they *are able to know as to which type of action would bring about the desired result* It is only a man of steadied intellect who can distinguish between action, unlawful action and inaction. The others cannot decisively determine the path of action, unlawful action or *inaction* and the snag lies in *the* fact that one and the same type of action produces *different* results in case of different people. For instance, we see that a student who keeps late hours and reads day and night is not able to achieve the same result as another student who reads for only limited hours and whiles away the rest of his time in wandering about. The result may be quite the contrary in case of a student who spends night and day reading books, say novels, which are not prescribed for his examination and brings about a contrary effect on himself, apart from his failing in the examination. In other words, the duty of a man in life is invariably determined for him by the qualities of his own Prakrutti; it is in fact determined by whichever of those qualities happens to be dominant and by how much it is so dominant in his constitution. It must be remembered that any duty when it is chosen in careless disregard of the dispositions as well as the effects of the qualities of man's nature, it is certain to turn out to be a wrongly elected duty. One of the characterstic definitions of Yoga or the - life of earnest application to work is that Yoga is cleverness in relation to the performance of action योग: कर्मसु कौशलम्. The Lord has told us in the Third Discourse *that one's duty ill--performed is better than another man's duty well--performed.* This is to indicate that one has to follow one's awn life's current and ultimately become proficient in it, so as to swim across this Sansara instead of—changing every now and then the course in one's journey. As we have seen *before,* Yoga means concentration as well as perfection and this is achieved by following steadily the line of action suited to one's own temperament It must be remembered that in reality, *there is no real difference between action and inaction and action which is not* un-lawful is Karma in its positive and negative aspects. In other words, Karma means that kind of activity in life which is rightly chosen and well carried out. That ought *not to be unlawful since no unlawful work can be properly* turned out to be Karma in its true sense To understand this, one has to understand what is meant by inaction, अकर्म. Akarma or inaction is neither the absence of work nor anything else which is the very opposite of work. Under certain given conditions, work may become equivalent

to no-work and no work equivalent to work. This cannot be possible if they really happen to be wholly incompatible with each other. What the Lord teaches is that truly either work has to possess the characteristics of no work and that no-work has to possess unmistakably the characteristics of work, if it is to prove helpful at all to self-realisation and salvation. To put it the orher-way round, on the subjective side, a man may be inactive and yet he might appear very active to all appearances similarly, a man might appear inactive to all appearaness and yet he might be engrossed deeply in communion with his own thoughts. One is the path of Karma or Action, the other is the path of knowledge and both are complementary to each other. Thus, we have to understand by Karma and Akarma here what we have so often taken to be the meanings of Pravrutti and Nivrutti. These may in a way be seen also to correspond to what the Western philosophers call by the technical names of Egoism and Altruism. The Pravrutti represents the energetic life of active achievement and acquisition, while Nivrutti represents the calm life of renunciation and retirement. There is no philosophy of ethics which being based on religion does not urge as a matter of necessity the adoption of both Pravrutti and Nivrutti at the same time in the ideal conduct of human life. Absolute Nivrutti is both impossible and undesirable; and Pravrutti, as unqualified by Nivrutti is also equally undesirable if not more. Hence arises the need for the due combination of Prakrutti and Nivrutti i.e. of Karma and Akarma in life. The Lord therefore tells Arjuna that one who sees Akarma in Karma and Karma in Akarma is really possessed of intelligence and is proficient in Karma.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥१८॥

Prose order:—यः कर्मणि अकर्म यः च अकर्मणि कर्म पश्येत् सः मनुष्येषु बुद्धिमान् सः युक्तः कृत्स्न कर्मकृत्॥

Grammar:—कर्मणि in action; अकर्म inaction; यः who; पश्येत may see; अकर्मणि in inaction; च and; कर्म action; यः who; सः he; बुद्धिमान् wise; मनुष्येषु in men; सः he; युक्तः blanced; कृत्स्न कर्मकृत्=कृत्स्नं कर्म करोति यः सः all. action does, who, he.

Verse:—Who Actlessness in action sees,
And, in inaction, action hid,
Illumined among men is He;
At-One, whatever deed He does.

Explanation.—He who seeth inaction in action, and action in inaction, he is wise among men, he is harmonious, even while preforming all action.

Gita Gaurav:—O Arjuna, if a man performs action without thinking about the fruits and feeling himself to be its actor quite mechanically sees inaction in action. Similarly a man who though not performing any action simply goes on imagining that

he has renounced fruits of action by performing action through mental process is really active though apparently doing nothing. In short, Akarma lies in body performing all actions and yet the Atma remaining untouched, unpolluted, and without form. *whereas one who pretends renunciation and yet is active with his desires is performing* Karma though bodily he remains inactive.

Discourse:—The real intellect lies in discrimination, and this discrimination lies in realising the perishable nature of the things of the world and the imperishable nature of Atman; and based on this, one should develop one's insight as widely as possible so *that all actions though performed are removed as far away as possible from one's own self* and dedicated to the Lord in the service of His creation. The body though active performs all actions in the service of the Lord and yet the self within remains untouched, unpolluted, and without any vibrations by the performance of these actions. This is what is known as Karma nnd Akarma existing at the same time. *If the process is reversed i. e. if the mind and the senses are active and the* body remains inactive, there is action in inaction and it is this against which a man has to guard. By Pravrutti and Nivrutti is meant of gradually developing Nivrutti through intense Pravrutti i. e. the ideal Karma is that which by its intensity terminates into Akarma so much so that one is indistinguishable from the other. The thing that moves fastest has the appearance of stillness. But the efficacy of both the activity and inactivity lies in the selflessness as to motive. Whichever life it is that an individual adopts in accordance with his own natural fitness, it is impossible for him to ignore the obligatoriness of *selfless service so long as he wishes to obtain the salvation.* Therefore, the truly wise man is he whose activities are all unassociated with the volition by desire i. e. whose Karma has been consumed in the fire of wisdom. This is explained in the next verse.

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माण तमाहुः पंडितं बुधाः ॥१९॥

Prose order:—यस्य सर्वे समारंभा: काम सङ्कल्पवर्जिता. तम् ज्ञानाग्निदग्धकर्माणम् बुधा: पण्डितम् आहु: ॥

Grammar:—**यस्य** of whom; **सर्वे** all; **समारंभा:** beginning; **कामसंकल्पवर्जिता:= कामै: च संकल्पै· च वर्जिता.** by desire, and, by imaginations, and, untouched; **ज्ञानाग्निदग्धकर्माणं=ज्ञानस्य अग्निना दग्धानि कर्माणि यस्य तं** of knowledge, by the fire consumed, actions, whose, him, **तम्** him; **आहु:** call; **पंडितं** learned; **बुधा:** wise;

Verse:—In all His understakings, free
From any prompting of desire,
His deeds burnt pure in Wisdom-Fire,
A Knower do the Wise call Him.

Explanation.—Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, him the wise have called a Sage.

Gita Gaurav—O Arjuna, a man who before commencing any action neither thinks about the fruit thereof nor does he make determination to finish it, has his Karma burnt by the fire of Gnyana resulting out of the thought about the fruit. Such a man is known as a Pandit The idea is that a man of steadied intellect is he who has in him the attributes of a Nishkarma Yogi

Discourse—Friends, an ideal Karma Yogi is alone fit to be called a Pandit and it does not connote as is understood in modern parlance mere bookish knowledge or high birth What makes Karma the same as Akarma in the matter of non-production of the bondage of Karma, is surely the freedom of the worker from all selfish motives that are actuated by desire In the next verse the Lord emphatically declares that in the case of the worker who is absolutely unselfish, even the most strenuously and enthusiastically performed work cannot in the least tend-to make his soul become subject to the bondage of Karma.

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥२०॥

Prose order:—कर्मफलासङ्गम् त्यक्त्वा नित्यतृप्तः निराश्रय. सः कर्मणि अभिप्रवृत्त अपि किञ्चित् न एव करोति ॥

Grammar:— त्यक्त्वा having abandoned; कर्मफलासंगम्=कर्मणः फले आसंगं of action, in (to) the fruit, attachment नित्यतृप्त. always contented· निराश्रयः without dependence, कर्मणि in action अभिप्रवृत्त engaged; अपि also; न not: एव even; किंचित् anything करोति does. स. he.

Verse—All greed of action's fruit cast off,
For e'er content, involved in naught,
Stupendous though His Labour be
No single thing does that Man do.

Explanation—Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing anything, although doing actions

Gita Gaurav—O Arjuna, a man who is not attracted by the objects of this world but who remains contented in whatever circumastances he is placed and who though apparently without any support and without any desire of fruits of actions performed by him as also without the ego of himself being the doer does not verily perform any action, though he remains all along active. In other words, his actions do not create a bondage for him

Discourse—Friends, great men are those who have realised that in this world, every man is in search of eternal happiness, and to this end, all his activities are directed A man is a thinking animal the more he thinks, the more clearly he realises that this world, is not a place for enjoyment because the enjoyment so-called is only transitory and is not conducive to eternal happiness. Such a man looks forward to heaven,

Vaikuntha, Brahma-Loka, Vishnu-Loka, Satya-Loka etc., The secret of it is that one can create heaven on earth by his own actions in this very life without his having to look for it in the next world. And This is done through industrious concentration and application to work and thus increasing his own usefulness to the world. His work becomes his own reward which is realised through the insight gained in the midst of intense activity. It is work and not desire that takes a man nearer to his goal viz: eternal happiness. The intensity of desire is measured by the steadiness of the will to action and it is such a will that enables a man to achieve anything in this world. But such a desire should be one-poined and not diffused. How is it then that a man is unable to do exactily as he desires to do ? It is because that he changes his concept of happiness every second and ultimately, he remains in doubt as to what he is actually after. That is why the Lord has said that one should curb desires and direct them in *contemplation of the Lord. Happiness and misery are only mental rellections of* each one of us. These have no relation with the objects outside. One has to develop the positive aspect against all the negative influences that undermine one's own will. Though the negative aspect may be many-sided, the positive aspect is one and one only. The desires lead one to the negative aspect of existence, whereas the negation thereof directs the mind to its positive aspect. Real contentment lies in one being over-*full with desires i. e. there cannot be any objective attainment on which his* sense of happiness inevitably depends. In other words, there can surely be no object, the non-attainment whereof will tend to mar or to undo his life. The common idea that contentment cripples action and enterprise does not hold true in such a case, for even the avoidance of troubles and trials connected with the energetic life of action and achievement is not to him an object to be seriously striven for and attained. *On the other hand, he is led to look upon life* as a *field for service, where* in his own true function is to do his duty properly regardless of all consequences to himself. How can Karma cling to such a man ? How Akarma can become equivalent to karma is pointed out in the next two verses.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

Prose order—निराशीः यतचित्तात्मा त्यक्तसर्वपरिग्रहः केवलम् शारीरम् कर्म कुर्वन् किल्बिषम् न आप्नोति ॥

Grammar:—निराशीः not hoping, (wishing): यतचित्तात्मा=यतं चित्तं च आत्मा च यस्य स controlled, mind, and, self, and, whose, he: त्यक्तसर्वपरिग्रहः=त्यक्तः सर्वः परिग्रहो येन सः abandoned, all, taking by whom, he: शारीरं bodily; केवलं only; कर्म action: कुर्वन् doing; न not; आप्नोति obtains; किल्बिषम् sin.

Verse:—Hope-free, His Mind-sphere ruled by will.
All thought of selfish grasping banned,
Confining act to body's Realm,
No taint of sin adheres to Him.

Explanation.—Hoping for naught, his mind and self-controlled, having abandoned all greed, performing action by the body alone he doth not commit sin.

यदृच्छालाभसंतुष्टो द्वंद्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबद्ध्यते ॥ २२ ॥

Prose order:—यदृच्छालाभसंतुष्टः द्वन्द्वातीतः विमत्सरः सिद्धौ असिद्धौ च समः कृत्वा अपि न निबद्ध्यते ॥

Grammar:—यदृच्छालाभसंतुष्टः=यदृच्छया लाभेन संतुष्टः by chance, with gain; contented; द्वंद्वातीतः=द्वंद्वं अतीतः the pairs, gone beyond; विमत्सरः un-envious; समः equal; सिद्धौ in success; असिद्धौ in-non-success; च and: कृत्वा having done; अपि even; न not; निबद्ध्यते is bound.

Verse:—Content with what befalls unsought,
All contrast bridging, envy-free,
In triumph as in failure, poised,
The deed, though done, cannot bind Him.

Explanation—Content with whatsoever he obtaineth without effort, free from the pairs of opposites, without envy, blanced in success and failure, though acting he is not bound.

Gita Gaurav:—O Arjuna, a man who has trained both his body and mind and brought them under control has really abondoned all the worldly enjoyment and the objects thereof, even though apparently he is steeped in them. On the other hand, his mind is free from desires and appears to be acting only for the perpetuation of his body. Such a man is a Gnyani and is not touched by any sins of this world. Thus, though industrious and yet without desires, he remains contented in whatever he achieves by his labours. He stands beyond either joy, sorrow, happiness, misery as well as fear or safety: in short, the pairs of opposites. He is neither envious of somebody's happiness, of prosperity, nor is he proud of success in action or gets angry on account of failure. In short, he remains balanced in the midst of pairs of opposites and thus, though all the while acting, he is free from the bondage of action.

Discourse:—Friends, hope is the root of all evils. If a man were to perform actions without hope and without anticipating results according to his own lights, and leave the burden of responsibility on the Lord, he has nothing to worry about. Remember, friends, that man can achieve nothing by mere desires without performing actions to fructify them. Even supposing that however strenuously you try to achieve an object, things happen ultimately according to the Lord's Will, as you are only an instrument in His hands. Why then build castles of hope in the air without

realising that it is the Lord's will that ultimately counts. That brings you unhappiness in the end. It would be far better if you annihilate your 'I—ness' from all actions and dedicate them to the Lord.

Imagine a society in which every member is an ideal person in whom we may see both Karma and Akarma in their full completeness, an wholly harmonious combination. Every member in such a society is certain to work and to produce valuable results with the same zeal, devotion, and earnestness as characterise the most prominently selfish workers in the egoistic regime of human civilisation. The result would not be different but the harvest reaped by the former society is shared equally by one and all. But in case of the latter, inspite of like erults having been achieved is sows the seeds of disharmony on account of its uneven distribution of the fruits of labour of the rival elements. To achieve the ideal, one has to rise above the pairs of opposites by ceasing to be a slave of the senses so that neither pleasure has the alluring power to attract, nor pain the abhorent power to repel one any longer. When a man has broken through the bondage of the captivating allurement of the senses, it is no wonder that he easily manages to be satisfied with merely such advantages as may come to him of themselves. In these circumstances, there is no place for envy in his heart; for, a truly contented man cannot be either ambitious or envious. Envy is after all nothing more than that sense of disappointment which a morally weak men feel on observing that others have in any matter got on or prospered better than themselves. Such a feeling is incompatible with contentment and mental peace. A contented man does not *perform his duties in life with motives of personal gain. But on the contrary, he offers* them as a sacrifice unto the Lord in the service of His creation. Such a sacrifice is described in the next verse.

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलियते ॥ २३ ॥

Prose order:—गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतस. यज्ञाय कर्म आचरत: समग्रम् प्रविलियते ॥

Grammar:—गतसंगस्य=गत: संग: यस्य तस्य gone, attachment, whose, of him; मुक्तस्य of the liberated; ज्ञानावस्थितचेतसः=ज्ञाने अवस्थितं चेत यस्य तस्य in wisdom, established, mind, whose, his; यज्ञाय for sacrifice; आचरत (of) acting; कर्म action समग्रं entirely; प्रविलियते is dissolved.

Verse:—Adhesion-free, emancipate,
His consciousness in Wisdom fixed,
His every deed a sacrifice
His record melts, and leaves no trace.

Explanation —Of one with attachment freed, harmonious, with his thoughts established in wisdom his works sacrifices, all action melts away.

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Gita Gaurav:—O Arjuna, a man who has conquered his 'I–ness', 'My–ness' and desire for fruits and has steadied his mind in the knowledge of the Parmatman by constant practice of keeping it under control and directs all bodily activities in the fulfilment of the sacrifice has really achieved salvation. Such a man realises identity with the Brahman i. e. the entire universe.

Discourse—Friends, this world is a grand field of sacrifice which offers opportunities to every one of us high or low, young or old, men or women, rich or poor, in all walks and stations in life to contribute his or her mite for the welfare of the whole. All actions whether performed selfishly or selflessly are directed towards the fulfilment of the Lord's play which is this universe and every one of us is forcibly drawn into the play according to one's own Prakruti. Those who fail to realise the significance of this play alternately experience happiness and misery and feel themselves tossed about between the pairs of opposites. But those who realise their identity with the Brahman and willingly play their part in the Lord's play, free from the feelings of 'I–ness', 'My–ness' and the desire for fruits really enjoy eternal peace, remaining as they do beyond the pairs of opposites. The world of ours is a training ground for the growth of truly unselfish wisdom and disinterested devotion to duty. And a man who comes out through this ordeal becomes well established in true wisdom and learns to look upon all work as worship.• and lives the life of active duty. Such a man is wholly free from the bondage of Karma as pointed out in the following verse.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गंतव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

Prose order:—अर्पणम् ब्रह्म ब्रह्माग्नौ ब्रह्मणा हुतम हविः ब्रह्म ब्रह्मकर्म समाधिना तेन गन्तव्यम् ब्रह्म एव ॥

Grammar:—ब्रह्म Brahman अर्पणं (the act) of offering; ब्रह्म Brahman; हविः the offering (the thing offered); ब्रह्माग्नौ=ब्रह्मणः अग्नौ of Brahman, in the fire; ब्रह्मणा by Brahman; हुतम् (is) offered; ब्रह्म Brahman; एव only; तेन by him; गन्तव्यं (is) to be attained! ब्रह्मकर्म समाधिना=ब्रह्म एव कर्म तस्मिन् समाधिः यस्य तेन Brahman, only, action, in that, meditation, whose, by him.

Verse:—When Brahma–priest to Brahma–fire
Throws Brahma–offering, Brahma–ghee,
To none but Brahma, shall He go
Who merges every deed in Brahma

Explanation—The Eternal the oblation, the Eternal the clarified butter, are offered in the Eternal the fire by the Eternal unto the Eternal, verily shall he go who in his action meditateth wholly upon the Eternal.

Gita Gaurav:—O Arjuna, those who offer their actions as a sacrifice, do it with a feeling that they are offering them to the Lord through His creation. Even the offering itself is Brahman. The act of offering and himself performing the sacrifice are parts of the same Brahman. In this manner, one whose actions are dedicated to Brahman work reaches Brahman himself. In fact, those performing the Brahma Yagna have all their worldly duties directed to the Brahman and are absorbed in it.

Discourse:—Friends, when describing the various sacrifices, the Lord had described at the outset what is known as Brahma Yagna *which is considered the best* of all sacrifices. The merging of the individual will in the cosmic or the divine will is in itself a Brahma Yagna of the highest order and highest offering that a man can make is the sacrifice of his 'I–ness'. The other sacrifices are a means to this end. The various gods and goddesses represent the several manifestation of the divine power which in turn constitute the Prakruti. And the sacrifice offered to each of them is the process of shedding gradually the bodily idea which is misbelieved for the Self. All objects both *seen and unseen constitute the Brahman and there is nothing which is not contained* in it, or apart from it. Every thing that you do or omit to do is all according to the plan, and one who understands this cosmic plan finds it easy to work it out according to the Divine Will and naturally all his actions flow out naturally and smoothly as if without evident efforts. The thing is so simple and yet so difficult at every stage because people are not able to remain steady in the Brahman idea. One staying in Brahma Sthiti not only lives in Brahman but perceives Brahman within and above *himself and the joy of that state is inconceivable to those whose value the earthly joys* as something of achievement.

To attain the Brahman is possible only to him who has succeeded in destroying the bondage of Karma; and he to whom work has become worship and who therefore lives his life of duty with absolute non–attachment can easily destroy the whole of his bondage compelling Karma Vasana. It is thus that he who conducts his *life* as though he is thereby fulfilling a religious sacrifice manages to have his clinging Karma destroyed. Friends, we must remember that all *worshippers however are not alike; nor are all the* sacrifices they perform seem to be alike. Nevertheless, it is true that only such work gives rise to the bondage of Karma as is not intended for the carrying out of a sacrifice. Thus, it is but proper that all the forms of worship other than the Brahman work described in this verse need to be properly understood. The Lord therefore, describes other forms of sacrifices in the following verse.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥२५॥

Prose order:—अपरे योगिनः दैवम् यज्ञम् एव पर्युपासते अपरे यज्ञेन एव यज्ञम् ब्रह्माग्नौ उपजुह्वति ॥

Grammar:—दैवम् divine; एव only; अपरे some; यज्ञं sacrifice; योगिनः yogis; पर्युपासते practise; ब्रह्माग्नौ=ब्रह्मणः अग्नौ of Brahman, in the fire; अपरे others; यज्ञं sacrifice; यज्ञेन by sacrifice; एव even; उपजुह्वति offer up.

Verse.—Some Yogis offer sacrifice
In workshop to (HIS) Powers Bright:
While some, their mere lives Sacrifice
Rain offerings into Brahman-Fire.

Explanation —Some Yogis offer up sacrifice to the Shining Ones: others sacrifice only by pouring sacrifice into the fire of the Eternal.

Gita Gaurav:—O Arjuna, there are some Karma Yogis who propitiate various gods and goddesses through all kinds of sacrifices and seek to attain the highest state through that process. In the Karma Marga, the sacrificer gains all the worldly happiness, prosperity and power and these in turn create bondage for him by his falling a prey to infatuation to worldly Siddhis. But Gnyana Yogis offer the sacrifices to the Brahman through their own Atman. The Gnyana Marga though difficult to practise is easier of attainment provided one is able to sacrifice one's 'I-ness' completely. Through Gnyana Marga, one develops his 'I-ness' which in turn has to be ultimately socrificed through mature Gnyana Drashti ज्ञान दृष्टि.

Discourse:—Friends, the sacrifice offered to the gods and goddesses and to the Brahman are distinguished here by indicating the results in each case and thus show the superiority of Brahma Yagna over Deva Yagna. It must, however, be remembered that those who have worldly desire awaiting fulfilment are more attracted towards Deva Yagna and it is only after they realise the futility of worldly pomp and show that they turn to Brahma Yagna in this life or the life beyond. Thus it is evident that all worship offered unto every one of the gods goes ultimately to Brahman. The Vedic idea of sacrifices aims at achieving progress in religion for the maintenance of the continuity of scriptural authority on which all revealed religions have ultimately to take their stand. Thus the Deva Yagna and the Brahma Yagna tend towards the same goal. The word 'sacrifice' has not to be taken here in its literal sense because even what is not contained in a sacrificial ceremonial may also be considered to constitute an act of divine worship provided it is performed selflessly. Such an extension in the import of sacrifice may be seen in some of the following verses.

श्रोत्रादीनींद्रियाण्यन्ये संयमाग्निषु जुह्वति।
शद्बादीन्विषयानन्य इंद्रियाग्निषु जुह्वति ॥२६॥

Prose order:—अन्ये श्रोत्रादीनि इन्द्रियाणि संयमाग्निषु जुह्वति अन्ये शब्दादीन् विषयान् इन्द्रियाग्निषु जुह्वति ॥

Grammar:—श्रोत्रादीनि=श्रोत्रं आदिः येषाम् तानि hearing, the beginning, whose them; इंद्रियाणि the senses; अन्ये others; संयमाग्निषु=संयमस्य अग्निषु of restraint;

(concentration) in the fires; जुह्वति sacrifice; शब्दादीन्=शब्द: आदि: येषाम् तान् sound the beginning whose them; विषयान् sense-object; अन्ये others; इंद्रियाग्निषु:=इंद्रियाणाम् अग्निषु of the senses, in the fires; जुह्वति sacrifice.

Verse:—Some pour sense-powers-hearing first
Into the Fires of sense restrain
Some pour sense-things-sound and the rest
Into bright sense-perception Fires.

Explanation:—Others again into the wisdom-kindled fire of union attained by self-control, pour as sacrifice all the functions of the functions of life.

Gita Gaurav:—O Arjuna, then again there are some Yogis who believe in performing bodily sacrifices and do not give much importance either to Deva Yagna or Brahma Yagna. Bodily sacrifices are of two kinds: In one case, they try to control the senses by bringing them under control: while in the other case, they surmount the allurements of the senses from their objective stand-point and thus, they pave the way for emancipation to subjugation of desires.

Discourse:—*Friends, here we have two processes of mental discipline compared* to what we call a होम in a sacrifice. In the first of the two processes of mental discipline described here, the ear and the other senses form the oblation that is to be *consumed and self restrain constitute the fire, wherein they are to be consumed. It is* not that in this process the senses are got rid of and the power of hearing, seeing, smelling, tasting and feeling by touch is lost. On the other hand, an earnest endeavour *is made to keep all the senses under control. The man who is a slave to his senses* is apt to be carried away by the craving to enjoy the pleasures of his senses. To seek pleasures and to avoid pain then becomes the chief aim of his life which in turn, leads to sensuality and selfishness. and thus polluting the soul with the taint of sinful Karmas. An endeavour has therefore to be made to prevent the pleasurable as well as painful sensations from reaching the conscious mind: or, so tune the mind as to make it impossible for the senses to do any harm.

The second process of mental discipline referred to in this verse is that of preventing the sensation from impressing themselves upon the wakeful mind. Thus, sound and other objects of senses are offered as oblations to be burnt up in the fire of the senses themselves. Here, the objects of senses are not allowed to produce any effect beyond the immediate field of the senses. This is a common experience with every one of us. Though we have eyes, and ears, we sometimes neither see nor hear. It is because, the knowing mind is detached from the senses. The sensory perception of an external object is generally associated with pain or pleasure and all ordinary persons are prone to like pleasures and dislike pains. The likes and dislikes give rise to desire and these *in turn, to selfish attachment. Therefore, if we wish to get out of their clutches, we* have to so control the mind as to quell all the cravings that are caused in it by desire

after it has actually arisen in the heart. For the successful carrying out of both these processes, we have to depend entirely on the strength of our will. And this is indicated in the following verse.

सर्वाणींद्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥२७॥

Prose order —अपरे सर्वाणि इन्द्रियकर्माणि प्राणकर्माणि च ज्ञानदीपिते आत्मसंयम योगाग्नौ जुह्वति ॥

Grammar.—सर्वाणि all; इन्द्रियकर्माणि=इन्द्रियाणाम् कर्माणि of the senses, actions, प्राणकर्माणि=प्राणस्य कर्माणि of the breath actions; च and: अपरे others; आत्मसंयम योगाग्नौ=आत्मनः संयम एव योगः तस्य अग्नौ of the self, the restrain, even, yoga, of that in, the fire; जुह्वति sacrifice; ज्ञानदीपिते=ज्ञानेन दीपिते by wisdom, lighted.

Verse:—Yet others offer sacrifice
Of every Act of sense and life
Into the Wisdom-kindled Fire
Of Yoga wrought by Self-control.

Explanation:—Others again into the wisdom-kindled fire of union attained by self-control pour as sacrifice all the functions of the senses and the functions of life.

Gita Gaurav:—O Arjuna, then again there are some Yogis who control the Pranas प्राण which control the Indriyas through the power of thought by removing the curtain of ignorance. This is attained through Samadhi which controls the Pranas and through them the Indriyas.

Discourse:—Friends, in this verse, the Lord describes a kind of psychological self-discipline and looks upon it as a form of sacrificial worship. This is decidedly a higher form of self-control brought to our notice than what we dealt with in the last verse. In the previous verse the mental discipline does not seem to rise above the level of what is mere sense-control. There, the sensations become extinct in the senses themselves preventing the mind to be touched and tempted by them. It is largely a process of coercion and lacks natural spontaneity. In the present verse, the object held in view is the control of the sensations and the appetites by means of reasoned thoughts and steady meditation. We have already seen in the previous discourses that the mere starvation of the senses cannot of itself give rise to the absolute abolition of the lingering relish in the heart for the pleasures of the senses and therefore, meditation and mental concentration conducted under the calm influence of the illuminating wisdom born of an accurate knowledge of the nature and the destiny of the ever-lasting soul can enable the aspirant to acquire an attitude of non-attachment in relation to cravings of all desires. Once again, the Lord describes others forms of divine worship which may either take the form of material offering or steady and earnest practice of various forms of ethical self-discipline leading to spiritual self-control and self-culture in the following two verses.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

Prose order:—अपरे संशितव्रताः यतयः द्रव्ययज्ञाः तपोयज्ञाः योगयज्ञाः तथा स्वाध्याय ज्ञानयज्ञाः च ॥

Grammar:—द्रव्ययज्ञाः=द्रव्येण यज्ञः येषां ते by substances, sacrifice, whose, they; तपोयज्ञाः=तपः यज्ञः येषां ते austerity sacrifice, whose they योगयज्ञाः=योगः यज्ञः येषां ते yoga, sacrifice, whose they; तथा so; अपरे others; स्वाध्यायज्ञानयज्ञाः=स्वाध्यायः च ज्ञानं च यज्ञः येषां ते study and knowledge, and sacrifice, whose they; च and; यतयः the restrained (anchorites); संशितव्रताः=संशित व्रतं येषाम् ते sharp (difficult) vows, whose, they.

Verse:—Yet others pour in their offerings
Of wealth, asceticism, training
Of sacred study and knowledge
Self-mastered men of steadfast vows.

Explanation:—Yet others the sacrifice of wealth, the sacrifice of austerity, the sacrifice of yoga, the sacrifice of silent reading and wisdom, men concentrated and of effectual vows.

Gita Gaurav:—O Arjuna, I shall now describe to you the fifth form of Yagna which some people perform through the offering of wealth, food, clothes etc., while some subject the body to a severe penance and engage themselves in Japa जप and the study of the scriptures.

Discourse:—Friends, in the previous verses, the Lord described the sacrifices which those who are averse to worldly enjoyments can perform. He now describes a *kind of sacrifice which worldly minded people* can perform in their day-to-day existence. The offering of material objects such as wealth, food, clothing etc., in charity aims at controlling the instinct of selfishness in human nature. Then again, Tapas तप or the practice of austerity is another kind of sacrifice. The Yoga Yagna means 'the appropriate performance of appropriate duties. Lastly, the scripture-learning and wisdom-winning *sacrifices aim at the true purpose of life being comprehended at least if not* practised. In all the sacrifices, one is ordained to offer in sacrifice all that one values the most, and thus acquire mental power of self-control through the sharpening of the resolution at every stage. In the following two verses, the Lord yet describes another kind of sacrifice which is of a much higher order.

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

Prose order:—अपरे अपाने प्राणम् जुह्वति तथा प्राणे अपानम् प्राणापानगती रुद्ध्वा प्राणायाम परायणाः ॥

Grammar:—अपाने in incoming breath; जुह्वति sacrifice; प्राणं outgoing breath; प्राणे in outgoing breath; अपानं incoming breath; तथा thus; अपरे others; प्राणापानगती=प्राणस्य च अपानस्य च गती of Prana, and, of Apana (the two) courses रुद्ध्वा having restrained; प्राणायामपरायणाः=प्राणायामः परायणः येषां ते Pranayama, final refuge, whose they.

Verse.—Others merge 'on-breath' in 'off-breath'
And 'off-breath' in 'on-breath' as well'
Checking the dual vital tide
On Mastery of life intent.

Explanation:—Yet others pour as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the flow of the outgoing and incoming breaths solely absorbed in the control of breathing.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥३०॥

Prose order:—अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति एते सर्वे अपि यज्ञविदः यज्ञक्षपितकल्मषाः ॥

Grammar:—अपरे others; नियताहाराः=नियतःआहारः येषाम् ते restrained, food, whose, they; प्राणान् life-breaths; प्राणेषु in life-breaths; जुह्वति sacifice; सर्वे all; अपि also; एते these; यज्ञविदः sacrifice; knowers; यज्ञक्षपितकल्मषाः=यज्ञेन क्षपितः कल्मषः येषाम् ते by sacrifice, thrown away, sins, whose, they.

Verse:—Others eating with self-control
Offer up, to (their) Life-breaths,
All these have mastered Sacrifice;
In them its power starves out sin.

Explanation:—Others regular in food, pour as sacrifice their life-breaths, in life breaths All these are knowers of sacrifice, and by sacrifice have destroyed their sins.

Gita Gaurav:—O Arjuna, I shall now describe to you what is known as Hatha Yoga हठयोग. Hatha Yogis pour the Prana Vayu in the Apana Vayu through the Puraka पूरक process, while some pour the Apana Vayu in the Prana Vayu through the Rechaka रेचक or the exhaling process; the Kumbhaka कुम्भक process consists in restraining the Prana and Apana Vayus. In this process, the diet has to be controlled so as to facilitate the control of Pranas. This is known as Pranayama, but it has no utility if it is not directed towards self-realisation and God-realisation through Chitta Shuddhi चित्तशुद्धि.

Discourse:—Friends, this body of ours is composed of five elements and it is enveloped by five kinds of Pranas within and without which are known as Prana, Apana, Samana Udana and Vyana. It is through these five Vayus that the body appears to be alive. In absence of these Vayus, the body is said to be dead. These

Vayus have different portions of the body allotted to them. The air that we breath in and breath out is known as Prana Vayu which goes in and goes out through the nose. The gases liberated through the anus are known as Apana Vayu The Vyana Vayu pervades throughout the body and keeps the body in proper working order. In absence of this Vayu in any portion of the body, one experiences pain and stiffness. The Samana Vayu is a connecting link between Prana and Apana Vayu, whereas the Udana Vayu controls the joints and therefore, it has an important *place in bodily* constitution The Pranayama is here described as a sacrifice in which either the air is breathed in or breathed out, or held under control through Puraka, Rechaka or Kumbhaka and the longer it is so controlled, helps the mind to be steadied and concentrated, because the Pranas have an intimate relation with the mind. Therefore, by controlling voluntarily the rapidity of breathing, one may succeed more or less effectively in controlling the rate of flow of energy of one's own physical life The attainment of Samadhi through the practice of Pranayama requires that the body should in that stage be kept at the lowest possible level of physical vitality. This gives the power to the Yogin of either increasing or decreasing the vigour and also the capability to possess a resolute and unshaking will

These breath-exercises are of three kinds One of them is to go on breathing out for a great length of time so as thereby to empty the lungs of as much air as possible. The second of these exercices consists in going on breathing in for as great a length of time as is really possible so that the lungs may thereby become filled with as much air as they can hold under favourable circumstances The third exercise is known as Kumbhaka in which one should neither breathe in or breathe out The control of these processes helps one to get into the state of Samadhi. These exercises are looked upon as forms of divine worship simply *because these are conducive to the attainment of* Samadhi aiming at self-realisation and god-realisation, otherwise, Pranayama has no *meaning* if through it one seeks to develop powers for worldly enjoyment. The aspirants are therefore advised to practice Pranayama only with a view to concentrating on the Parmatman.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

Prose order.—यज्ञशिष्टामृतभुज सनातनम् ब्रह्म यान्ति अयज्ञस्य अयम् लोक न अस्ति कुरुसत्तम अन्य कुत ।

Grammar.—यज्ञशिष्टामृतभुज=यज्ञस्य शिष्ट अमृतं भुजति ये ते of the sacrifice, remains, immortal (ambrosia) eat, who, they, यान्ति go; ब्रह्म to Brahman, सनातनम् eternal, न not, अयम् this, लोक world, अस्ति is, अयज्ञस्य of the, non-sacrificer, कुत whence; अन्य other, कुरुसत्तमम्=कुरुणाम् सत्तमम् of the Kurus, O best.

Verse:—There food Sacrifice-Leavings, They
Ambrosia-fed, reach deathless Brahm
The Sacrifice-less holds no claim
On this world-whence on the next ?

Explanation —The eaters of the life-giving remains of sacrifice go to the changeless Eternal. This world is not for the non-sacrificer, much less the other, O best of the Kurus.

Gita Gaurav.—The Lord described in the foregoing verses the various kinds of sacrifices and has already told us in the Third Discourse that one should live on the remnants of sacrifice. This means that every one should perfosm one kind of Yagna or another and those who do not perform a sacrifice in either shape or form do not enjoy real and lasting happiness either in this world or the world beyond.

Discourse:—Friends, our ancestors realised the value of these various sacrifices and the life was so ordered that they lived a life of simplicity and purity; but in this Kali Yuga, the old ideas have given place to wholly new ideas which have a tinge of material influence of the West. Whether this is in the right direct is yet too early to say because even the religious thought is approximating to a universal idea of a world religion based on the principles of the Upnishads in its practical application. The basis of all sacrifices however is the performance of duty through action and it is to action alone that one can attain salvation. This is explained in the following verse.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे।
कर्मजान्विद्धि तान्सर्वान् एवं ज्ञात्वा विमोक्ष्यसे ॥३२॥

Prose order:-एवम् बहुविधाः यज्ञाः ब्रह्मण. मुखे वितताः तान् सर्वान् कर्मजान् विद्धि एवम् ज्ञात्वा विमोक्ष्यसे ॥

Grammar:—एवम् thus, बहुविधाः manifold; यज्ञा. sacrifices, वितताः spread, ब्रह्मणः of Brahman; (or Veda) मुखे in the face; कर्मजान् action-born; विद्धि know (thou) तान् them; सर्वान् all; एवम् thus; ज्ञात्वा having known; विमोक्ष्यसे thou shalt be freed.

Verse:—Thus many kinds of sacrifice
For Brahma's consumption are laid out
Know these all sprung of (HIS one) ACT
Thus knowing, Thou shall be set free.

Explanation —Many and various sacrifices are thus spread out before the Eternal Know thou that all these are born of action, and thus knowing thou shalt be free'

Gita Gaurav:—O Arjuna, the Yagnas hitherto described own their origin to the Vedas through the mouth of Brahma and these in turn, are based on Karma either through body, mind, or speech. If you grasp the meaning of Yagna in its true sense, you will be able to free yourself from the bondage of birth and death.

Discourse:—*Friends, the Lord preaches a doctrine of Nishkama Karma Yoga* निष्काम कर्मयोग through the performance of sacrifices. It is evident that one gains the absolute knowledge of the Brahman through these. It is, however difficult to understand how does this knowledge free any one from the bondage of birth and death realised through sacrifices which are work-born. The freedom referred to is the freedom of the soul from the bondage of Karma and this is capable of being realised by means of the knowledge that all worship is work-born. The realisation of the identity of life with worship frees the soul from attachment. This is of course the highest ideal held out for us to aim at. Karma, Gnyana and Bhakti are generally accepted as the means which enable us with greater or less difficulty to acquire that thorough unselfishness which must be made to pervade fully our life of strenuous endeavours and steady and successful work. If work i.e. Karma is itself to be made the means for the killing of our tendency in favour of selfishness, then surely, our devotion to duty for its own sake has to become an overmastering passion with us. If wisdom i.e Gnyana is to make us altogether unselfish, our realisation of the imperishable nature of the soul as contrasted with the perishable quality of the body must be so very strong and vivid as to make the life of the flesh highly disgusting and wholly unattractive in the pure white light of the spirit. Again, if devotion and love of God i.e. Bhakti is to help us in acquiring the great moral strength which is needed to undermine effectively our instinctive love for the lower life of the flesh in preference to the life of the spirit, then this love of God should reign supreme in our heart and should spotaneiously transmute itself in the service of man Whether it be the life of duty or the life of wisdom or the life of love-that life has to be lived actually by us so that we may thereby go through the whole range of the steady performance of work for the attainment of the true aim of our embodied existence Work, however, is not only an inevitable factor but is also the main requisite of life and we should not forget that the highest object to pusure through work is the supreme salvation of soul-emancipation and God-attainment. In fact, it is this that is brought out in the next verse.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥

Prose order—परन्तप द्रव्यमयात यज्ञात ज्ञानयज्ञः श्रेयान् पार्थ सर्वम् अखिलम् कर्म ज्ञाने परिसमाप्यते ॥

Grammar.—श्रेयान् better, द्रव्यमयात् (thou) made up of objects, यज्ञात than sacrifice; ज्ञानयज्ञ=ज्ञानस्य यज्ञ of wisdom, the sacrifice; परंतप O Parantapa; सर्वं all; कर्म action; अखिल without remainder; पार्थ O Partha; ज्ञाने in wisdom; परिसमाप्यते is finished.

Verse:—Better than object-sacrifice
The Sacrifice of consciousness
The wholesale cycle of cosmic ACT
Is rounded out when Self knows SELF.

Explanation—Better than the sacrifice of any objects is the sacrifice of wisdom, O Parantapa. All actions in their entirety, O Partha, culminate in wisdom

Gita Gaurav:—O Arjuna, in comparison to the sacrifices performed through material wealth, that performed through Gnyana is more important because the former is born of Karma, whereas the latter is the ultimate realisation of Karma i. e. its utility. It is therefore that all worldly actions terminate into experience i. e. Gnyana. It is with gradual experience that Karma loses its force and ultimately cease to have any utility, and the residue is experience or Cnyana.

Discourse:—The superiority of Gnyana Yagna to the Dravya Yagna द्रव्य यज्ञ is again emphasised in this verse by the statement that all work in its entirety culminates in wisdom To put it briefly, men learn wisdom through experience. And yet, we see that in many a case, experience does not make a man wise. It is because the force of temptation is so strong that a man needs much greater experience to realise wisdom. This experience can only be gained in ordinary course through the external world. It is on such experience so acquired that almost the whole of the edifice of human knowledge rests and it is largely through the knowledge so built up that man learns the wisdom needed for shaping of his conduct, through Viveka and Vichara विवेक-विचार. Therefore, work is a natural parent of wisdom. Even more the attainment of wisdom is the real goal of life and not the accomplishment of work. Thus, work is not the end and aim of life but only a means to the realisation of the ultimate aim viz: wisdom or Gnyaya, which in turn, leads one to self-emancipation and god-attainment. In the following verses, this is borne out.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यंति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिन: ॥३४॥

Prose order.—तत् प्रणिपातेन परिप्रश्नेन सेवया विद्धि ते तत्त्वदर्शिन. ज्ञानिन: ज्ञानम् उपदेक्ष्यन्ति ॥

Grammar:—तत् that; विद्धि know; प्रणिपातेन by obeisance; परिप्रश्नेन by questioning; सेवया by service; उपदेक्ष्यंति shall teach; ते of (to) thee; ज्ञानं wisdom ज्ञानिन: the wise; तत्त्वदर्शिन: the truth-seeing.

Verse:—This learn thou by Discipleship
By questioning, by Service (most)
For thee the Wise Ones, Essence-Seers
Will point the Way to Wisdom's SELF.

Explanation—Learn thou this by discipleship, by investigation, and by service The wise, the seers of the Essence of things, will instruct thee in wisdom

यज्ज्ञात्वा न पुनर्मोहमेव यास्यसि पांडव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥३५॥

Prose order:—पाण्डव यत ज्ञात्वा पुनः एवम् मोहम् न यास्यसि येन अशेषेण भूतानि आत्मानि अथः मयि द्रक्ष्यसि ॥

Grammar:—यत that; ज्ञात्वा having known; न not; पुनः again; मोहम् delusion; एवम् thus; यास्यसि (thou) shalt go; पाण्डव O Pandava; येन by this; भूतानि creatures; अशेषेण (by) without-remainder; द्रक्ष्यसि (thou) shalt see; आत्मनि in the self; अथः that is; मयि in me.

Verse:—Which reached, thou'lt never more be caught
In glamour such as holds thee now
For it will show thee all that lives
In thy own SELF, and hence in ME.

Explanation:—And having known this, thou shalt not again fall into this confusion, O Pandava· for by this thou wilt see all beings without exception in the SELF and thus in ME.

Gita Gaurav:—O Arjuna, the wisdom that I have discussed in the last verse can be gained through those Gnyanis who know its secret. The method of approach to them is through respectful salutations, humility, keen-ness to acquire knowledge and faith in them revealed through service. It is only when a Gnyani is pleased by the services thus rendered that he will preach wisdom Having gained knowledge in this manner, you will never fall a prey to infatuation but in the end, you will be able to see the entire creation in your own Atman as well as in Myself.

Discourse:—Friends, we have discussed before the place of a Guru in the path of realisation of knowledge. It is through service rendered selflessly and with all humility and faith that one is able to acquire the knowledge even of ordinary arts and crafts. It is much more so in case of the knowledge of the Atman. Friends, the Lord has taught us in the previous verses that all work done in the spirit of religious devotion and worship culminates in true wisdom in the end. Certain forms of work of worship are superior to certain other forms and the superiority lies in their efficacy to enable one to gain wisdom more speedily. The wise men who have seen the truth may teach this wisdom to those who have not themselves seen the truth. It is one of the greatest blessing of men that it is so possible for one to be taught. It is therefore that in modern times, we place education on a high pedestal. The chief value of guidance which education gives is due to the accumulated experience of past generataions of men and women in the unceasing much of the world's advancing civilistion. What is true in case of ordinary education is more than true in case of religious experience in wisdom.

In regard to the teaching of this wisdom, none who is not himself a seer is entitled to be a teacher and when one meets such a teacher, one has to conduct

himself appropriately in relation to him so as to convince him that we are really sincere and in earnest in seeking from him the benefit of his spiritual light and unerring insight into truth. The wisdom with the holy seers of truth teach to deserving disciples as to be such as will make it impossible for them to become deluded either in regard to the true purpose or in regard to the appropriate conduct of life. With the aid of wisdom thus gained, one realises in his own Atman the omnipresence, omnipotence, and the omniscience of the Lord and thus see the entire creation subsisting in himself and in the Lord. Thus, ultimately the real Gnyana Yoga begins only after acquiring of this wisdom which flows out of self-realisation and god-realisation through right Karma Yoga. And the following verse tells us how great a purifier of life true wisdom is.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तम ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥३६॥

Prose order:—अपि चेत् सर्वेभ्यः पापेभ्यः पापकृत्तमः असि ज्ञानप्लवेन एव सर्वम् वृजिनम् सन्तरिष्यसि ॥

Grammar:—अपि even; चेत् if; असि (thou) art; पापेभ्यः than sinners; सर्वेभ्यः (than) all; पापकृत्तमः=most-sin-doing; सर्वं all; ज्ञानप्लवेन=ज्ञानस्य प्लवेन of wisdom by the raft; एव only; वृजिनं sin; संतरिष्यसि (thou) shalt cross over.

Verse:—Yea, went thou ' most all sinners e'en
Most deeply sunk in deadly sin
On raft of ALL-SELF-KNOWLEDGE borne
Thou'lt steer to Port through trials all.

Explanation:—Even if thou art the most sinful of all sinners, yet shalt thou cross over all sin by the raft of wisdom.

Gita Gaurav:—O Arjuna, if you are afraid that on account of larger proportion *of sinfulness in you, you will be prevented from proceeding on the* Gnyana *Marga i.e.* the path of knowledge, you are mistaken. I assure you that even if you are the greatest of sinners, there is no need for you to be afraid of on that account: because there is that power in Gnyana (Knowledge) that one who proceeds on that path is able to overcome all sins as a way-fairer can cross a river with the help of a boat. Therefore use knowledge (Gnyana) as a boat to destroy your sins, to get across them.

Discourse:—Friends, is it not a matter of wonder that a man being subject to his ' I-ness ' believes himself to be somebody and therefore, does not listen to the Lord's message. Repentence comes only to those who realise that they are on the wrong path. That knowledge itself is helpful in drawing one's back from the path of sin sooner or later. If only a man were to ponder over the value of of human life, he would think twenty times before wasting the golden opportunity offered to him. Knowledge means to know, Sin does not remain the sin the moment

it is known or realised as such. This is a message of hope for all of us. It is never too late to mend and the Lord's promise and assurance is always there to redeem all the past sins. The only condition is that the repentence must be genuine and that comes out of experience born of knowledge. What is sin after all? It is exactly the same as what we have so often spoken of as the evil taint of Karma--the taint which compels the soul to be in bondage and prevents it from enjoying its own natural blissfulness and freedom from imposed limitations. And such a taint of Karma arises inevitably out of the unrestrained life of sensuality and selfishness. Sin, therefore, is a strong impediment in the way of man winning his ever-lasting life through *Moksha*.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

Prose Order:—अर्जुन यथा समिद्धः अग्निः एधांसि भस्मसात् कुरुते तथा ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते ॥

Grammar:— यथा as; एधांसि fuels; समिद्धः kindled; अग्निः fire; भस्मसात् (to) ashes; कुरुते makes; अर्जुन O Arjuna; ज्ञानाग्नि=ज्ञानस्य अग्निः of wisdom, fire; सर्वकर्माणि=सर्वाणि कर्माणि all actions; भस्मसात् (to) ashes; कुरुते makes; तथा so.

Verse:—As kindled flame to ashes bright
The darkest fuel soon transforms,
This Wisdom-Fire, (in Heart's Cave lit)
Transmutes all deeds to 'ashes' pure.

Explanation:—As the burning fire reduces fuel to ashes, O Arjuna, so doth the *fire of wisdom reduce all actions to ashes.*

Gita Garav:—O Arjuna, just as in a well kindled fire, anything thrown in it is consumed to ashes, as soon as the fire of Gnyana is kindled, all the Karmas are reduced to ashes. In short, with the advent of light, of knowledge, darkness of ingnorance.

Discourse:—Friends, this world of ours is like a dream and as in a dream, things seem vanish in the walking state, actions performed through ignorance are nullified the moment one gains knowledge through experience. Karma is of three kinds; accumulated, (Sanchita), fructified (Prarabdha) and in actual making (Kriyamana). Once a person gains knowledge of the self, all these Karmas are nullified, just as both green and dry things are reduced to ashes in a well-kindled fire. It is therefore necessary for every one of us to acquire this knowledge to free ourselves from the bondage of Karma. Arjuna *here raises a query as to how is one to know that he* has acquired knowledge of the right type so as to destroy his Karma. The Lord gives the answer in the following verse.

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विंदति ॥३८॥

Prose order:—इह हि ज्ञानेन सदृशम् पवित्रम् न विद्यते योगसंसिद्धः कालेन तत् स्वयम् आत्मनि विन्दति ॥

Grammar:—नहि not; ज्ञानेन by (to) wisdom; सदृशं similar; पवित्रम् purifier इह here; विद्यते is; तत् that; स्वयं itself; योगसंसिद्धः=योगे संसिद्धः in yoga, perfected; कालेन by (in) time; आत्मनि in the self; विंदति finds.

Verse:—Indeed, no cleanser in this world
With Wisdom can compare at all
Man, Yoga-Perfect grown, in time
Finds this, unsought, within Himself.

Explanation—Verily there is no purifier in this world like wisdom: he that is perfected in yoga finds it in the SELF in due season.

Gita Gaurav:—O Arjuna it is not difficult for one to know that he is acquiring knowledge, as knowledge, as knowledge reveals itself. Sacrifices, charity, and penance only are useful for Chitta Shuddhi चित्तशुद्धि; but knowledge needs no effort to be revealed, because it is purity itself. As soon as a man is ready for it, he sees knowledge revealed in his own Atman spontaneously, that is to say as soon as Chita Shuddhi is complete, the experience of knowledge comes automatically.

Discourse:—Friends, it is a matter of common experience that more valuable a thing, it takes longer to acquire, and no wonder that it should take long for knowledge to be revealed: and therefore, one should not be impatient. It is essential to acquire the virtue of patience, coupled with determination to proceed on the path of knowledge. Just as a seed takes its own time to fructify into a tree, it takes its own time for knowledge to reveal itself. Arjuna, therefore prays to the Lord to show him the path to knowledge with particular reference to the qualities necessary to acquire necessary fitness for it The Lord shows the way in the following verse.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेंद्रियः ।
ज्ञानं लब्ध्वा परां शांतिमचिरेणाधिगच्छति ॥३९॥

Prose order:—श्रद्धावान् तत्परः संयतेन्द्रियः ज्ञानम् लभते ज्ञानम् लब्ध्वा अचिरेण पराम् शान्तिम् अधिगच्छति ॥

Grammar:-श्रद्धावान् the faithful. लभते obtains: ज्ञानम् wisdom: तत्परः intent: संयतेन्द्रिय=संयतानि इन्द्रियाणि यस्य सः cotrolled, senses, whose, he; ज्ञानम् wisdom: लब्ध्वा having obtained: परां (to) the highest: शांतिम् to peace: अचिरेण without delay: अधिगच्छति Sees

Verse:—The faithful, heart-whole Devotee,
Sense held by Will, finds Wisdom His,
Once Wisdom has been found (within)
He swiftly wins to Final peace.

Explanation —The man who is full of faith obtain wisdom, and he also who hath mastery over his senses, and having obtained wisdom he goeth swiftly to the Supreme Peace.

Gita Gaurav:—O Arjuna, an aspirant has first to develop firm faith in the scriptures and the preaching of advanced souls: secondly, he must have acquired control over the senses. Such a man alone is fit for Gnyana and once he acquires it, he enjoys eternal peace, born of union with the Brahman.

Discourse:—Friends, in this verse, the Lord describes the qualifications of the decsiples to whom the wholy seers, gift of wisdom is calculated to do good. Three things are necessary: one is to look upon Gnyana as a great possession of supreme value and importance. This is only posssible through the sifting process of experience whereby he finds that what is fit to be discarded as an impediment in the path of knowledge Secondly, one must have supreme faith, not only in the teacher but also in the reality of the entities known as soul and God from direct personal realisation. Thirdly, one must acquire the power to keep the senses under control, and throngh it, acquire Samatva or stability of conduct in the midst of pairs of opposites. Once the aforesaid qualifications are acquired, one begins to experience spiritual bliss of serene and imperturbable peace which is the test of one having acquired Gnyana or knowledge. What happens if one has no faith in the realities of knowledge is explained in the following verse.

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

Prose order:—अज्ञः च अश्रद्धानः च संशयात्मा विनश्यति संशयात्मनः अयम् लोकः न अस्ति न परः न सुखम् ॥

Grammar:—अज्ञ: un-knowing; च and; अश्रद्धान· non-believing; च and; संशयात्मा=संशयः आत्मा यस्य स doubt, self, whose, he; विनश्यति is destroyed; न not, अय this; पर=beyond; लोक. world; अस्ति is न not, सुखम् happiness; सशयात्मन of (for) the doubting-self.

Verse:—The wisdom-reft, untrusting soul
E'er swayed by doubt must come to grief
Not this world does the doubter hold
Nor yet the next nor aught of Joy.

Explanation —But the ignorant, faithless, doubting self goeth to destruction, nor this world, nor that beyond, nor happiness, is there for the doubting self.

Gita Gaurav.—O Arjuna, one who lacks the power of discriminating right from wrong usually lacks faith, and therefore, entertains doubt in all matters. For such a man, ruin is obvious. A doubter never prospers in this life or the life beyond and naturally, does not enjoy even momentary happiness.

Discourse:—Fiends, absence of knowledge and lack of gaith are the cause of ultimate ruin, but of the two, lack of faith does more harm than absence of knowledge. The moment any kind of doubt arises in one's mind, there is no peace left for him, and becomes very difficult to get rid of doubt; and just as a person mistaking a rope to be a serpent dies out of sheer fright, a doubter brings about his own ruin. A person who forms an inveterate habit to doubt all things and cannot be certain about anything is never comfortable. It is necessary to investigate the cause of doubt. It is either due to one's own limited reason which cannot see the comprehensive and faultless character of the revealing power which comes out of regulated reason. It is a matter for one to consider whether it is one's perversity of knowledge that is responsible for unbelief or whether it is unbelief that is responsible for the perversity of knowledge. In fact, both seem to act and react upon each other. All the same, it is certain that a doubter is necessarily ignorant and unbelieving. It must however be remembered that the doubt which is so emphatically condemned here is not surely that doubt which serves as a necessary stepping stone to inquiry, conviction and faith. This kind of doubt is good and ought to be be always welcome, in as much as it makes faith firm and the attainment of true happiness possitively certain.

योगसंन्यस्तकर्माणं ज्ञानसंच्छिन्नसंशयम् ।
आत्मवंतं न कर्माणि निबघ्नंति धनंजय ॥४१॥

Prose order:—धनंजय योग संन्यस्त कर्माणम् ज्ञान सच्छिन्नसंशयम् आत्मवन्तम् कर्माणि न निबघ्नन्ति ॥

Grammar:—योंगसंन्यस्तकर्माणं=योगेन संन्यस्तं कर्म येन तं by Yoga, renounced; action, by whom, him; ज्ञानसंछिन्न संशयम्=ज्ञानेन संछिन्नः संशयः यस्य सः by knowledge cut away, doubt, whose, him; आत्मवंतं possessing the Self; न not; कर्माणि actions; निबघ्नंति bind; धनजयः O Dhananjaya.

Verse:—His deed in Poise laid down (while done)
His doubt-knots all by Wisdom cleft
The man poesessed of Selfhood true
Wealth-Winner, him no acts can bind

Explanation:—He who hath renounced action by yoga, who has cloven asunder doubt by wisdom, who is ruled by the Self, actions do not bind him, O Dhananjaya.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४२॥

Prose order:—तस्मात भारत अज्ञानसम्भूतम् हृत्स्थम् एनम् संशयम् आत्मनः ज्ञानासिना छित्त्वा योगम् आतिष्ठ उत्तिष्ठ ॥

Grammar:—तस्मात therefore; अज्ञानसंभूतं=अज्ञानात् संभूतं from ignorance, born हृत्स्थं heart-seated; ज्ञानासिना=ज्ञानस्य असिना of wisdom, by the sword; आत्मनः of the self; छित्त्व having cloven; एनं this; संशयं doubt; योगम् yoga; आतिष्ठ practise; उतिष्ठ stand up; भारत O Bharata.

Verse:—Cleave then, with Thy own Wisdom-Sword
This ignorance-born doubt whereby
Thy heart is held-come, take thy stand
On Yoga ?......Up, O Bharata.

Explanation:—Therefore, with the sword of the wisdom of the Self cleaving asunder this ignorance-born doubt, dwelling in thy heart, be established in yoga. Stand up, O Bharata.

Gita Gaurav:—O Arjuna, Karma does not bind one who has set it aside through Yoga, whose doubts are cut asunder by means of reason and who is accordingly in possession of his own soul. Therefore, O Arjuna, cut off by means of the sword of wisdom this doubt appertaining to the soul-(doubt) which is born of ignorance and is abiding within the heart: and therefore become devoted in faith to Yoga and do your duty.

Discourse—Friends, we have now come to the cocluding verses in this Discourse in which the Lord has preached Gnyana Yoga and Nishkama Karma Yoga and exhorts Arjuna to leave aside his worldly wisdom confused with his distorted knowledge of the scriptures and be prepared to do as he is told without entertaining any doubt in His preaching. The Lord assures him that whatever he has been told is for his welfare. Thanks to Arjuna that what applies to one and all of us and it behoves us *that we should develop faith in our elders and our saints and act according* to their advice. Satsanga (सत्संग) therefore is very valuable in developing this kind of faith. To believe in the reality of the soul is the only way to discard the attractions of the life of the flesh and to seek the blissfulness of the life of the spirit. We must not forget that the life of the body is really intended to serve as a means for the attainment of the final freedom and bliss.

If doubt in regard to the immateriality and immortality of the soul leads one to indulge in selfishness and the consequent ruin of one's own divine destiny, it must follow as a matter of course that the removal of such a doubt should enable one to attain the blessed life of the free spirit. Since this sort of doubt in relation to the reality of the soul and of God is likely to undermine the very foundations of morality by tending to cause the negation of the rationality of righteousness, it is inevitable that such a doubt would lead one to ruin. On the other hand, to believe in the reality of the soul is to learn to discard the attractions of the life of the spirit. *It must, however,* be clearly understood to be entirely subservient to the life of the spirit, there can be no rational basis for the inculcation of the noble moral basis of service, sacrifice and love. This is the method of laying aside all Karma through Yoga. Here, by Karma, *we mean the tendency* of works producing recurring bondage of the soul in material embodiment. In other words, through service self-sacrifice and love, one discards Karma in relation to one's own self and directing it for those whom he considers other than

his self. Such a process leads one ultimately to the realisation that those whom he ones considered other and apart from his self were verily his own self in other embodiments. This in fact is the real renunciation of bondage-creating Karmas, although it is quite true that all of us have souls, It is no way less true that we do not know with sufficient certainty that we have souls in the way in which the successful Yogi knows after self-realisation in Samadhi that he has a soul. And this ignorance hides our own souls from our view. Thus for all practical purposes, we behave as is we have no soul. Therefore, that man alone is really in possession of his own soul who has destroyed completely all the doubts in his heart by means of the wisdom which flows from self-realisation which follows through the discarding of Karma as discussed above

Summarising, we find the Lord making a statement of His own nature as God-man with a view to showing how work may be made to become equivalent to No-work. He discusses all the various forms of work which may be declared to be really equivalent to No-work. This requires wisdom and we have His dscription of the greatness of wisdom which fully removes all doubt in relation to the reality of the soul and also its essential nature which is helpful to the attainment of salvation. Re-iterating what the Lord discusses in the preceding Discourses, we may recall Sri Krishna's philosophy of concuct as given in the Second Discourse. In the third discourse, the Lord makes a digression to clear Arjuna's doubts in reation to the disposition of the worker in connection with his work to why any particular kind of duty should become incumbent upon any particular person in any particular situation. Men have here really no such thing as an altogether unfettered freedom in the matter of the choice of their duties in life and that their own nature and endowments and opportunities determine for them what their proper duties in life have to be, very much more than most of them actually know or are willing to admit. That is why the Lord taught Arjuna in 35th. Verse of the Third Discurse that one's own duty, even if ill-performed, is better to one than *another's duty* well-performed, and that it is good for one 'to die if need be, in the doing of one's own duty in as much as the doing of other's duty be any one is almost always certain to prove a painful cause of fear and fall. This leads Arjuna to but a quetion to the Lord as regards the moral responsibility of the worker whose will is not wholly free in the matter of choice is his own duties. Rationally it is evident that if Nature compels us to do what we do, and to live the kind of life we live, we cannot be held responsible for our life being morally either good and praiseworthy or bad and blameworthy. To this, the Lord replies that when men sin, they do so not under the compulsion of Nature but in response to the impulse of wishful desire. This naturally leads to the discussion of the Divine source and great antiquity of great and noble teachers commencing with Himself who taught the philosophy of conduct from time to time, warning against the promptings of desire

leading men astray. It is because that Arjuna does not understand how his own contemporary companion Sri Krishna could have been the ancient and original God-man of those traditional ethical doctrines that the Lord reveals His own natuere as God-man to His friend and disciple Arjuna. The Divine incarnation takes place universally everywhere and in all ages, in almost all the crisis in history in course of the onward march of mankind to that far off divine event to which the whole creation moves. The division of people in Society into classes and castes is natural and God-ordained and is due to the fact of their functions in life having necessarily to vary in aeccordance with the innate endowments and natural qualifications i.e. it is the physical, mental and moral fitness or persons which determines for them the broad outlines of their functions and status in society. Gita recognises caste by birth only to that extent to which it has any bearing through the recognised influence of heredity upon caste by quality which determines for man his Dharma or Duty in life. Such duty, as determined, is rightly held to be always obligatory on him. The goodness of his mental disposition however excellent can neither alter the particular character of duty so determined, nor reduce its obligatoriness to the level of what may wholly be a matter of pure option. Nevertheless, the disposition of the mind of the doer is always of supreme importance in as much as it is that disposition, which determines whether or not the internal impress of the worker's work clings to him so as to subject him to the bondage of Karma. The effectiveness of any work in creating the bondage of Karma for the soul is dependent wholly upon the selfishness of the motive with which that work is done; and when the motive of the worker happens to be entirely unselfish, his work is seen to be powerless in creating for him such a bondage of the soul i e. the so-called work becomes no-work. Therefore, the Lord says that He alone is truly possessed of intelligence among men who sees "work" in "no-work" and "no-work" in "work". Thus, both the Gnyani and Agnyani perform the same type of duties and yet there is that difference in the mental disposition of both which is calculated to make the Gnyani free from all selfish attachment to the fruits of work which is not the case with Agnyani. The means suggested for the purpose or acquiring this quality of unselfishness has already been referred to in the 9th. verse of the Third Discourse that only such work creates for men the bondage of Karma as is not intended and utilised for the carrying out of the Divine worship. The various material as well as moral forms of religions worship are declared to be equivalent to the typical sacrifice in as much as there is no work which is incapable of being transformed into Divine worship. Then again, we have been taught that all work culminates in wisdom in the end which enables us to see all beings in ourselves and ourselves and all beings in God Such wisdom is to be found in all those seers who have seen the truth and it is only those who are capable of teaching it to their disciples who are in every way capable of being taught and are in every way worthy

and in earnest. Such being the character and power and greatness of wisdom in which all work ultimately culminates, it is quite natural that the Lord should emphasise that only the man of faith is fitted to be blessed with that wisdom and that with its aid, all doubt may be destroyed and all action made powerless to produce the bondage of Karma.

Thus ends the Fourth Discourse of Shrimad BhagwadGita Gaurav styled "The Yoga of Wisdom" or Gnyana Karma Sanyasa by Shrimad ParamHansa Parivrajikacharya Gita Vyas Lok Sangrahi Shri 108 Jagad Guru Maha Mandaleshwar Swami Shri Vidyanandji Maharaj.

FIFTH DISCOURSE.

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥

Prose order:—अर्जुनः उवाच । कृष्ण कर्मणाम् संन्यासम् पुनः च योगम् शंससि एतयोः यत् एकम् श्रेयः तत् सुनिश्चितम् मे ब्रूहि ॥

Grammar:—संन्यासम् renunciation; कर्मणां of actions; कृष्ण O Krishna; पुनः again; योगं yoga; च and; शंससि praiseth; (thou); यत् which; श्रेयः better; एतयोः of these two; एकं one; तत् that; मे of (to) me; ब्रूहि speak; सुनिश्चितम् well-determined.

Verse.—Arjuna said;

Krishna, in one breath Thou praiseth
The laying down of deeds, and deeds
Which of these two alone is best
Pray make Thou sure, and teach me this.

Explanation.—Renunciation of actions, thou praisest, O Krishna, and then also yoga. Of the two which one is the better? That tell me conclusively.

Gita Gaurav:—Commencing with the Third Discourse until the end of the Fourth, the Lord preached the process by which Karma Yoga can be achieved in several ways and showed Arjuna at the same time that through the proper practice of Karma Yoga one automatically realises the knowledge of the Parmatman. There is, however, a digression when He describes Brahma Yagna and the various other sacrifices. The renunciation of action is more or less a mental process and the physical actions gradually disappear as soon as the mental state is perfected which qualifies the aspirant for Gnyana Yoga and through it the realisation of the eternal

state. At the end of the Fourth Discourse, the Lord exhorts Aajuna to win wisdom, to wash off his ignorance and overcome all his doubts and then to do his duty in *life so well and so appropriately as to be a fellow-worker with God in accompalishing* his high purpose regarding universal creation and the fulfilment of the Divine destiny of men therein. In this manner, when the Lord tells Arjna that the most appropriate conduct is that wherein it becomes possible for him to see "work in "no-work" and 'no-work" in "work". It must be in relation to this combined commendation of wouk and no work that Arjuna feels puzzled not knowing whether 'work' or 'no work' is in fact the better of the two. Hence, Arjuna addresses the Lord: "O Krishna, you praise renunciation of action and also the pursuit of them. Tell me determinately which one of these two is superior. Once you say that through renunciation of action, man gains the knowledge of the self and realises one-ness with the Parmatman and in another place, you ask me to steady myself in Karma Yoga and fight. This is very confusing and I request you to show me the one path which will lead me to my welfare.

Discocrse:—Friends, the Lord started discoursing on the Gita with a view to destroying Arjuna's infatuation and thereby prepare him for a fight with the Kauravas. Arjuna on the other hand is puzzled when he tries to assimilate the various digressions made by the Lord and finds it. difficult to put the precept into action. The Merciful Lord soon realising Arjuna's difficulty removes his doubt at every stage even by making a little digression on that account it is also our good fortune that Arjuna does not conceal even his slightest doubt as he hears the Lord's preachings. It must however, be understood that doubts raised from time to time are not on account of lack of faith in the teacher but. his admitted inability to grasp the significance of the preaching The Lord does not misunderstand Arjuna because He knew that all his doubts were due to infatuation which could not be removed without explanation. Thus expression of each doubt enables the Lord to impart gradually to Arjuna the higher type of knowledge relationg to Gnyana and Yoga and thus enabling him to realise higher levels ot knowledge.

Now when Arjuna experesses his inability to steady himself in action and wants the Lord to show him the one path, either Karma Yoga or the renuciation of action whichever He thought superior and more suitable for him, the Lord shows him the way in the next verse.

श्रीभगवानुवाच।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

Prose order:—श्रीभगवान उवाच। संन्यासः कर्मयोगः च उभौ निःश्रेयसकरौ तयोः तु कर्मसन्यासात् कर्मयोगः विशिष्यते ॥

Grammar:—सन्यास renunciation, कर्मयोग: action–yoga; च and; निःश्रेयसकरौ (two) highest–happiness–makers; उभौ both; तयो: of these two; तु indeed; कर्म सन्यासात्=कर्मण सन्यासात् of action, than renunciation; कर्मयोग action–yoga; विशिष्यते excels.

Verse:—Renunciation and Endeavour
Combined, lead up to Final Good
Seen apart, to take up action
Is better than to give up work.

Explanation—Renunciation as well as yoga by action both lead to the highest of the two, yoga by action is verily better than renunciation of action.

Gita Gaurav—The Lord says: O Arjuna, whatever a man does either through the mind, speech or action, by discarding his 'I–ness' is equivalent to the renunciation of action even though action is performed. Therefore, this renunciation of action and action performed without attachment discarding the fruits of action lead one to the salvation which is the ultimate and the eternal state to be aimed at. Renunciation and pursuit of action are both instrumental in realising that goal, but of the two, renunciation of action is more difficult, whereas pursuit of action is more practicable and therefore, pursuit of action is superior to renunciation of action. In other words, even though renunciation and pursuit of action are both capable of leading one to salvation, pursuit of action being less difficult is superior to renunciation of action which is more difficult of action.

Discourse—Friends, the word 'Sanyasa' i.e. renunciation is defined here following the spirit of the Lord's discourse in Gita. In some places, dedication of action to the Lord is termed 'reunciation', whereas in some places, action performed free from desire is termed equivalent to renunciation of action. Then again, the Karma Yoga itself is defined as Sanyasa or Renunciation of action, whereas Gnyana Yoga also is described as Sanyasa or Renunciation of action. We should therefore interpret the meaning of Sanyasa in that spirit, because it is on account of Arjuna's doubts that the Lord gives a comparison of Sankhya Yoga and Karma Yoga in this verse. Th Lord wants Arjuna to be a Karma Yogi and therefore, He shows Karyma Yoga to be superior to Gnyana–Yoga. By Karma Yoga is meant the performance of action with the spirit of dedication of the fruit of action to the Lord. One has to remember that whatever he is doing is through the instrument of the Lord and therefore, whatever fruits result out of that action belong to the Lord and not to him. We are neither the doer nor should we desire to enjoy the fruit of action. In doing this, there is no need for us to leave our homes, discard our families and lead a life of Sanyasi. The proper course is to engage oneself in the performance of action through mind, speech and body remembering at the same time that whatever is done is done as worship of the Lord with a view to pleasing

Him. Our reward lies only in Lord's pleasure. If we follow this precept, we shall be able to reach the supreme state of blissfulness which the Gnyani and the ascetics realise through arduous lobour.

It is therefore that the Lord tells Arjuna that Karma Yoga i. e. the pursuit of action is superior to Karma Sanyasa i e. renunciation of action. Arjuna thereupon wants to know the attributes of a Sanyasi of this type and the Lord answers this query in the following verse.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बंधात्प्रमुच्यते ॥३॥

Prose order.—यः न द्वेष्टि न काङ्क्षति सः नित्यसंन्यासी ज्ञेयः महाबाहो निर्द्वन्द्वः हि सुखम् बन्धात् प्रमुच्यते ॥

Grammar:—ज्ञेयः *should be known;* सः he; नित्यसन्यासी *constant-renouncer;* यः who; न not; द्वेष्टि hates; न not; काङ्क्षति desires; निर्द्वन्द्वः without the pairs (of *opposites);* हि *indeed;* महाबाहो O, *mighty-armed,* सुखं *easily;* बंधात् *from* bondage; प्रमुच्यते is freed;

Verse:—Know him to be a Sanyasi
Who neither dislikes nor craves,
Free from opposites oh mighty armed
Such a one is easily released from bondage.

Explanation —He should be known as perpetual ascetic, who neither hateth nor desireth, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage.

Gita Gaurav:—O Arjuna, he should be understood to be always an ascetic who has not aversion and no desire, because such a man is free from the pairs of opposites, and therefore, he is easily released from all bonds arising out of action

Discourse:—Friends, happiness in fact is a supreme goal in life. Misery is no *where extolled as praiseworthy. Therefore, every living being aims at release from* misery and experience happiness. But mere desire for happiness does not bring happiness One experiences happiness only when he performs suitable action to realise it. But the difficulty is that people do not *understand this and therefore there is misery. It is* attachment that is the cause of aversion. Either we are attached to something or we are *averse* to other things One who is above this pair of likes and dislikes and looks upon the entire creation with a balanced sight i e he neither creates enmity with anyone nor becomes attached, he is neither displeased by censure nor pleased by praise, he looks upon both good and evil persons alike, he is neither ruffled by misery nor gets puffed up by happiness, is fit for salvation. Such a man has no desires and he performs whatever duty falls to his lot for the good of all ..For example, look at a child which can perform no action and has no desire. It has not to labour for the satisfaction of hunger. Nature, looks after it and supplies milk through the mother's breast. If one

follows Natnre, no harm comes his way but if one were to go against Nature, even the existence of life is not possible If you realise this in your everyday life, there would be no bondage for you but if you of your own accord neglect duty that falls to your lot and start conjuring up desires, you would be creating bondage for yourself. Your desires will retard your growth. It is true at the same time that curbing of desire is not easy One has always to be alert because without the purity of the heart, desires cannot be curbed. It is through the purity of the heart that one gradually reaches higher states If the heart is pure, mean action is never possible. In short, it is through the purity of heart that one raises oneself. Unclean heart on the other hand degrades a man. Therefore, one who is intellectual and one who has a steadied intellect spends his life in the search of truth And then a time will surely come when he will reach the highest state Ore can become a Sanyasi only when his heart is pure and this purity brings about the balanced attitude in the midst of likes and dislikes, desires of all kinds and happiness and misery. The Lord therefore tells us that Nature compels every born being to live the life of work in as much as without work, life itself would be impossible Therefore, it is evident that to live the life of work and to endeavour to fill it with absolute unselfishness must be easier and more natural for man than to live the impossible life of absolute inaction which has also to be associated with absolute unselfishness. Thus, one who is free from the influence of the pairs of opposites is evidently not prone to be selfish; becase in his case, the incentive to be selfish has become quite dead and wholly inoperative

Arjuna is still not satisfied and therefore inquires of the Lord that if a Karma Sanyasi i e one renouncing action is able to free himself easily from the bondage of Karma, it naturally follows that a Karma Yogi is able to do so with great difficulty. The Lord clears this doubt in the next verse.

सांख्ययोगौ पृथग्बालाः प्रवदंति न पंडिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

Prose order.—सांख्ययोगौ बाला: पृथक् प्रवदन्ति न पण्डित. एकम् अपि सम्यक् आस्थित उभयो: फलम् विन्दते।

Grammar—सांख्ययोगौ=सांख्य च योगः च Sankhya, and, Yoga, and पृथक् separate; बालाः children; प्रवदंति say; न not, पंडित the wise, एकं one; अपि even; आस्थितः established; (in) सम्यक् together with; उभयो. of both; विंदते obtains; फलम् the fruit.

Verse;—Of Sankhya and Yoga children speak as
Different and not the learned
One fully devoted to any reapeth the
Fruit of both.

Explanation —Children, not Sages speak of the Sankhya and Yoga as different, he who is duly established in one obtaineth the fruits of both

Gita Gaurav:—O Arjuna, children—not wise men—talk of Sankhya and Yoga af distinct. One pursues either well obtains the fruit of both The state which the Sankhyas obtained is reached by the Yoga also (those who follow the path of Yoga). As we have discussed before, the path of knowledge and the path of Yoga or action lead one to the same goal and give the same fruit. A Karma Sanyasi following the path of knowledge realises the knowledge of the Supreme and through it one-ness with the Brahman; similarly, a Karma Yogi performing action as duty dedicating the fruit thereof to the Lord and maintaining balance through desirelessness in the midst of success and failure realises the same oneness with the Brahman.

Discourse;—Friends, the Lord tells us that to realise the Parmatman, it is not necessary to become a Sanyasi. What Sanyasi is able to achieve by renouncing the worldly life is achieved by one though living in the midst of the world and performing the daily allotted duties. God is one even though the paths leading to Him may differ. It all depends upon your own aptitude and influence of past Karmas as to which path one is to take. It is ignorance to try to establish superiority of one path over the other. In fact, there can be as many path as there are aspirants and yet the goal may be the same. Aptitudes differ and accordingly, the power of receptivity varies. And therefore, even though the goal is one, the aspirants for that goal may have different aptitudes and varying power of receptivity. It is only the ignorant who try to discriminate between the two, the wise praise all paths alike and that is what the Lord says in the next vese.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥

Prose order:—यत् स्थानम् सांख्यैः प्राप्यते तत् योगैः अपि गम्यते सांख्यम् च योगम् च यः एकम् पश्यति सः पश्यति।

Grammar:—यत् that; सांख्यैः by the Sankhyas; प्राप्यते is obtained; स्थानं place, तत् that; योगैः by the Yogis; अपि also; गम्यते is going to; एकम् one; सांख्यम् the Sankhya; च and; योगम् the Yoga; च and; यः who; पश्यति sees; सः he; पश्यति sees.

Verse:—Whatever the Goal by Knowledge won
The Path of Deeds goes there as well
Who sees that Knowledge and pure Deed
Are ONE, that Seer truly sees.

Explanation —That place which is gained by the Sankhyas is reached by the Yoga also He seeth who seeth that the Sankhya and the Yoga as one.

Gita Gaurav —O Arjuna, the Supreme state which those following the path of knowledge or the Sakhya Marga achieve is achieved by a Karma Yogi through

the persuit of action and therefore, he is truly a Seer who sees the Sankhya and Yoga as one.

Discourse:—The Supreme goal which the followers of Sankhya Marga and Karma Marga aim at is the one leading to the realisation of Brahman. Both the paths may be summarised and compared thus

SANKHYA YOGA

It is mental dissociation from activity treating it as God ordained. Man on account of old tendencies and habit acts from self-regarding motives, because of want of control over the senses. As memory connection of sense-activity with self-regarding purposes is not destroyed or interfered with (agency is deliberately suppressed) so the practice is demonstrably self-regarding. Reason is ineffective because of the powerful effect of old tendencies and dispositions, in fact, the entire mental make-up which so far has been built up on a self-regarding basis. 33rd. verse of III Discourse—(even the wise act according to Nature). The remedy against this self-regarding activities lies in control of affection and aversion to sense objects, 34th. Verse of III Discourse. This is the special province of Karma Yoga Therefore, Karma Yoga is essential before Sankhya Yoga can be easily practised.

KARMA YOGA

It is mental dissociation from fruit of action, treating it as one's offering in Brahma Yagna i. e. Universal Cycle. In course of time, by constantly engaging in action without regard to fruit, man's activity becomes in harmony with the Universe i. e. his interests become identical with those of the entire Universe. He thus acquires a mentality in which actor-sense is destroyed and habitually acts in conformity with the Law of Nature i. e. the Law of Universal Harmony so much so that he harms none, nor is anybody afraid of harm from him and therefore he fears none nor is anybody afraid of him. In such a state of mental dissociation from activity, true Sanyasa is realised in practice. Karma Yoga is for those who have unexhausted Sanskara (action) in the sub-conscious (Chitta) which prevents stable understanding.

Whether we enter from the right or the left, what needs handling is sense-activity. In either case, it has to be trained to get praictical results. This is done by purifying and controlling the mind, by developing a self-abiding reason ,as explained in the II Discourse where Buddhi Yoga is discussed. The Lord thus emphasises the superiority of Karma Yoga over Sankhya Yoga or the Path of Renunciation and He gives the reason for this statement in next verse.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥६॥

Pose order:—महाबाहो अयोगतः संन्यास तु आप्तुम् दुःखम् योगयुक्त मुनिः न चिरेण ब्रह्म अधिगच्छति ॥

Grammar:—संन्यास: renunciation; तु indeed; महाबाहो O mighty-armed; दुःखम् hard; आप्तुम् to obtain: अयेागत: from non-yoga (without yoga); येागयुक्त = योगेन युक्त. with yoga, joind मुनि: muni; ब्रह्म Brahman; न not; चिरेण by a long; time; अधिगच्छति obtains.

Verse:—Now, Renunciation without work
Is hard to reach, O Long-Armed Friend
The contamplative, through pure Work
Made Whole, can swiftly merge in *BRAHM*.

Explanation:—But without yoga, O mighty-armed renunciation is hard to attain to: the yoga-harmonised Muni swiftly goeth to the Eternal.

Gita Gaurav:—O Arjuna, there is no difference between Gnyana Yoga and Karma Yoga as in effect both culiminate into one objective and therefore neither of them can be called superior or inferior. What the Lord means when He says Karma Yoga being superior to Gnyana Yoga through renunciation of action, He means that without pursuit of action through Karma Yoga, renunciation of action culminating into Gnyana Yoga is not possible. At the same time. there is this distinctive feature of Karma Yoga that through it, it makes it easier for an aspirant to realise oneness with Brahman through dedicating fruits of actions to the Lord which keeps him in constant communion with the Parmatman.

Discourse:—Friends, if one has to live in the world he has to be worldly and keep himself in constant touch with things of the world. The same thing applies to Yoga Siddhi or Gnyana Prapti. Those living outside the world are of course not bound by this Law. For instance, Gods like Indra and Brahma have only to direct their wish and they realise the Parmatman. But even these gods, if they were to take up human form and come in contact with the men of the world, they cannot hope to realise the Parmatman so easily. The Law of Nature tells us that first the seed has to be put in which gradually sprouts and grows into a tree culminating into flowers and fruits. This Law applies both to Gnyana Marga as well as Karma Marga. In the first place, a man must create a desire to follow the path leading to the purification of heart. In this process, he has to discard all bad and unholy thoughts and gradually get over attachment, dislike, desire for pleasure, anger, pride, 'I-ness etc. Once he is able to do this, his faith in the Gnyana Marga can be established. It is not possible for Gnyana to shine through intellect without one gaining control over the Indriyas; much less it is possible for him to achieve the supreme goal.

Friends, as you are aware, Brahma Gnyana is one of highest achievement but in everyday life, even ordinary knowledge cannot be gained by irregular practice. Before one becomes a Master of Arts, he has to start from A. B. C and it is only after strenuous practice of years that one is able to achieve mastery over a language. If this perishable knowledge is so difficult of achievement, you can very well imagine

how difficult is must be to achieve knowledge of the Eternal truth to gain which it is not a question of years but of a cycle of births. There is a tendency to even deny the existence of the supreme knowledge because one connot easily get it. But those who know and have faith in its existence go in search of a Guru who is a Brahma Gnyani and is well qualified to impart instructions. Even to become an adept or an initiate in this path, one has at start take of Karma Marga through performance of actions selflessly and without desire of fruits. This is essential even for those who take to Gnyana Marga. Nishkama Karma Marga therefore is the real pivot on which the further growth or progress depends in the path of either Gnyana Marga or Karma Marga.

It must however be understood that Nishkama Karma Marga i.e. actions performed selflessly is the first stage and giving up of fruit is a higher stage. It is this second stage which is a starting point for a Karma Yogi to enter the Gnyana Marga leading to the realisation of Brahman. Thus, in short, a Gnyana Yogi has to be a Karma Yogi in his initial Sadhana and that is why the Lord praises here the Karma Marga as superior to Gnyana Marga but this statement has to be taken relatively in this context. Thus, for a Gnyana Yogi who has reached the supreme heights, it may not be necessary for him to follow the Karma Marga scrupulously just as a mathematician of a very high order may not need the help of paper and pen to work out intricate sums to find an answer. Even then, Karma Marga does not lose its value for those who are beginners in the path. It is therefore the Lord says that renunciation of action is very difficult of achievement if one has not performed actions selflessly and without the desire for fruits.

As Arjuna cannot grasp this point, he once again raises the doubt as to how those performing actions will go on doing so and will get ultimately bound by them will be able to easily realise the Supreme Truth whereas those following the path of *knowledge who have discarded actions to start with and consequently for whom there* is no fear of bondage of actions, will find it difficult to reach the supreme goal. The Lord gives the answer in the next verse.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेंद्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥७॥

Prose order—विशुद्धात्मा विजितात्मा जितेन्द्रियः सर्वभूतात्मभूतात्मा योगयुक्त कुर्वन् अपि न लिप्यते ॥

Grammar.—योगयुक्तः yoga-united; विशुद्धात्मा=विशुद्धः आत्मा यस्य सः pure self, whom, he; जितेन्द्रियः=जितानि इन्द्रियाणि येन सः conquered, senses, by whom, he; सर्वभूतात्मभूतात्मा=सर्वेषाम् भूतानाम् आत्मा भूतः आत्मा यस्य सः of all, (of) beings, the Self, become, the Self, whose, he; कुर्वन् acting; अपि even; न not; लिप्यते is affected.

Verse:—The Work-at-One, His Heart grown pure
His Mind controlled, His Powers in hand
His Self the SELF of all that lives
E'en working on, incurs no stain.

Explanation:—He who is harmonised by yoga, the self purified, SELF-rules, the senses subdued, whose SELF is the SELF of all beings, although acting he is not affected.

Gita Gaurav:—O Arjuna, he who is possessed of devotion, whose self is pure, who has restrained his Self, and who has controlled his senses, and who indentifies himself with every being is not tainted though he performs actions.

Discourse.—*Friends, really the path of knowledge runs zig-zag. In this world,* taking birth it is not possible for one all at once to go in search of truth or knowledge in the midst of infatuation of father, mother, brother, sister, wife, son family etc. The birth itself is a bondage and as a child grows into man he is so tightly held in the intricacies of a worldly life that it becomes difficult to shake off that bondage and create a desire for gaining the Supreme Knowledge. If you try to forcibly cut asunder these bonds and take to the forest, you are likely to do more harm than good to yourself. So long you are not free from attachment to wife, son, friend etc., that very idea of attachment will make you miserable in the forest and you will not find even a moment's peace. It is then possible in such a state that you can hope to concentrate and contemplate upon the Truth that you are out to *realise ? While you would be trying to concentrate on the Lord, your mind will wander* out to your wife by sheer force of Sanskaras formed in the past life. What will you do then ? The best course for you then is not to attempt the impossible. Remain at home in the midst of your kith and kin but try to discard gradually desire for worldly pleasures, anger, vanity, infatuation, greed etc., etc., and as you do so, you will soon realise that you are on the path and the time will not be distant when you will be able to achieve what the great ascetics have done after strenuous endeavours by spending their life time in jungles and which appeared an impossible task to you when you started on the path. The immediate goal then should be to gain control both over the mind and the body including the senses and having achieved this, direct your intellect in such a way that it expands your mental horizon so much so that you will be able to achieve identity first with your family, then with your relation and ultimately with the entire world. Purity of heart is the first requisite in the Path and Purer the heart, greater and speedier the achievement. Keep your heart pure and the rest will be easy. You will then perceive your own *Atman enveloping the whole Universe and the* whole Universe containing your own Atman This is Brahma Darshana, and that is the ultimate fruition of Nishkama Karma Yoga which is possible even for one living in the midst of the world and performing the daily duties, of a householder. In that state, there is no bondage of action thus performed.

On hearing this, Arjuna was delighted to find that the Karma Marga was really so simple and easy. He hawever wanted to know whether there was anything which a Karma Yogi had to do. The Lord enlightens him on this point in the next two verses.

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपन्श्वसन् ॥ ८ ॥

Prose order:—युक्त: तत्त्ववित् पश्यन् शृण्वन् स्पृशन् स्पृशन जिघ्रन् अश्नन् गच्छन् श्वसन् स्वपन् किञ्चित् न एव करोमि इति मन्येत ॥

Grammar:—न not; एव even; किंचित् anything; करोमि (I) do; इति thus; युक्तः the joined (one); मन्यते thinks; तत्त्ववित् the essence–knower: पश्यन् seeing; शृण्वन hearing; स्पृशन् touching जिघ्नन् smelling अश्नन् eating; गच्छन् going; स्वपन sleeping श्वसन breathing.

Verse:—I Myself do naught-thou let
The Man made whole think, Essence–know'r
Seeing, hearing, touching, smelling
Eating, walking, breathing, sleeping.

Explanation:—"I do not do anything should think the harmonised one, who knoweth the Essence of things: seeing, hearing, touching, smslling, eating, moving, sleeping breathing.

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इंद्रियाणींद्रियार्थेषु वर्तंत इति धारयन् ॥९॥

Prose order:—प्रलपन् विसृजन् गृह्णन् उन्मिषन् निमिषन् अपि इन्द्रियाणि इन्द्रियार्थेषु वर्तन्ते इति धारयन् (किञ्चित् न एव करोमि इति मन्यन्ते)

grammar:—प्रलपन् speaking: विसृजन् giving: गृह्णन् grasping: उन्मिषन् opening (the eyes): निमिषन् closing (the eyes): अपि also: इन्द्रियाणि the senses इन्द्रियार्थेषु= इन्द्रियाणाम् अर्थेषु of the senses, in the objects: वर्तंते exist (move): धारयन् maintain.

Verse:—Talking, letting go or grasping,
Raising eyelids, yea, or closing
Tis is but the plays, of senses,
Mid their objects such His Surity.

Explanation:—Speaking, giving, grasping, opening and closing the eyes, he holdeth: "The senses move among the objects of the senses."

Gita Gaurav: O Arjuna, the man of devotion, who knows the truth, thinks he does nothing at all when he sees, hears, touches, smells, eats, moves, sleeps, breathes, talks, throws out excretions, takes, opens or closes the eyelids; he holds that the senses deal with abjects of the senses.

Dlccourse-Friend, there is this difference between an Agnyani and a Gnyani. Whereas the former being full of false pride and an embodiment of 'I–ness believes that he does everything

and therefore thinks that if he does not desire to eat, he would not be able to cook or even to eat the cooked food. It is he who has to do all that. When he walks, he believes that it is he who is giving direction and motion to his leges. It is he who sees and in fact, does everything through the body and his pride of the Self leads him to believe that should he cease doing anything, there would be confusion all round, the Gnyani on the other hand knows what Nature is and sees the operation of the Laws of Nature at every stage He clearly realises that he is not the doer. The Prakruti through Satva, Rajas and Tamas directs the movement of hands, feet nose, ears, eyes, lips etc. and these senses are controlled by some other power which cannot be identified with himself. Whether he wishes it or not, the senses do their work. And therefore, even in his prayers, he tells the Lord that whatever he speaks is only because he is made to do so by some power other than himself and therefore even the praise of the Lord is not possible without His grace The following is a typical Sanskrit Verse which is very well-known addressed to Lord Shankara which beautifully summarises the Gnyani's point of view.—

" O Lord, thou art the Atma in any body which vibrates as Chaitanya (energy); the intellect which resides in this body is Your spouse (Girija-Parvati); the five Pranas are your five companions and this body itself is your abode The arrangement of happiness through the play of senses is your worship and sleep is your state of Samadhi, moving about by the legs is your Pradakshina प्रदक्षिणा (moving round about you) and the sound emanating from the mouth through speech is your contemplation. In fact, whatever I do through the senses is done as a dedication to Thee."

Friends, though there is the play of senses, both in the case of a Gnyani as well as a Agnyani, it is the real understanding that makes the difference between the two.It is the element of 'I-ness' which in case of the Agnyani binds him through his enemies in the form of attachment, pride, desire for pleasure, anger etc. If we only realise that there is no need to identify ourselves with the senses in their play, there will not be the resultant impress of happiness of misery. Such an understanding comes to those who are real Gnyanis. Then this sort of understanding shines through the intellect, you soon know what Nature is and how its laws operate. This is in other words the realisation of the *Parmatman and the steadying of your faith in* HIM. Gita puts this point of view in the forefront of its teaching and if we grasp this teaching, it will not be difficult to realise the Supreme Truth

This the path treading on which our activity becomes divine in its real sense and everything is done in fulfilment of the Divine purpose. Senses rove in obedience to orders from above and from God within. In reality the Lord is the Actor. This mentality is only possible to a Yogi i. e. one trained in the path of Yoga and not to a sensualist. "Senses revolving in Nature"

cannot do any harm to such a Yogi. When not for self's sake, their actions can only be for fulfilment which must be good and beneficial for all. A Yogi acting thus casts off all atachment, performs actions dedicating them to Brahman and is therefore not tainted by sin as the lotus-leaf is not tainted by water.

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवांभसा ॥ १० ॥

Prose order:—यः ब्रह्मणि आधाय संगं त्यक्त्वा कर्माणि करोति सः अम्भसि पद्मपत्रम् इव पापेन न लिप्यते ॥

Grammar:—ब्रह्मणि in Brahman ; आधाय having placed, कर्माणि actions; संगं attachment; त्यक्त्वा having abandoned; करोति acts; यः who; लिप्यते is affected; न not; सः he; पापेन by sin; पद्मपत्रम्=पद्मस्य पत्रम् of the lotus, the leaf; इव like; अंभसा by water.

Verse:—Whose, his deeds in Brahma merged,
Works on thought of gain renounced,
As lotus-leaf left dry when dew,
Rolls off,—is free from taint of sin.

Explanation:—He who acteth, placing all actions in the Eternal, abandoning atachment, is abandoning attachment, is unaffected by sin as a lotus leaf by the waters.

Gita Gaurav:—O Arjuna, a Karma-Yogi who acts with the intention to dedicate all actions arising out of body, speech and mind to the Lord by discarding all fruits of actions remains untouched by action as a lotus leaf remains untainted even in the midst of water. In short, it is the absence of 'I-ness' in his actions that keeps him untainted and the cause of this absence of 'I-ness' is due to his performing actions as a worship of the Lord without hoping to taste the fruit thereof.

Discourse:—Friends, Lotus has a peculiarity in as much as though it sprouts in water and blossoms there, water does not taint it i. e. wet it. Not even a drop of water remains on it once it is taken out of water. Why is it so? It may be because Lotus when it takes birth in the mud has one desire to come up and to see the Sun so much so that it forgets the very existence of water by which it is surrounded. Naturally therefore it is not bound by water in any way. The example of Lotus very aptly fits in in case of a person always engaged in the contemplation of the Lord and performing actions selflessly. Such people are not conscious of what they are doing. To their mind, they do not feel doing anything but stand out as witness observing the activity of the body which is God-ordained, doing God's behests in the worship of the Lord. He does not interfere with and naturally does not remember what the body is doing. When a Karma Yogi of this type is so very indifferent to the actions that are performed, how can the effect of actions taint him? It may be noticed that the absence of 'I-ness' means the merging of the individual will in the cosmic

of the Divine Will. He thus restraints himself from exercising his individual will and meekly obeying and following the Divine will becomes unattached to action and realises the Supreme state. Friends, human body is a very valuable asset and now that you have acquired it, do not forget the Lord even for an instant. Remember always that you are His servant and that you are performing actions in the fulfilment of His Plan or Lila and therefore perform all your actions for His sake and at His behest.

कायेन मनसा बुद्ध्या केवलैरिंद्रियैरपि ।
योगिनः कर्म कुर्वंति संगं त्यक्त्वात्मशुद्धये ॥ ११ ॥

Prose order: योगिनः सङ्गम त्यक्त्वा कायेन मनसा बुद्ध्या केवलैः इन्द्रियैः अपि आत्म-शुद्धये कर्म कुर्वन्ति॥

Grammar: कायेन by the body मनसा by the mind बुद्ध्या by the reason: केवलैः (by) only इन्द्रियैः by the senses: अपि also. योगिनः yogis: कर्म action: कुर्वन्ति perform: सङ्गम् attachment: त्यक्त्वा having abandoned: आत्मशुद्धये आत्मनः शुद्धये of the self; for the purification.

Verse:—With body, mind—yea, Spirit, too
With senses, even held aloof,
Yogis still act, all gain renounced,
To make their Nature wholly pure.

Explanation:—Yogis, having abandoned attachment, perform action only by the body, by the mind, by the Reason, and even by the senses, for the purification of the self.

Gita Gaurav:—O Arjuna, a Karma Yogi who is habituated to perform actions selflessly and dedicates the fruits thereof at the feet of the Lord enjoys supreme peace of mind which is very much akin to the realisation of the Parmatman; on the other hand, a person who under the yoke of desires performs actions with a view to getting fruits remains always bound by his actions and naturally his peace of mind remains always disturbed.

Discourse:—Friends, great men have always told us from their own experience that real happiness does not lie in wealth, prosperity or in assembling the various means of happiness and they have therefore willingly renounced the world and welcome penance to realise the Parmatman. What they achieved by these means after strenuous endeavours is held out to us by the Lord through his disciple Arjuna without the necessity of discarding the so-called worldly happiness and gaining experience at the same time which ultimately becomes useful in reaching the Supreme Goal. Pray do not misunderstand by this that one can realise the Parmatman and at the same time enjoy the transitory happiness in the world. What the Lord means to convey is that in proportion to our rising above the worldly life, we rise higher on the path leading to the Supreme Goal. Thus, nearer we come to God, farther away we recede from the world. Even the life

spent in this world in worldly surroundings does not go in vain. Every association is an experience which becomes valuable on the path leading us God–ward, for instance a single man is prone to be selfish and self–secluded. He has no sympathy for hose around him. Marriage for such a man is a valuable experience in as much as it teaches him to share the joys and sorrows with some one else. The raising and rearing up of family is a step further in the direction of teaching him a lesson in selflessness. Gradually, it teaches him that he does not exist for himself alone but those besides himself and the realisation comes to him that there are others who exist for him and for his welfare. But all this experience is better gained more by actions performed selflessly without the desire for fruit than otherwise. This is confirmed not only by the experience of a Yogi but even by that of an intensely worldly man. In this world, we play the game of Give and Take and we have got to develop the art of giving as well as receiving. In this we have to train ourselves in the art of finding out what the other fellow wants if we went to get what we want. Similar is the case with the Lord of the whole world. We have to find out first what He wants and once we know this and fulfil His wants, we shall find that our wants are automatically fulfilled. The more we love others, more intensely are we loved by them. And our capacity to love others selflessly and disinterestedly is measured by the purity of our heart and that in turn is brought about by performing actions through the mind, intellect, senses and the body without being attached to them.

युक्तः कर्मफलं त्यक्त्वा शांतिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबद्ध्यते ॥१२॥

Prose order:—युक्तः कर्मफलं त्यक्त्वा शान्तिम् नैष्ठिकीम् आप्नोति अयुक्तः कामकारेण फले सक्तः निबध्यते ॥

Grammar:—युक्तः the united one; कर्मफलं=कर्मणः फलं of action, the fruit; त्यक्त्वा having abandoned; शान्तिम् peace; आप्नोति obtains; नैष्ठिकीम् final; अयुक्तः the non-united one; काम कारेण=कामस्य कारेण of desire; by the impulsion; फले in (to) fruit; सक्तः attached; निबद्ध्यते is bound.

Verse:—The Man made Whole, all 'gain' forsworn
Inherits Peace that naught can mar
The soul un-whole, that dreams of 'gain'
Its wish the bird-lime-traps itself.

Explanation—The harmonised man, having abondoned the fruit of action, attaineth to the eternal Peace, the non-harmonised, impelled by desire attached to fruit, are bound.

Gita Gaurav:—Devotees, casting off attachment, perform actions for attaining purity of self, with the body, mind, the understanding, or even the senses–all free from

egoistic notions. He who is thus possessed of devotion abandoning the fruits of actions, attain to the highest tranquility. On the other hand, he who is without devotion and attached to the fruit of action is tied down by reason of his acting in consequence of some desire.

Discourse:—Friends, Gita is not a book that can be read as a novel. The teaching of the Lord has not only to be read but chewed and digested and that is why, repetition of the same thing over and over again is to assist the reader in impressing upon his mind the noble precepts and to enable him to put the same into action in everyday life. As discussed in the previous verse, the first requirement is the purity of heart achieved through unattached actions through mind, intellect, senses and the body and when he is harmonised to action, he is able to gain the supreme peace of mind and naturally, when this precept is not followed into action, a bondage is created bringing about disturbing vibrations in the heart. The reader may be reminded to the difference between the Nishkama Karma Marga and Sakama Karma Marga the former is the fruition of the latter and therefore, Sakama Karma Marga should not be belittled by the beginners. For those who have shakable faith in God, the Sakama Karma Marga is really useful in confirming that faith in HIM. The Lord gives more than He receives and this is an evidence to show that if one gives without limiting his demands, he would receive more than his expectations. The point here is, however, that the Lord thinking Arjuna to have advanced beyond the stage of the Sakama Karma Marga, He emphasises the Nishkama Karma Marga as a *necessary requisite for* attaining the highest tranquility. The faith in the Lord is already there. It has only to be developed and kept alive and this is done through actions performed selflessly without the desire for fruit

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥

Prose order: वशी देही मनसा सर्वकर्माणि संन्यस्य नवद्वारे पुरे न एव कुर्वन् न कारयन् सुखम् आस्ते॥

Grammar. सर्वकर्माणि all actions (as before): मनसा by the mind: संन्यस्य having abandoned: आस्ते sits: सुखं happy. वशी the ruler (of himself): नवद्वारे (in) the nine-gated: पुरे in the city: देही the embodied: न not: एव even: कुर्वन् acting: न not कारयन् causing action.

Verse.— All actions mind-renounced (while done),
The Master-soul reclines at ease
Within His City of Nine Gates,
Nor doing act, nor prompting deed.

Explanation—Mentally renouncing all actions, the sovereign dweller in the body resteth serenely in the nine-gated city, neither acting nor causing to act.

Gita Gaurav.—The self-restrained embodied self lies at ease within the city of nine portals renouncing all actions by the mind, not doing, nor causing anything to be done.

Discourse:—Friends, this body of ours is a city with nine gates in the form of nine senses acting as gatemen. Our Atma is the dweller in this abode. Just as one living in a big town enjoys all the amenities of that town without thinking even for a moment as to who looks after the various places of amusement, recreations etc., or how they are kept so well, in the same way, the Atma residing in the body by all means uses the senses without caring to know how they function and who guides them. As a dweller in the town you aim at happiness arising out of the amenities and as a dweller in the body, the senses are useful only to the extent they are able to bring you happiness and peace, but the moment these senses instead of becoming your servants become your masters, though living in the self same body, you are a prisoner instead of the dweller and the senses cease to be your servants and become you jailors. That is why all actions i. e. the fruits thereof have to be mentally discarded if you want to live in peace and happiness and naturally, you do nothing though acting.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

Prose order:—प्रभु लोकस्य कर्तृत्वम् न सृजति न कर्माणि न कर्मफलसंयोगम् स्वभावः तु प्रवर्तते ॥

Grammar:—न not; कर्तृत्वं agency; न not; कर्माणि actions; लोकस्य of the world; सृजति emanates; प्रभुः the Lord; न not; कर्मफलसंयोगम्=कर्मणः च फलस्य च संयोगं of action, and, of fruit, and, the union; स्वभावः own nature; तु indeed; प्रवर्तते exists fort (manifests).

Verse:—The World' Over Lord does not put forth
The notion 'I do this' nor deeds
Nor yet the chain of deed and gain
His Nature works, (and all proceeds).

Explanation:—The Lord of the world produceth not the idea of agency, nor actions nor the union together of action and its fruit, nature, however, manifesteth.

Gita Gaurav:—O Arjuna, the Lord is not the cause of action or the capacity of performing actions amongst men or of the connection between action and fruit. But Nature only works.

Discourse.—Friends, it is the common way with the world that when some people are afflicted by misery, they show their helplessness by saying that they bear what the Lord has subjected them and there can be no way out. This is not correct Is the Lord so cruel as to inflict misery on the people intentionally ? In fact, every

being suffers what he deserves by his own actions. Similarly it is not correct to say that uhe Lord is responsible for whatever he does or that the Lord is instrumental in causing him to act. Remember, friends, that it is not the Lord but our Prakruti i.e. the combination of actions performed during the past birth which caused your birth, is instrumental to force us to act according to your Prarabdha Karma. And it is that Sanskara which makes us say that we are the actor. All beings are bound by their Swabhava or their Prakruti and it is this Swabhava which is the source from which actions arise. It deludes us into the belief that we are the actor and in consequence *drags us into the experience of happiness and misery arising out of action.* Where does the Lord come in here ?

A doubt might arise because the scriptures have declared the Lord to be the Creator of the Universe and that He creates Jivas according to their actions placed either high or low which subjects them to happiness or misery. How can this contradiction be explained ? *Are the scriptures misleading in their declaration ? Certainly* not. The scriptures speak of the Lord with a form (Sakara) साकार whereas we discuss the question from the opposite angle, treating the Lord and believing *HIM* to be Nirakara निराकार i.e. without form This contradiction therefore will be explained by the Lord in His further Discourses about which He has already given us an inkling in the Fourth Discourse when He told Arjuna "I create Myself with the help of my Maya, limiting Myself in my own Prakruti." This means that even the Lord taking *human form, when He becomes Saguna Brahma* सगुण ब्रह्म *becomes subject to His own Prakruti or Maya and as a result, He experiences happiness or misery through* the actor-sense. *What* is true in case of *Saguna Brahma* is true in case of ordinary mortals and it is the Maya that subjects them to the experience of happiness and misery through the actor-sense which has to disappear with their reaching the supreme state. Even though the Lord lays down the Law, He is not the actor and therefore, the scriptures when they describe the Lord as Law-giver, these do not attribute the actor-ship to the Lord. According to the law laid down, Karma is the pivot on which the entire law of Creation revolves. Karma is automatic so much so that it is the Karma that *goes on creating and re-creating, transforming and re-transforming* the Universe from one Kalpa (measure of time to another where nothing is destroyed nor is diminished. The action and the fruit of action are so very *interdependent that* no karma is possible without the fruit thereof. But once, the fruit of action is divorced from action, action ceases to be action and naturally, it ceases to either create or re-create anything and therefore, it is said that performance of action without the desire for fruit of action releases a man from the bondage of birth and death. The *theory* of karma has got far-reaching implications in as much as every action has its influence in the creation of a particular type of body and the development of the *faculties of mind and Indriyas so much so that when a* Jiva discards one body and

before it takes another, it carries with it the impress of action in a very subtle form which becomes the Bija or the seed for the next embodiment. The absence of desire for fruit of action destroys this Bija and therefore further embodiment. It is in this way that the Lord does nothing and yet His law is the basis for His creation.

Arjuna raises a doubt–if Prakruti operates according to the Lord's behest and if that same Prakuti forces a man to perform actions either sinful or virtuous, it naturally follows that it is the Lord who is responsible for these actions through His own Prakruti The Lord clears this doubt in the following verse.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यंति जंतवः ॥१५॥

Prose order:—विभु कस्यचित् पापम् न आदत्ते सुकृतं च न एव अज्ञानेन ज्ञानम् आवृतम् तेन जन्तवः मुह्यन्ति ॥

Grammar:—न not; आदत्ते takes; कस्यचित् of anyone; पापं sin; न not; च and; एव even; सुकृतम् virtue; विभु the Lord; अज्ञानेन by ignorance; आवृतं evenloped; ज्ञानं wisdom; तेन by this; मुह्यन्ति are deceived; जंतवः beings.

Verse:—Man's inmost LORD incurs no taint
Of either 'sin' or 'merit' won
True SELFHOOD lies neath nescience hid
'I' is this that makes all creatures err.

Explanation —The Lord accepteth neither the evil-doing nor yet the well-doing of any. Wisdom is enveloped by unwisdom therewith mortals are deluded

Gita Gaurav:—O Arjuna, the all-pervading Parmatman seated in our hearts neither receives anybody's sins nor merits either. Our knowledge is enveloped by ignorance and hence all creatures are deluded.

Discourse.—Friends, as discussed in the previous verse it is a mistake to believe that whatever good or bad we do is sponsored by the Lord. The Lord does nothing but everyone of us according to our Prarabdha performs good or bad actions according to our Buddhi formed according to actions performed in the past birth. If Lord were the author of our actions, no sinful actions will ever be performed. The Lord, however, is Sama-Darshi समदर्शी i.e. treats everyone alike–be he a sinner or a saint–To HIM, it is His Lila which revolves round the Law of Causation and He watches this play untouched and unconcerned. The moment you act, you become the part of the Lord's creation and you have to enjoy the fruits of your actions for which you have to take birth. How can you then blame the Lord by saying that it is because of the Buddhi that He has given us that we perform good or bad actions. Buddhi or intellect is not God-given but it is the result of our own actions. There is that magnetic influence which we will soon perceive if we ponder over our actions only for a while. If we watch our thoughts, we find that one bad thought will bring about scores of other bad thoughts

in the train and the current ultimately becomes so strong that howsoever you wish it, you cannot easily discard those thoughts without an evident effort. Same is the case with good thoughts But the difficulty is that in a polluted atmoshphere, one has to exert to create good thonghts more than bad thoughts and therefore, the human mind as we see is more susceptible to evil than to good: but this is not correct. That same mind which thinks evil were to get in contact with saints, it will gradually turn over and start thinking good thoughts. The force lies in the repetition and Buddhi is nothing else but the habit formed through this repetition. Take the example of a job worker who turns out the top of a pin or some part in its manufacture. Through constant repetition, he becomes so very mechanical that he has scarcely to use his senses or the mind in the operation and the whole thing is so very spontaneous that the job worker heardly feels that he is doing anyithing, Intellect or Buddhi is something like the efficiency of a job worker. It needs no exertion and comes out spontaneous like a flash. That is because the action that he is now performing was performed in the past over and over again. There is another point worth noting here. There is a limit to which even the worst of men would go and his own experience would create a consciousness in him that would immediately turn him to the right path. That is why we see even tee worst of criminals turning saints in a flash and this effect is more lasting than a good man becoming better. It is therefore that the scriptures extol Sat-Sanga सत्सग i. e. the association of the good more for the wicked than for the good. Here real Purushartha has to be used for destroying ignorance about ourselves as the Lord points out in the following verse.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥

Prose order—एषाम् तु तत् अज्ञातम् आत्मन ज्ञानेन नाशितम् तेषाम् तत ज्ञानम् आदित्यवत् परम् प्रकाशयति ॥

Grammar:—ज्ञानेन by wisdom; तु indeed तत् that; अज्ञानम् ignorance; आत्मन of the Self, तेषाम् of them; आदित्यवत् sun-like; ज्ञानम् wisdom: प्रकाशयति shines forth; तत्परम् that highest.

Verse:—Now, as to Those in whom Knowledge
Has scattered this nescience of SELF
Sunlike, in Them It discloses
That PRESENCE transcendent, revealed.

Explanation —Verily, in whom unwisdom is destroyed by the wisdom of the Self in them wisdom, shining as the sun reveals the Supreme

Gita Gaurav:— O Arjuna, though the Agyani does not know the Lord to be Sama Darshi समदर्शी i e balanced in sight but those whose ignorance has been removed by the light of knowledge are able to remove all doubts about the existence of Para Brahma Parmatman परब्रह्म परमात्मन् so much that they realise Him: and those

whose mind is centred on Him, whose very self He is, who are thoroughly devoted to Him and whose final goal is He, go never to return, having their sins destroyed by knowledge. It is then that a Jiva realises that it was being danced about by the Prakruti through her Gunas resulting into actions which bound it in turn and gave rise to more actions.

Discourse:—*Friends, our greatest enemy is ignorance.* It is due to ignorance that people commit all kinds of sins and it is ignorance again which makes them blame the Lord when as a result of the fruits of these actions, they have to suffer. Evidently, therefore, destruction of ignorance is very essential. So long as you do not remove the darkness within you, you cannot see light outside your self: and naturally, when you are fumbling in the dark, you will not be conscious that you are called upon to suffer for your own actions. But the darkness of ignorance will soon disappear as soon as following the precept of a Guru, you make an endeavour to realise the Lord through the cleansing process of the heart by Bhakti (devotion) to Him. Without a Guru, ordinary mortals can never realise the Parmatman, nor be led to the path leading to HIM. In this world, genuine Gurus are there but on account of your lack of faith and confidence in them, that you fail to recognise them. You may come across them in your daily life, and yet you never know them. The Lord is more akin to His devotees and therefore to reach the Parmatman, Satsanga i. e. the association of saints is very essential. It is through the saints that you will come across such Gurus. No matter whatever lack of faith and confidence you may have in the saints, their very association would trun that lack of faith into something which will one day surprise you. Even an ordinary soft rope is able to wear out steel or stone by constantly coming in contact with it. Human heart however hard it may be cannot but melt by the constant association of the good. What is necessary is persistence which will ultimately bring about faith and confidence. Once such a Guru is found, all will be easy. In his company, ignorance cannot remain. The grace of Guru is more powerful than what we people ever imagine. Once a disciple is able to establish identity between himself and his Guru, the magnetic current of the Guru's grace starts operating. It is through the grace of a Guru that the mind gets devoted to the Lord and cleansing of the heart starts at the same time. Once the heart is cleansed, you will realise the Pramatman embodied in the supreme knowledge. it is them that you will realise that the Omnipresent, Omnipotent, and Omniscient Parmatman as Sat, Chit and Anand is all-prevading, flooding the world with His grace. You will not then say that Lord is responsible for anybody's happiness or misery. Happiness or misery is illusory and *the illusion is of our own creation and* we can easily remove that illusion. Arjuna on hearing this wants the Lord to describe the ultimate stage of a Gnyani whose Atma has been lighted by the supreme knowledge which the Lord does in the following verse.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छंत्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥

Prose order:—तद्बुद्धयः तदात्मानः तन्निष्ठाः तत्परायणाः ज्ञाननिर्धूतकल्मषाः अपुनरावृत्तिम् गच्छन्ति ॥

Grammar:—तद्बुद्धय.=तस्मिन् बुद्धि: येषां ते in That, mind, whose, they; तदात्मानः=तत् एव आत्मा येषां ते That only, Self, whose, they; तन्निष्ठाः=तस्मिन् निष्ठा येषां ते in That establishment, whose, they; तत्परायणा=तत् परं अयन येषां ते That, supreme, goal, whose they: गच्छंति go, अपुनरावृत्तिम् (to) not-again-returning; ज्ञाननिर्धूतकल्मषाः=ज्ञानेन निर्धूताः कल्मषः येषाम् ते by wisdom, dispelled; sin whose, they.

Verse:—No other Will, no other Self
No other Ground, no other Goal
They 'go' whence no 'return' can be
All station in KNOWLEDGE melts away

Explanation—Thinking on That, merged in That, established in That, solely devoted to That, they go whence there is no return, their sins dispelled by wisdom

Gita Gaurav:—O Arjuna, those people who have dedicated their intellect in the contemplation of the Parmatman, whose heart is engrossed in it, and whose feelings are entirely steadied in it and who forgetting their own 'I–ness' have dissolved themselves into it achieve the supreme state by completely destroying their sins by the heart purified by the light of knowledge. This is the state from which there is no returning i. e. They attain the perfect state and merge themselves in the Parmatman.

Discourse:—*Friends, in the eyes of the Gnyani, they do not see* anywhere other than the Parmatman. After the realisation of the supreme knowledge, they see the Lord everywhere. Naturally, therefore, even their intellect contemplates about nothing else but Parmatman. They see the Parmatman within and without and it becomes impossible for them to commit sin. On the contrary, all the sins are washed away. Such Mahatmas try to warn men against the darkness of ignorance and preach–'You are men, God has given you Buddhi (intellect). Use that Buddhi to find out wherein lies the gain and where the loss, where the prosperity and where the ruin. The Vedas which are the fountain head of all knowledge are the expression of the Lord to direct men to the path of realising the Parmatman, Being men, if you were not to think about the source from which you have come and to the goal to which you are going who are you, wherefore you have come and wither you are going, ? Animals have not that discriminative intellect and they are helpless; but men though endowed with intellect are equally blind because of their ignorance. It is their blindness which induces them to ridicule the saints and their preaching. There is a general

impression among people that religion is meant for those who are prepared to leave their homes and repair to the jungle Wordly minded people prevent their children from associating whith saints for the fear that they might leave the world and be like them. To them the idea of Parmatman is very confusing. There are some who do not believe in the existence of God, much more are they credulous when a Mahatma preaches them to see God everywhere and in all beings. The common argument is that if God exists, why does He conceal Himself? And if He wants to remain concealed, where is the need for us to go in search of Him?

Friends, this is ignorance pure and simple. If you have got the eye to see, Lord is there everywhere The only thing necessary is that you must have a real desire not mere curiosity to see HIM and this intense desire must be backed by your readiness to give up anything for HIS sake When ordinary valuable things demand considerable sacrifice to obtain them, the Lord who is the highest acquisition is not easily obtainable. Therefore, have faith in the preaching of the saints which are based on their personal experiences Arjuna raises a question at this stage as to what is the attitude of a Gnyani towards the world. The Lord answers the question in the following verse.

विद्याविनयसपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पंडिताः समदर्शिनः ॥१८॥

Prose order:—पण्डिता विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि शुनि च एव श्वपाके च समदर्शिनः ॥

Grammar: विद्याविनयसंपन्ने=विद्यया च विनयेन च संपन्ने with learning, and, with modesty, and, (in) endowed: ब्राह्मणे in (on a) Brahman: गवि in (on) cow: हस्तिनि in (on an) elephant: शुनि in (on a) dog: च and: एव even: श्वपाके in (on an) outcaste: च and: पंडिताः pandits: समदर्शिनः equal-seeing.

Verse:—In Brahman wise...and humble too,
In cow and lordly elephant,
In dog and dog's-flesh eater both
The Wisdom-Eyed perceive the SAME,

Explanation —Sages look equally on a Brahmana adorned with learning and humility, a cow, an elephant, and even a dog and an outcaste

Gita Gaurav:—O Arjuna, as explained above, all the past sins of a Gnyani are washed away by the comprehensive knowledge of the Parmatman and the balanced sight of a Gnyani is the principal cause for the washing off of these sins. A Gnyani by nature becomes incapable of commiting sins because the sense of duality is the chief cause of sinful conduct which is lacking in him This needs a little explanation If we concede that the Lord pervades everywhere and that there is nothing like sin, how can there be lack of confidence between two people whose hearts are one? Where there is oneness, there is nothing like good or bad, venerable or disgusting,

and man naturally in such state is free from sin. It is for this reason shat the wise look upon a Brahmin possessed of learning and humility, on a cow, an elephant, a dog and a Swapaka as alike as regards the Lord's relation to a man's merit or sin i.e. in his sight, none is great and none small. In essentials, all are one and alike.

Discourse:—Friends, Gnyani is he who does not aim at gaining any advantage or suffering a loss by coming in contact with tha world. His view point is entirely different from that of the world. How does the relative idea of a superior or inferior arise ? It is only when you consider it from the selfish standpoint. A man who removes your difficulties helps you at all times and sympathises with you is a good man and you behave towards him in a similar manner. Supposing that very man were not to act according to your desire or fail to assist you at the time you need him most or even refuse to help you, he is a bad man from your point of you. Apart from these two types of people, you have no concern with other people and they are neither good or bad to you. Thousands of people pass through your life but you remember only those who have either done you good or done you harm. For the rest of the people, you maintain a natural attitude i.e. you have neither love or hatred for them. Such is the way with the Gnyani, engrossed as he is in the conteplation of the Lord. Worldly contacts do not affect him and he maintains a detached attitude. Outwardly, he is all similar to those who do him good or who even try to harm him, because these have no impress on his mind. They have no self and therefore there is no scope for selfishness as their interests are ideatical with the entire Universe. And therefore, to him, learned and ignorant, celebrated and notorious, are all alike. How can happiness and misery affect them ?

A word of caution is necessary in undersanding the meanig of word Sama-Darshi समदर्शी. The balanced sight means the understanding that none is high or low but all are alike in the sight of GOD. This, however, should not lead you to behave in the same manner with all. For instance, a learned Brahmin has to be treated differently from a 'Paria', a cow, or a dog. Because what appears is the result of Prakrutti and is subject to Prarabdha according to actions of each. It is the Chaitanya behind this Jada that is identical and a Gnyani looks the Chaitanya and not the Jada that covers it up. He sees Chaitanya everywhere and therefore, he has no interest elsewhere which is not his own, because be behaves as Chaitanya and not Jada. The Lord treats the subject further in the following verse.

इहैव तैर्जितः सर्गो येषां साम्ये स्थित मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥१९॥

Prose order:—येषाम् मनः साम्ये स्थितम् तैः इह एव सर्गः जित ब्रह्म हि निर्दोषम् समम् तस्मात् ते ब्रह्मणि स्थिताः ॥

Grammar:—इह here: एव even; तैः by those; जितः conquered; सर्गः rebirth or creation: येषाम् of whom; साम्ये in equality; स्थितं established; मनः mind; निर्दोषं spotless; हि indeed; समं equal; ब्रह्म Brahman; तस्मात् therefore: ब्रह्मणि in Brahman; ते they; स्थिताः established.

Verse :—The Men whose Mind in Sameness dwells
Transcend Creation here and :
Tint-free is Brahman, and e'er the SAME,
Therefore at Rest in Brahman are they.

Explanation:—Even here on earth everything is overcome by those whose mind remains balanced: the Eternal is incorruptible and balanced: therefore they are established in the Eternal.

Gita Gaurav:—O Arjuna, even here, those have conquered the material world, whose mind rests in equability: Since Brahman is free from defects and equable, they who are equally simple and child-like are akin to Brahman.

Discourse:—The mind of a Gnyani by constant study and endeavour is steadied in a balanced attitude i. e. Brama-Darshi and for them, there is neither birth nor death though alive. Their identity with Brahman makes them simple and child-like and their behaviour towards the whole world is equally guile-less and free from any sort of deceit. It is alright to try that there is no duality but it is difficult in practice. So long as one looks from the bodily stand-point, there is duality and the ideas of high and low cannot be easily overcome. Why does a Brahmin hesitate to touch a Shudra ? Because he considers himself superior to him even though in essentials, he is in no way different from him. With himself extinct, there is no difference between the body of a Brahmin and a Shudra. Why should there be preference then when there is life ? There is a story of Ramchandra in relation a boat-man who refused to carry him across a river unless he allowed him to wash his feet. Ordinarily, boat man belong to a low caste and therefore untouchable. When a request of this this kind was made, any ordinary man would have indignantly spurned it. But Lord Ramchandra was God Himself in human from. He saw the boat-man's love overflowing through this request and readily agreed to it. The boat man though a Shudra was no less a Gnyani when he refused to accept anything in return for the services rendered by saying rhat if a high price was fixed for taking one across a river, how much formidable that price would be for taking one across the ocean of Sansara which no Jiva would ever be able to pay to the Lord ? In the next verse the Lord describes the attributes by which a Gnyani can be distinguished from an Anyani.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥२०॥

Prose order:—स्थिरबुद्धिः असम्मूढः ब्रह्मणि स्थितः ब्रह्मविन् प्रियम् प्राप्य न प्रहृष्येत् अप्रियम् च प्राप्यं न उद्विजेत् ॥

Grammar:—न not; प्रहृष्येत् let (him) rejoice; प्रियम् the pleasant: प्राप्य having obtained; न not; उद्विजेत् let (him) be agitated; प्राप्य having; obtained; च and; अप्रियम् the unpleasant; स्थिरबुद्धिः=स्थिरा बुद्धिः यस्य सः firm, reason; whose he; असंमूढ unbewildered; ब्रह्मवित् Brahman-knower; ब्रह्मणि in Brahman; स्थितः established.

Verse:—Nor swayed by joy when glad things come
Nor losing heart when woe betides
Such is the Rock-Willed Brahma-know'r
Delusion-free; at Rest in Brahma.

Explanation:—With Reason firm, unperplexed knower of the Eternal, established in the Eternal, neither rejoiceth on obtaining what is pleasant, nor sorroweth on obataining what is unpleasant.

GitaGaurav:—O Arjuna, he who having known the Brahman abiding in the Brahman and is undeluded and of firm intelligence, he should not feel elated with joy on that which is pleasing, nor should he feel distressed with grief on obtaining that which is not pleasing.

Discourse;—Friends, we have already discussed the attributes of a Gnyani which keep him above the pairs of opposites, such as happiness and misery, gain and loss, victory and defeat etc. Those who are not above the sense of duality cannot realise Brahman. If the mind becomes unsteady, either by gaining the desired object, or by losing it, it is not a fit vehicle for the higher objective. Fickleness of mind *plunges one in doubts and steadiness creates confidence, faith and devotion.* The aim and object of our existence is to so steady the mind so as to free us from all sorts of doubts and delusions. This steadiness of mind kekps one unconcerned in the midst of loss or gain, victory or defeat. We have already seen that this steadiness of mind is never possible so long as there is attachment and the element of 'I-ness' in our conduct with the world. The Lord has given us discriminative intelligence and this intelligence has to be used in discriminating between the eternal and the perishable and once this *discrimination is perlected, there is no need to worry* about the rest.

बाह्यस्पर्शेष्वसक्तात्मा विंदत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥

Prose order:—बाह्यस्पर्शेषु असक्तात्मा आत्मनि यत् सुखम् विन्दति सः ब्रह्मयोग सुखम् अश्नुते ॥

Grammar—बाह्यस्पर्शेषु=बाह्येषु स्पर्शेषु in external, (in) contacts; असक्तात्मा=असक्तः आत्मा यस्य स. unattached self, whose, he: विंदति finds. आत्मनि in the self: यत् (that) which: सुखं pleasure: सः he: ब्रह्मयोगयुक्तात्मा=ब्रह्मणि योगेन युक्तः आत्मा यस्य सः in Brahman, by yoga, joined, self, whose, he: सुखं pleasure: अक्षय्यं impershable अश्नुते enjoys.

Verse: —O' Him all outer contacts glide:
His mind is whole, at One in Brahm:
He quaffs the wine of deathless Joy
Unwelling from the Self within.

Explanation'—He whose self is unattached to external contacts, and findeth joy in the Self, having the self harmonised with the Eternal by yoga, enjoys happiness exempt from decay

Gita Gaurav:—O Arjuna, he who knows Brahman, whose mind is steady, who is not deluded and who rests in Brahman and one whose self is not attached to external objects obtains the happiness that is in one's self: and by means of concentration of mind, joining one's self with the Brahman, one obtains indestructible happiness.

Discourse:—Friends, man is infatuated by desire for enjoyment through the senses. For instance, when you hear your praise, you feel happy, but when you hear censure, it makes you angry. Similarly, by the sense of touch, when you experience heat or cold, you experience misery or happiness: In the same way, a pleasant sight attracts you whereas an unsightly appearance disgusts you. The sense of taste and smell creates similar experiences. If you can manage to keep the senses away from the objects, there would be no experience of either pleasure or pain. This can only be done if you divert the mind by preventing it to come in contact with either. The mind connot be diverted unless it is fixed somewhere and steadied there. The only method therefore is to fix the mind in the Para Brahma परब्रह्म through concentration. The Lord describes the harm done through the attachment to the various senses in the next verse.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यंतवंतः कौंतेय न तेषु रमते बुधः ॥२२॥

Prose order:—संस्पर्शजाः ये भोगाः ते दुःखयोनयः एव आद्यन्तवन्तः हि कौन्तेय तेषु बुधः न रमते ॥

Grammar:—ये (those) which; हि indeed; संस्पर्शजाः contact-born; भोगाः enjoyments, दुःखयोनयः=दुःखस्य योनयः of sorrow, wombs; एव only; ते those; आद्यंतवंतः having beginning and end; कौन्तेय O Kaunteya; न not; तेषु in those; रमते rejoices; बुधः the wise.

Verse:—All pleasures contact-born are Wombs
Where future pain in secret grows
As sure as they begin, they end
Not there does He that wakes seek JOY.

Explanation—The delights that are contact-born, they are verily wombs of pain, for they have beginning and ending, O Kaunteya, not in them may rejoice the wise.

Gita Gaurva:—O Arjuna, the enjoyment born of contacts between sense and their objects are indeed sources of misery, Since they have a beginning as well as an end, a wise man feels no pleasure in them.

Discourse:—Friends, howsoever worldly people try to be happy, they do *not* find happiness. It is necessary here to define happiness and find out where does happiness lie. Does happiness lie in the enjoyment of the objects of senses? The obvious answer is probably 'yes': but those who know well will tell you otherwise. Before we try to define happiness, let us take the example of a child. Where does a *child find happiness? In the mother's lap, But that happiness is short-lived.* Soon the child finds more happiness in the toys and the playmates, than in the mother's lap. This happiness also is not lasting. As time goes on and child grows into a youth, he seeks happiness in the fulfilment of his youthful ambition, in either finding a mate or a situation which he covets. But also, he finds that the happiness is not there, inspite of his having fulfilled all the desires in pursuit of happiness. With the fulfilment of one desire, another takes its place and yet another follows it, so much so that there is no end to these until death overtakes him. This leads us to define happiness as a point where one kind of pain disappears before another takes its place. There is some truth in this and yet it is not a satisfying definition because it does not give us the reason or the source of happiness. Let us examine a case of a student, who has been rocking between hope and dispair as regards the result of a particular examination or test that he has to pass through. The period of suspense is really painful and when he receives news, say by a telegram, and he appears to be stunned for a moment and forgets his surroundings. If you ask him his experience, he would tell you that though even for a second he ceased to think, he experienced an oblivion as regards the past, present and the future. Thus we come upon another definition of happiness viz; absence of thought. If we go still deeper than this, we shall find that even this is not a sufficient explanation. It is not only thought but it is the entire absence of the bodily consciousness. In this period of happiness, the bodily consciousness is replaced by some higher type of consciousness which though only momentary and transitory is exhilarating. Analysing this state, we come to the conclusion that it is the state of desirelessness which is really a state of happiness and therefore so long as you can keep your mind free from any desire, you are happy. This is however not possible in the manifested condition of senses. As we have discussed before, to divorce the senses from their objects, we have to divert the mind away from both and that can only be done if the mind is fixed somewhere. This fixing cannot be done in any object. This means the mind has to be fixed subjectively. The contemplation of the Lord which in other words the search of 'I' in you is the proper subject for fixing the mind from urging the senses towards the objects.

Let us look at from another standpoint *Objectively, whatever is* the cause of happiness becomes in turn the cause of misery. Let us take the instance of wealth. There is pain not only in amassing it but there is also pain in the fear of losing it. And yet, we talk of happiness through the acquisition

of wealth. This is ignorance, because an eternal thing cannot arise out of a transitory object. Let us take the example of a painter who is 'deeply engrossed in painting a picture. As concentration grows, he works better. Concentration brings in his train what is known as inspiration. There is yet a further state when his egrossed consciousness ultimately disappears and he feels instinctively as if he is not the painter of the picture i ..e though the eyes, hands etc. are used in painting, it is not he who is doing the job but there is something else that does it. And he is only the onlooker and once the concentration is broken he finds to his greatest surprise that his handi-work was such which he could hardly dream of repeating. Let us analyse this. Surely you will agree that in his process of painting, he was happy when he entirely fogot himself in his picture i. e. he and the picture reached a state of one-ness and even for a time, the duality disappeared. The process of creating happiness lies in concentration and in the removal of the engrossed consciousness. Once this is established automatically the duality between him and the object disappears and oneness is established. This state of oneness is happiness where there is neither the object of happiness nor the enjoyer of happiness because the object of happiness and he are one.

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥२३॥

Prose order:—शरीरविमोक्षणात् प्राक् इह एव कामक्रोधोद्भवम् वेगम् यः सोढुम् शक्नोति सः नरः युक्तः सः सुखी ॥

Grammar:—शक्नोति is able to इह here; एव even; यः who; सोढुं to bear; प्राक् before; शरीरविमोक्षणात्=शरीरात् विमोक्षणात् from the body, (from) liberation; कामक्रोधोद्भवं=कामात् च क्रोधात् च उद्भव. यस्य तं from desire, and anger, and, birth, whose, it वेगं force; सः he; युक्तः united; सः he; सुखी happy; नरः man.

Verse:—Who can, here on earth, withstand
Ere casting off this mortal coil
The ties of lust and wrath set loose
Made whole is He, a Man of JOY.

Explanation:—He who is able to endure here on earth, are to be liberated from the body, the force born from desire and passion, he is harmonised, he is a happy man.

Gita Gaurav:—O Arjuna, he who even in this world, before he is released from the body, is able to bear the agitation produced from desire and wrath, is a devoted man—he is a happy man.

Discourse.—Friends, if you desire real happiness, do not desire for anything. Even supposing a desire has arisen in you and it agitates you, do not be tempted to put it into effect it e. g. do not allow desire to be turned into a craving, with all your strength, try to resist it and bear its onslaught. Remember always that happiness does not lie in the fulfilment of desire but in the discarding of it. A desire

fulfilled is a snare which binds you to still more desires as these desires grow in strength, the spirit in you grow weaker. As we have have discussed before, anger lurks behind the thwarting of desire. Why entertain a desire at all so as to fall a prey to another evil viz: anger which is the cause of ruin? You may have read about Kalpa Vraksha कल्प वृक्ष or a tree which is capable of fulfilling all sorts of imaginary disires. There is nothing like it in this world but man is endowed with the power of fulfilling whatever desires he entertains, be it in this life or the next. It is this capacity of his fulfilling his desires that is the cause of all his activity and labour. But he is really beating about the bush. A man who really knows by experience the futility of all desires aims at realising the Parmatman which is the end and another evidence of the fact that the man himself is a Kalpa Vraksha but only if he knows it how to use his own power. His futile endeavours to possess all that he sees or hears about are bound to end in a smoke so far as ultimate happiness is concerned. In reality, right from the point of his taking birth in the world, he is out to get something which he has lost and all his endeavours are to that end. What he has lost is his sense of oneness with the Parmatman i. e. with the Universe which is his outward manifestation. The mistake that he commits is that instead of he merging or dissolving himself in the Universe, he endeavours to surround himself with it. Once he merges himself in the Universe, he will surely *find that the entire Universe has merged within himself. Take the example of selfless*

Take the example of selfless love one bears for all and sundry. What is its effect? He becomes the centre of love of those who surround him.

Desire for a worldly object is censurable, but if the desire is for the Parmatman, it is in the right direction. Similarly, anger if it is in relation to a perishable object is unworthy, but if it is because of the failure of realising the Parmatman, then it takes the form of persistent determinntion. In short, if the senses take you nearer the Parmatman, it means that they work as your servants and not your master. And that is only possible if you have controlled desire and anger. The Lord discusses this point in the following verse.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति २४

Prose order: यः योगी अन्तःसुखः अन्तरारामः तथा य अन्तर्ज्योतिः एव स ब्रह्मभूतः ब्रह्मनिर्वाणम् अधिगच्छति ॥

Grammar: यः who अंतसुखः=अंत (आत्मनि) सुख यस्य सः inward, (in the self), pleasure, those, he. अंतराराम=अंत. (आत्मनि) आराम. यस्य स inward, (in the self), enjoyment, whose, he: तथा so (too) अंतर्ज्योति=अंतः (आत्मनि) ज्योति. यस्य सः inward, (in the self), light, whose, he: एव even: यः who: सः that: योगी yogi;

ब्रह्मनिर्वाणं=ब्रह्मण: निर्वाणं of Brahman, to the Nirvana: ब्रह्मभूत: Brahman-become: अधिगच्छति goes over.

Verse:—The man who finds His joy within
His Peace within, His Light within,
That Yogi, Self-transformed to Brahm,
Attains to Final Rest in Brahm.

Explanation.—He who is happy within, who rejoiceth within who is illuminated within, that Yogi, becoming the Eternal, goeth to the Peace of the Eternal.

Gita Gaurav:—O Arjuna, the devotee whose happiness is within himself, whose recreation is within himself, and whose light of knowledge is also within himself, becoming one with the Brahman i.e. in the bliss of the direct knowledge of the Self obtains the Brahmic Bliss.

Discourse:—Friends, we know that one becomes as he thinks about, and as are his thoughts, so is his Buddhi. And naturally as are his actions, so are their fruits. If the mind is filled with pure thoughts, there is no chance of sin being committed and even perchance, a sin is committed through mistake, it is washed off immediately through repentence as soon as one becomes aware of it. In short, the purity of the mind is a valuable asset not only in worldly contacts but also in achieving the highest state of Brahmic Bliss. There is no time limit or any barrier for purifying the hearts. It does not matter if you have all along thought wicked thoughts and performed similar actions, if you make up your mind to change the current, nothing can stop you from doing so nor will you be debarred from realising good fruits of your thought and action on account of your previous bad thoughts and wicked actions. That is why the Lord has said: स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् i. e even a little good thought or action never goes in vain but on the contrary, it saves you from great harm. Remember, friends, the happiness lies in the mind and not outside your self. Turn your thought within and enjoy the happiness that abides there, and surely, you will achieve the state of Brahma Nirvana or a state of Brahmic Bliss and Eternal Peace, as described by the Lord in the following verse.

लभंते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥

Prose order:—क्षीणकल्मषाः छिन्नद्वैधाः यतात्मानः सर्वभूतहिते रताः ऋषयः ब्रह्मनिर्वाणम् लभन्ते ॥

Grammar:—लभन्ते obtain ब्रह्मनिर्वाणम् the Brahma Nirvana ऋषय: the Rishis; क्षीणकल्मषाः=क्षीणाः कल्मषाः येषाम् ते worn, away; sins, whose, they; छिन्नं द्वैधं येषाम् ते cut off, dualities, whose, they; यतात्मानः=यत आत्मा येषाम् ते controlled, self, whose, they; सर्वभूतहिते=सर्वेषाम् भूतानाम् हिते of all, (of) beings; in the welfare; रता: pleased.

Verse:—The Seers come to Rest in Brahm
As in their sheaths all stain dissolves
Division dead; all powe'r controlled
The God of all that lives, their JOY.

Explanation—Rishis, there sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings, obtain the Peace of the Eternal.

Gita Gaurav:—O Arjuna, the sages whose sins have perished, whose misgivings and doubts are destroyed, are self-restrained and who are intent on welfare of all beings obtain the Brahmic Bliss.

Discourse:—Friends, there is no Jivatma which is free from sin. The birth and rebirth of all beings are caused by the bondage of sins. No one therefore should think that he or she is free from sin. *Such a mental attitude does no one good. It is only when one realises that one has committed sins that one tries to* get rid of them either through repentence or reformation. The only method of uplifting one's own life is through the devotion to God. Constant remembrance of God enables one to destroy one's sins. With the gradual destruction of sins the heart becomes purer and the evidence of this purity is seen in the absence of attachment, enmity, grief, infatuation etc. which arise from the sense of duality. So long as there is doubt in the heart, ennobling and uplifiting knowledge is not possible and without the capacity of assimilating the preachings of the saints in the conduct of life, it is not possible to gain the knowledge of the Parmatman. Purity of heart depends on one gaining control over his senses and therefore, the first and foremost duty of everyone of us is to try to bring senses under control. With senses controlled, one gains balance in conduct. Such a man is a Yogi who is able to throw off the sense of duality in the *heart, so much so that he realises oneness with the Parmatman. In such a state,* there is no strife arising out of indecisiveness; his actions become natural, and are aimed at the welfare of the mankind. Just as with the rise of the Sun, darkness is destroyed, with the destruction of sins, the Atma Yogi's heart is lighted by knowledge of the Supreme and the light from within spreads out and envelopes he whole Universe. Such a state is reached not after death but within one's own *life time* and the realisation of such a state is found in one's own personlity which is a self-evident fact in case of great saints. This is discussed in the following verse.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥

Prose order.—कामक्रोधवियुक्ताना यतीना अभितः यतचेतसाम् विदितात्मनाम ब्रह्मनिर्वाणम् वर्तते ॥

Grammar: कामक्रोधवियुक्तानां= कामात् च क्रोधात् च वियुक्तानाम् from desire, and, from anger and, (of) the disjoined; यतीनाम् of the controlled ascetic; यतचेतसाम्=

यतं चेत. येषाम तेषाम् controlled, mind, whose, of these; [अभितः near: ब्रह्मनिर्वाणं Brahma Nirvana: वर्तते exists: विदितात्मनाम्=विदितः आत्मा येषाम तेषाम known, of selves, whose, of those.

Verse:—To Those who know Themselves, unyoked
from lust and anger, mind-controlled,
Heart mastered, Final Rest in Brahm
Of its own Self in darwing nigh.

Explanation.—The Peace of the Eternal lies near to those who know themselves, who are disjoined from desire and passion, subdued in nature, of subdued thoughts.

Gita Gaurav:—O Arjuna, to the ascetics who are free from desire and wrath and whose minds are restrained and who have knowledge of the Self, the Brahmic Bliss is on both sides of death.

Discourse:—Friends, while discussing the Nishkama Karma Yoga, we have seen that a Karma Yogi though all the while active does nothing. He all the while believes that it is the Lord who is behind all is actions and he dedicates the fruit of actions to HIM. It is in this manner that he remains above the experience of happiness or misery. In a similar manner, a Gnyana Yogi who remains in the constant contemplation of the Parmatman feels all the while that though he is living in the world, the world does not exist for him. To him, the world is a mirage and he sees through the light of his knowledge of the Self the reality which fills the entire Branmanda ब्रह्मांड, so much so that he forgets his own self and sees Branman everywhere. Naturally therefore, a Gnyani has no desire: anger does not overtake him: there is no fickleness of mind. All this means that he remains steady in the contemplation of the Parmatman and sees HIM both within and without in animate and inanimate creation.

This constant companionship is available to all, who would let their body move under the orders of their Maker. Let them put HIM in charge of the body-machine and then perforce, he will be dragged into companionship with them, for the machine requires ever vigilant supervision and watch. But there are conditions. Desire and anger put this body under a dominion of the world of sense. Sense objects claiming exclusive devotion to themselves evploit the services of the mind as they please, the body cannot serve two masters: it cannot be operated by two agencies. So the oath of allegiance has to be sworn to God and not sense objects which means giving up of desire for sense objects and anger as well as winning away of the mind from its external outings and rooting it in the self within. On hearing this. Arjuna wants to know what are the means by which the Brahmic Bliss can be attained. The Lord explains this in the next two Verses, defining the free man of the Gita.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवांतरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यंतरचारिणौ ॥२७॥

Prose order: वाह्यान् स्पर्शान् बहिः कृत्वा चक्षुः च एव भ्रुवेाः अन्तरे नासाभ्यन्तरचारिणौ प्राणापानौ समौ कृत्वा॥

Grammar:—स्पर्शान् contacts; कृत्वा having made; वहिः outside; वाह्यान् external; चक्षुः eye (gaze); च and; एव even; अन्तरे in the middle; भ्रुवेा of the (two) eyebrows; प्राणापानौ=प्राणः च अपानः च incoming breath and, outgoing breath, and: समौ (two) equal; कृत्वा having made; नासाभ्यंतरचारिणौ=नासायाः अभ्यन्तरे चारिणौ of the nostrils, within, moving.

Verse:—All our contacts locked without

His 'Sight' at Poise 'twixt eyebrows twain

Poised, too, to Breath that makes, unmakes,

At work; past nostrils, deep within.

Explanation:—Having external contacts excluded, and with gaze fixed between the eye-brows; having made equal the outgoing and incoming breaths within the nostrils.

यतेंद्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

Prose order:—यतेन्द्रियमनोबुद्धिः विगतेच्छाभयक्रोधः यः मोक्षपरायणः मुनिः सः सदा मुक्त एव॥

Grammar:—यतेन्द्रियमनो बुद्धिः=यतानि इन्द्रियाणि च मनः च बुद्धिः च यस्य सः controlled, senses and, mind, and, reason, and, whose, he: मुनिः the muni: मोक्षपरायणः=मोक्ष. परायणः यस्य सः liberation, goal, whose, he: विगतेच्छाभयक्रोधः= विगता इच्छा च भयः च क्रोधः च यस्य सः gone, desire, and, fear, and anger, and whose, he: यः who; सदा always; मुक्तः freed, एव; even: सः he.

Verse:—Sense-pow'rs Mind, will, all merged (in self)

Of Thought deep-hushed, on freedom bent,

The man o'er loosed from wish, fear, wrath,

That man, O Friend, in Truth is free.

Explanation—With senses, mind and Reason ever controlled, solely pursuing liberation, the Sage, having for ever cast away desire, fear and passion, verily is liberated.

Gita Gaurav:—O Arjuna, an aspirant who seeks salvation *has first to practise Yoga i.e. concentration. By concentration it meant the exclusion of the objects of senses from the mind. The sight has to be centred between the brows: the Prana and Apana Vayu have to be balanced: gain victory over desire, fear and anger and thus seek solitude. In short, the sage who excludes from his mind external objects, concentrates the visual powers between the brows, and making the upward and downward life breaths even confines their movements within the nose, who restraints senses, mind and understanding, whose higher goal is final emancipation, from whom desire, fear and wrath have departed, is indeed for ever released from birth and death.*

Discourse:—Friends, in these two verses, the Lord describes the method by which Dhyana ध्यान i.e. concentration in the Lord can be achieved and the result of

this process. It must however be understood that it is not possible for every one to concentrate. It is only possible for those who remain in solitude and live a saintly life. In our 20th. Century, it has become still more difficult to concentrate on anything. To begin with, one has to endeavour to keep the eyes still What is known as Trataka त्राटक is a process by which an aspirant starts concentrating his eyes on some object, say a point or a circle Those who practise this remain in a solitary cell and concentrate on dark circle, not bigger than a rupee, to start with Gradually, the circle can be made smaller and smaller but a beginner will find that while concentrating in this manner, he will experience pain in the eyes and water will cose out from them. While concentrating, the eyes have to be so controlled as not to allow them to wander away from the object. As the practice continues, you will be able to concentrate without a brake for about half an hour at a stretch. so much so that you would be later on fixed in concentration by looking at a picture. Once such a concentration is made possible, you will be well advised to concentrate on an idol of the Lord. In a few days' time, you will be able to see the very reflection of the idol in your own heart As soon as you succeed in this, remove the idol and concentrate on the reflection of the idol in your heart While doing this, turn your sight between the two eye brows and concentrate on the tip of your nose. This will enable you to divert your sight from the objects about you, so much so that these objects will not hinder you in your concentration Along with this practice, you must gradually try to control your breath, so much so that the upward and downward life breaths become even and you are ultimately able to control the breath within the nostrils at will. It is true that it is never possible to stop breathing altogether: but the moment should be so subtle as if apparently there is no breathing. This practice will enable you to control your senses, mind, and Buddhi and concentrate on the Lord. Once this becomes possible, how can desire, fear or anger arise in you ? Once the mind has become steady, there is no place for them On hearing this, Arjuna inquires of the Lord that so far he has been taught the Gnyana and Karma Marga but whether there is a still easier method for a man less capable to gain eternal peace and happiness The Lord replying in the affirmative says. that that path is known as Bhakti Marga भक्तिमार्ग It is for those who are incapable of following the path of knowledge or of action. Arjuna wants more details about this path and the advantages accruing therefrom

Friends, before we dilate on the path of devotion of Bhakti Marga, we have first to understand the structure of our body and the different uses which it can be put to for the achievement of the ultimate goal Man is a stream whose source is hidden. Always our being is descending into us from we know not whence The most exact calculator may not foretell the very next moment There is a higher origin for events than the Will which we call our own As with events, so is it with thoughts. Thoughts flow like the waters of the river out of the regions we see not and pours

for a season its streams into us. Not knowing the cause, we are yet surprised spectators or this ethereal water. Watch how our desire for receiving these thoughts operates. We desire and look up and put ourselves in the attitude of reception, but from some alien energy, the visions come. The supreme critic in us is that great Nature in which we rest: *the unity within which everyman's particular being is contained* and made one with all other: that command heart of which all sincere conversation is the worship, to which all right action is submissions that overpowering reality which baffles our tricks and talents and constrains every one to pass for what he is and to speak from his character and not from his tongue and which ever more tends to pass into our thought and become wisdom and virtue and power and beauty. Remember friends that we live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole, the wise silence, the universal beauty to which every part and particle is equally related—the Eternal ONE. And this deep power in which we exist and whose beauty is all accesible to us is not only self sufficing and perfect in every hour but the act of seeing in the things seen, the seer and the spectacle, the subject and the object are one. We see the world pice by piece as the sun, the moon, the animal, the tree, but the whole, of which these are the shining parts, is the soul. Only by the vision of that wisdom can the horoscopes of the ages be read and by falling back on our better thoughts, by *yielding to the spirit of prophesy which is innate in every man that we can know* the secret. Every man's words who speaks from that life must sound vain to those who do not dwell in the same thaught on their own part. Words fail to carry its august sense— they fall short and cold.

The body we call our own we do not understand and the mechanism appears foreign to us once we start analysing it and the powers it possesses. Take the instance of breathing. The flow of breath registers the slightest change of feeling or emotion within. The slightest departure from the normal is indicated in change of breathing. There is imperative necessity therefore of equalising the flow of breath within the nostrils This attained, perfect physical and mental equilibrium amidst the *heaviest sorrows and most difficult of situations is assured. Gathering of attention* or concentration between the eye brows brings the senses, mind, and reason under control. From this seat holding attention, the self surveys the field and gives command to the workers—senses, mind and reason—unaffected by the world without. He gives up craving for sense objects and renounces anger, consequent on resistance to the activity of the workers on the world stage. These two powerful cords drag the self out of its base within.

Therefore, free man is he who is in absolute command of the body chariot and lives in the world in the attitude of concentration as described above. It is not

given to all to easily understand this much less is it possible for them to practice it. Friends, the whole universe is a sacrifice and He, the Mover, established therein. On the personal analogy of 'I' being the enjoyer of body activity, God is called the enjoyer of cosmic activity All activity is therefore good, each element contributes to it The Lord makes His activities harmonious with the rest or else there would be friction The safest course is to make our activity unattached, let the body machinery be at the disposal of its real owner because we are not responsible–we simply find ourselves seated therein We do not create its functions. We simply find them there in action before we are conscious of them We simply become spectators of the Divine Game Our enjoyment is in the enjoyment of the Lord who is seated within as companion The activity is the creation of the Matter of all, animate and inanimate; It is good for the part, and therefore, all enjoyment for all.

Friends, remember that man while acting outwardly is really not acting inwardly but really watching the Divine Dance, seeing even he contributes to it. He sees the Divine seated within him, the master of all as his companion–He the illumined self in the company of his graat Master, enjoying the play. Why should he not have peace here or hereafter ? All activity of Prakruti including that of the body is to be attributed to Him. He is the ultimate agent or actor. Do we not say, not a blade of grass moves but with His will ? The conclusion of all this discussion is that Sanyasa *is not cessation of body activity but mental renunciation* of activity by the self as an entity and attributing the agency to God as the ultimate actor (Karta) कर्ता and enjoyer (Bhokta) भोक्ता.

The Lord describes in the following verse the path of devotion commonly known as Bhaki Marga

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शांतिमृच्छति ॥२९॥

Prose order —माम् यज्ञतपसाम् भोक्तारम् सर्वलोकमहेश्वरम् सर्वभूतानाम् ज्ञात्वा सुहृदम् शान्तिम् ऋच्छति ॥

Grammar —भोक्तार the enjoyer, यज्ञतपसां=यज्ञानां च तपसां च of sacrifices and, of austerities and, सर्वलोकमहेश्वरम्=सर्वेषाम् लोकानाम् महेश्वरम् of all, (of) worlds the great Lord सुहृद् the loves सर्वभूताम of all creatures, ज्ञात्वा having known, मां me, शांतिम् to peace, ऋच्छति obtains.

Verse —Knowing ME the Sole Enjoyer
Of all Sacrifice and Penance
One O'erlord of every Cosmos
All Hearts' Lover.—He enters PEACE.

Explanation —Having known Me as the Enjoyer of sacrifice and of austerity, the mighty Ruler of all the worlds, and the Lower of all beings, he goeth to Peace

Gita Gaurav:—O Arjuna, the aspirant to whom the Gayana and Karma Marga appear *difficult to practise and yet he has the intense desire to gain* Supreme peace and Ananda has to create a Bhavana that the Lord is the enjoyer of all sacrifices and penances; that He is the greatest friend of all beings. As soon as this Bhavana is steadied, he becomes a Bhakta and gains the supreme tranquility which a Gnyana Yogi or a Karma Yogi is able to achieve.

Discourse:—*Friends*, the Lord *is very merciful. He is* more merciful than a father can be to his son. The worldly father wants his son as he wishes him to act. Should a son disobey his father, he is likely to be driven out of his house. There are fathers who want their sons to educate themselves in the manner the sons are prepared for, or inclined to and want them to adpot a profession which fathers think best *for them. Here the Lord is not so insistent* as *the worldly fathers. When Arjuna* wants to know whether there is some another path, easier and more practicable than Gnyana and Karma Marga, the Lord instead of being displeased with Arjuna, shows the Bhakti Marga.

Bhakti Marga is really easier to practise than Gnyana or Karma Marga. In this path, reason has to be kept aside. One has to steady the Bhavana and the faith through it. He takes it for granted that the Lord is the enjoyer of all sacrifices i. e. the chanting of Mantras, the oblations in *sacrificial fire, charity* etc. *are all offered to* Him and done for His sake. He is the Lord of all lords and concentrate all the Bhavana in Him, night and day. The Lord is the centre around whom all his activities revolve. Doing this, he gains what a Gnyan Yogi or a Karma Yogi ultimately achieves. Such a devotion is not so easy to practise. Before one becomes fixed in such devotion, he has to seek the society of saints and serve them selflessly. Bhakit is not possible without Satsanga सत्संग It is through Satsanga that the purity of heart is made possible. To be a Bhakta, one has *to gather an infinite amount of* will power, daring, steadiness, patience etc. which are the qualities which enable a Gnyani to gain the supreme knowledge and a Karma Yogi to reach a state of activity selflessly. Remember friends, we find very few people in this world who walk on the righteous path under all circumstances. Therefore, it is not easy to find a real saint. One has to pass through several trying experiences, before one meets a real saint and that is a real test for a Bhakta. Once a real saint is found, all is easy. That is why great saints have sung praises of Satsanga.

Friends, before we close the Fifth Discourse, it would be desirable to have a connected idea *of the teachings contained in it. We have to understand the exact* relation of the Fifth Discourse to the Discourse which immediately follows it. The Fifth Discourse, as we have seen, begins with the request *of Arjuna to Lord Sri* Krisnna to make it clear to him which is decidedly the better path of conduct the path of Karma Yoga or the path of Karma Sanyasa. In response to this request,

Arjuna was told that both the paths are equally good in so far as the attainment of the supreme good viz salvation is concerned. Each of them is equally well-calculated to bring about this attainment. However, we have to bear in mind that the path of Karma Sanyasa which requires the renunciation of worldly life and the adoption of life of complete self control and meditation and mental concentration cannot be safely resorted to by all Only those, who by their natural qualification, are fit for adopting this path of renunciatson may do so without breaking down in the hard endeavour There are very few who can take to this path But the other path the path of Karma Yoga which requires all persons to do their appropriate duties in life without any attachment whatsoever to the fruits of work demands no such special qualification. It is fully helpful to them in enabling them to obtain that purity of heart i. e. freedom from the strain of Karma This is a necessary prerequisite for the enjoyment of the supreme peace. This divine and ever-lasting Karma Yoga is a morally strengthening process of self discipline suitable for all. Its aim is to make life a course of such discipline for all. In it, life itself if used as an effective means for getting rid of life's selfishness and aspirants are trained, step by step, to become unworldly. To make life put on on uncommon and extraordinary aspect by forcing its paychology to assume a super-normal condition, so that there by reality may be experienced as it is and righteousness may be made to prevail spontaneously. Only strong spiritual heroes are equal to this effort; they alone can turn away from the world and live successfully the life of ascetic renunciation concentrating all their endeavours and attention on self-realisation. This harder path of Karma Sanyasa is thus fit for the chosen few. Of course, they have their salvation always in their own hands By their wisdom and example of love and they are able to help mankind in reaching its goal. Therefore, the Lord praises equaly well both these Paths Only Arjuna does not know that he is not such a spiritual hero as might appropriately and with true advantage follow the path of renunciation and realisation. Arjuna mistook his own capacity and fitness and could not understand at the same time that the worthiness of a path of life is not determined by itself altogether, but is intimately related to its suitability for adoption by those for whom it is intended The spiritiitnal sublimity of the path of renunciation and self-realisation is strikingly supreme and its fascination for the oriental mind is really very great Therefore, we all are apt to think that the ascetic path of renunciation and ralisation is positively the better of the two paths Neverthelless we ignore an important factor, involved in the determination of their relative superiority. It depends upon the suitability of the person who wishes to adopt either of the two paths It is for him to decide which of the two paths is for his benifit. In the case of some, the path, of work and achievement is certain to prove to be the better. While in the case of others, the path of renunciation and realisation is apt to turn out to be the better. Thus, both the paths are good, each being good

in its own place. Both the paths lead to the same final goal. The chief moral result is the great lesson of Samatva समत्व which it impresses on the minds of all those who earnestly endeavour to adopt it as a path of life. In Gnyana Yoga, the aspirant realises that all souls are as real as his own and are essentially alike. This enables him to see that between one person and another, there cannot be anything like a real difference, as the soul is the basic reality of all beings. The earnest Karma Yogi on the other hand who adopts the actual life of work and achievement has to free himself completely from all attachment to the fruits of work to attain salvation. In other words, he has to get rid of the feelings of 'I-ness' and 'Mineness'-of Ahankara and Mamatva अहंकार and ममत्व. This done, the sense of Samatva naturally asserts it self in the sphere of his thought and action. It guards the Karma Yogi from all dangerous pitfalls and guides him aright to the true goal of life. Somatva cannot co-exist with selfishness. and the aspirant has to be so completely unselfish as to be able to look upon his own soul as forming actually the soul of all begins. The practice of the rule of Samatva enables an aspirant to become free from the bondage of Karma and from the sad necessity of having to be born again.

The same idea of the proved equality of these two paths is viewed from another stand point at the beginning of the Sixth Discourse. Here, the Yoga of Meditation and concentration is dealt with in greater detail. When Arjuna's sympathies and sense of humanity were sorely tried by the heart-appaling crisis of the impending great war, he felt a preference for the path of Karma Sanyasa. To him, the path of Karma Sanyasa appeared to be pre-eminently the path of Yoga especially well-fitted to enable one to reach directly the goal of self-realisation: while the path of Karma Yoga appeared to be simply the way which led to Bhoga भोग or the enjoyment of worldy power and pleasure. That he was wrong in holding that the Path of Karma Yoga aimed at securing the enjoyment of worldly power and pleasure was made clear to him in more ways than one by the Lord. The aim of the path of work is quite as much to kill selfishness as is the aim of the path of renunciation and realisation. If the path of work and the path of renunciation are both equally good and enable one to acquire that same un-erring moral guidance in life, which is the path one has to adopt ? The decision is left to the aspirant. The Lord, however, explains the Yoga of Renunciation ond Realisation in the Sixth Discourse which will soon follow.

Thus ends the fifth discourse of Shrimad Bhagwad Gita styled Karma Sanyasa Yoga or the Yoga of renunciation of action preached by Shrimad Paramhansa Parivrajikacharya Gita Vyas Lok Sangrahi Shree 108 Jagad Guru Maha Mandaleshwar Swami Shree Vidyanandji Maharaj.

SIXTH DISCOURSE.

श्री भगवानुवाच ।

अनाश्रितःकर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

Prose order:— श्रीभगवान् उवाच । कर्मफलम् अनाश्रितः यः कार्यम् कर्म करोति सः संन्यासी च योगी च न निरग्निः न च अक्रियः ॥

Grammar:—अनाश्रित. not-relying (on): कर्मफलं=कर्मणः फलं of action, the Fruit: कार्यं that out to be done; कर्म action; करोति does; यः who स he; संन्यासी Sanyasi; च and; योगी Yogi; च and; न not; निरग्निः without fire; न not; च and; अक्रिय; without action.

Verse:—The Blessed One resumed;

Whoso, without concern for gain,
Takes up such work as needs be done,
Is true Renouncer,—Worker, too
Not so the homeless, shiftless drone.

Explanation:—He that performeth such action as is duty independently of the fruit of action, he is an ascetic, he is a Yogi, not he that is without fire and without rite.

Gita Gaurav:—O Arjuna, in the Fifth Discourse, I preached the path of Bhakti Yoga at the finish after I taught you Karma Sanyasa and Karma Yoga I pointed out to you that if it were not possible for you either to discard action or to perform action selflessly without desire for fruit, you should be devoted to me and considering me to be the enjoyer of all sacrifices and penances gain supreme.

In the present Discourse, I shall tell you the method and means by which the Sadhaka should proceed on the Bhakti Marga. It must, however, be borne in mind that one does not become a Bhakta merely by calling himself such. Bhakti Yoga requires that one should discard the fruit of actions and performing them as a duty regardless of success or failure and remaining untouched by them This does not mean that a Sanyasi gains peace by not performing actions or that a Karma Yogi realises supreme tranquility without exerting himself. Be he a Sanyasi or a Karma Yogi, it is essential for either to go on performing actions falling to their lot. Mere discarding of Agni Hotra does not entitle one to be a Sanyasi, nor abandoning of actions enable one to be a Karma Yogi. He who regardless of the fruit of actions, performs the actions which ought to be performed, is the devotee and renouncer, nor he who discards the sacred fires, nor he who performs no acts.

Discourse:—Friends, at the time of taking Sanyasa, it has been laid down that the aspirant should take a vow to discard Agni Hotra. Agni Hotri is he who follows the duties of a Grahastha-Ashram in company with his wife. A Sanyasi has not to live with one's wife and therefore, before taking up Sanyasa, he has got to discard fire. This is only a customary thing. It does not therefore mean that because one follows that custom, he becomes a Sanyasi in reality. A real Sanyasi is he who has discarded all desires and actions based on them in this world along with discarding of fire. He is endowed with all the attributes of a Gnyana Yogi. Having discarded every sort of attachment, one who remains engrossed in contemplation cannot be called a Karma Yogi either. Karma Yogi is he who is free from doubt and pride, unattached and free from 'I-ness' and 'My-ness' and has discarded all desires by a mental process. If the mind remains the abode of desire and yet a person pretends outwardly to discard actions and sits as if in Samadhi, he is indeed a pretender and not a Karma Yogi.

Just as a modern householder has discardesd Agni Hotra, the modern Sanyasi has ceased to be Niragni निरग्नि i.e. he cooks his food and even gets his food cooked. These are all outward manifestations, which exist and cease to be and therefore not eternal. There was a time when it became the duty of every householder to keep fire burning day and night and this used to pass on from father to son. To day, one could only find such a Agni-Hotri only after a strenuous search. The same is the case with Sanyasis.

True Sanyasa or Yoga consists in the annihilation of desire for personal or class gain as a motive of action and performance of action for the welfare of the world as duty owed to the Supreme. One who gives up the life of a householder out of the vicissitudes of fortune and lives on necessaries supplied by others is neither a Sanyasi nor a yogi. Any one, whatever his situation, occupation, or stage of life is a Sanyasi or Yogi if the idea of gain of all and action whatever its nature is performed as discharged of an obligation owed to the Divine. A so-called Sanyasi or Yogi wearing orch clothes may be a low type of man altogether if his mind is a play-ground of all sorts of desires for good food, money, clothing, personal comforts, honour, name, lust, anger. hate. and ill-will towards other persons, while a house holder who by constant practice has risen above these may be a truly illumined soul. Not dress or outward form, nor body mortification but sense mastery and vivid consciousness of one's eternity is the real test.

Arjuna is confused because one who resorts to fruit of actions is neither a Sadyasi nor a Yogi according to what the Lord has preached so far and he cannot understand how aspirants following two different paths use the same means viz, discarding of the fruit of action and yet reach the some goal. The Lord removes this doubt in the following verse.

यं सन्यासमिति प्राहुर्योगं तं विद्धि पांडव ।
न ह्यसन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

Prose order —पाण्डव यम् सन्यासम् इति प्राहु तम् योगम् विद्धि असंन्यस्तसंकल्प हि कश्चन योगी न भवति ॥

Grammar:—यम् which सन्यासम् renunciation, इति thus, प्राहुः (they) call, योग yoga, त that विद्धि know, पाण्डव O Pandava न not, हि indeed असन्यस्तसंकल्प = न सन्यस्त. संकल्प येन स not, renounced wishing, by whom, he, योगी yogi, भवति becomes कश्चन anyone

Verse —That which people call 'renouncing,'
Is true t 'grasping' be thou sure
None, indeed, becomes 'God-Grasper'
With selfish forethought unrenounced

Explanation —That which is called renunciation know that as yoga, O Pandavas nor doth any one become a Yogi with the formative will unrenounced

Gita Gaurav —O Arjuna, do not commit the mistake of considering Sanyasa different from Yoga What is known as Sanyasa is in essence Yoga because one can be a Sanysi only when he discards Sankapla सकल्प i e desire to get a thing for one s self Similarly, for a Karma Yogi also, Sankalapa or Karman has to be discarded Thus, discarding of Sankalpa is the means for achieving a common goal How can then Sanyasa be different from Karma Yoga in essence

Discourse —Friends, if you were to ask an householder to spare some time in the contemplation of God, he would camplain about his ever busy life and the responsibility that he has to shoulder This is however an excuse The responsibility does not mscrease by the God-given family but by extension of our desires Supposing you are earning, say a salary of Rs 50 a month, mainataining a family of five members You would naturally live within your means but there is a tendency among people to crave for comforts if you were to get a promotion of say 50/ or 100/-, your wants will coresondingly increase and along with them your discontent As this discontent grows there is no end to desires and therefore, we see people discontented and unhappy inspite of wealth and prosperity In such a state of society, there can hardly be Sanyasi or a Yogi and the more discarding of desires enables one to be a Sanyasi or Yogi Arjuna wants to know whether one must follow the path of Karma Yoga all his life and whether it was not necessary for becoming a Gnyana Yogi because in following the path of Karma Yoga, one automatically follows in the path of Gnyana Yoga, The Lord corrects Arjuna s impressions in this connection There is a limit upto which a Karma Yogi can go Having reached that limit an aspirant enters the path of gayana Yoga This is explained by the Lord in the following verse

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३॥

Prose order:– योगम् आरुरुक्षोः मुनेः कर्म कारणम् उच्यते योगारूढस्य तस्य एव शमः कारणम् उच्यते ॥

Grammar:—आरुरुक्षोः (of the) wishing to ascend; मुनेः of (a) muni; योगं yoga कर्म action; कारणम् the cause उच्यते is called; योगारूढस्य=योगं आरूढस्य (to) yoga of the ascended; तस्य of him; एव even; शमः peacefulness; कारणम् the cause; उच्यते is called.

Verse:—For th' aspirant in search of Poise
The means laid down is (selfless) Work
The same, once grown Adept in Poise
Finds Peace laid down as means for him.

Explanation:—For a Sage who is seeking yoga, action is called the means, for the same Sage, when he is enthroned in yoga, serenity is called the means

Gita Gaurav—O Arjuna, to the sage who wishes to rise to devotion, action is said to be a means, and to him, when he has risen to devotion, tranquility is said to be a means. In other words, with a view to steadying in Yoga in the conteplation of the Lord, whatever action he performs selflessly is the means to attain Yoga and once he becomes steadied in Yoga, his task is to control all desires and ultimately discard them altogether. This state is the state of fulfilment of the supreme knowledge.

Discourse:—Friends, normally human activity proceeds from a sub-conscious state which is the receptacle of all past impressions and gives a definite disposition to each individual colouring all his activity. It affects the entire machinery–senses, mind and reason. The main problem is to modify the sub-conscious base by conscious efforts. If the traces therein can be worked so as to destroy the old association of sense activity with a selfish motive, or sensual enjoyment and its substitute the man is in the path of progress.

Friends, all our activity has a limit. As soon as the fruit thereof is achieved or goal is reached, it automatically ceases. In other words, activity continues until the fulfilment of desires. Once this is done, there is nothing left to be done until other desire steps in. Take the example of a farmer. He tills the land and waters it and sows the seed and looks after the crops, but the moment the same is harvested and the corn is gathered, there is no need for him to look after the field then. Similarly, the importance of Karma Yoga lies only in the cleansing of the heart to make it a fit vehicle for the reception of knowledge. Once this is done, there is no necessity for the aspirant to perform actions even for actions' sake, excepting for the welfare of mankind. As soon as the light of knowledge shines through the heart, all doubts will soon disappear and his actions will be performed quite naturally without any sort of

desire arising for their fulfilment. Such a Yoga Rudha योगरूढ sage remains untouched by his surroundings, be it a forest or a palace, and associates with either a beggar or a king.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसन्न्यासी योगारूढस्तदोच्यते ॥ ४ ॥

Prose order:—यदा हि इन्द्रियार्थेषु न अनुषज्जते न कर्मसु सर्वसंकल्पसन्न्यासी तदा योगारूढ उच्यते ॥

Grammar:—यदा when; हि indeed; न not; इन्द्रियार्थेषु of the sense-objects; न not; कर्मसु in actions; अनुषज्जते is attached; सर्वसंकल्पसन्न्यासी=सर्वेषां संकल्पानां सन्न्यासी of all, of wishing, renouncer; योगारूढ=योगं आरूढ to Yoga, attained; तदा then; उच्यते is called.

Verse:—full-fleged Yogi is he,
Who renounces all desires;
When totally unattached
To actions and objects all.

Explanation:— When a man feeleth no attachment either for the objects of sense or for actions renouncing the formative will, then he is said to be enthroned in yoga.

Gita Gaurav:— O Arjuna, an aspirant wishing to rise to the state of Yoga achieves success in his attempt by discarding attachment in actions aiming at enjoyment of the objects of senses through the senses. In this endeavour, he has to discard desire through mental concepts.

Discourse:—Friends, attachment in the objects of senses is the root cause of all evils and this attachment forces one to be attached to actions leading to the enjoyment of the objects of senses. If one has no love for or attachment to the objects, there would be no action and thus, how is it that the Lord tells us to remain unattached to action which is the cause of desire? It is because it is not possible for an ordinary man to discard desire all at once which lies at the root of action and as action is performed inspite of one's conscious attempt it has to be performed but the care to be taken is to see that one does not do it with a purpose viz: the enjoyment of fruit thereof. A word of caution is necessary here. This does not mean that actions have to be performed aimlessly. The aim or goal has to be there without which action cannot be performed as it should be. The flow of action has, to be directed not for the benefit of one's own self but for the benefit of others. This is a training for getting over the natural instinct of selfishness so as to gradually become selfless. As we have seen before, such a process leads ultimately to one's own betterment as every action performed is intended to pay off one's debt incurred during the past births. If a person therefore were to use all his energies in paying back this debt instead of contracting new debts in this life, he qualifies himself for salvation or in other word

Jivan Mukti जिवन मुक्ति. One has therefore to develop a quality of Aparigraha अपरिग्रह i e. vow of not receiving but of giving all that one possesses, with a view ultimately to the uplifting of one's own state as describea by the Lord in the following verse.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥५॥

Prose order:—आत्मना आत्मनम् उद्धरेत आत्मानम् न अवसादयेत आत्मा एव हि आत्मनः बन्धुः आत्मा एव आत्मनः रिपुः ॥

Grammer.—उद्धरेत् let (him) raise; आत्मना by the self; आत्मानं the self; न not- आत्मानं the self; अवसादयेत् let (him) cause to sink down; आत्मा the self; एव only; हि indeed; आत्मनः of the self; बन्धुः the relative; आत्मा the self; एव only; रिपुः the enemy: आत्मनः of the self.

Verse:—Let self in man be raised by self,
Let him not make a hell for self,
For Self alone is self's true friend;
Self also is the foe of self.

Explanation.—Let him raise the self by the Self and not let the self become depressed: for verily is the Self the friend of the self, and also the Self the self's enemy.

Gita Gaurav:—O Arjuna, every one has to exert himself to achieve his own Salvation and to prevent his own downfall, because every man is his own best friend and his own worst enemy. Therefore, a man should elevate his self by his self; he should not debase his self, for even a man's own self is friend, a man's own self is also his enemy.

Discourse:—Friends, the Lord states a truism which tallies with our individual experience that one is one's own friend or his own enemy. This means that It is as a result of reaction of our own actions that we either make friends or enemies of others. Therefore, before either being grateful to somebody for help or become annoyed for the obstruction put in by others, one should find out that the cause of all this lies in the actions performed by himself in the past and this should act as a guide for future conduct. Ordinarily, a man is alert in everyday life to see that his neighbour does not cheat him or do him any harm. But this is the incorrect method. What he should be careful about is that he does not cheat his neighbour or do him any harm and he will find in the end that his neighbour becomes incapable of cheating him or doing him any harm. For this, one has to develop infinite patience because even inspite of his attitude as outlined here, if his neighbour does cheat him or harm him he should understand that his conduct in the past was not what it should have been in other words, every one should aim at one's own upliftment and prevent one's own downfall instead of taking upon himself the role of either uplifting others or trying to degrade them

Viewed from one's own individual stand point, to be a friend to one's own self, one has to see that he does not remain engrossed in the objects of the senses, This tantamounts to absence of intellect in one's own actions. The Lord has given the discriminative faculty to mankind which is lacking in animals and yet claim to be men. It is nothing short of foolishness . Arjuna inquired as to how one should subjugate himself so as to become one's own friend and not become his enemy. This is explained by the Lord in the following verse,

वंधुरात्मात्मनम्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

Prose order:—येन आत्मना एव आत्मा जित; तस्य आत्मन' आत्मा बन्धु: अनात्मनः तु आत्मा एव शत्रुवत शत्रुत्वे वर्तेत ॥

Grammar:—बन्धु: the relative; आत्मा the self; आत्मन: of the self; तस्य of him; येन by whom; आत्मा to the self; एव even; आत्मना by the self; जित: conquered; अनात्मन.=न जित: आत्मा यस्य तस्य not (conquered), self, whose, his; तु indeed; शत्रुत्वे in (for) hostility वर्तेत may (would) become; आत्मा the self; एव even; शत्रुवत् like an enemy.

Verse:—Self is self's closest Friend for Him
In whom self bends to yoke of Self;
But for the man who Self disowns,
In menace as a foe stands Self.

Explanation —The Self is the friend of the self of him in whom the self by the Self is vanquished but to the unsubdued Self, the Self verily becometh hostile as an enemy.

Gita Gaurav:— O Arjuna, the Self of one who has subjugated his self and is tranquil is absolutely concentrated on his Self in the midst of cold and heat, pleasure and pain as well as honour and dishonour.

Discourse:—O Arjuna, he is a friend who seeks your welfare and he is an enemy who does harm or degrades you Accordingly, a man whose senses, mind and body are under his control behaves as a friend to himself and achieves the highest state, but a man who is dragged by his senses, mind and body becomes his own enemy and degrades himself The sum and substance of all this is that every man should resort to the path of action and thus try to control the senses, mind and the body and through them perform actions for one's own betterment. In this world, we find that there is nectar as well as poison and we have in us the capacity to obtain either, but the principle that as you sow, so you reap operates even here. If you go in search of poison, you cannot hope to get nectar. And therefore you must be careful to see what you are after. The Lord describes in the following verse the state of a Yogi who is tranquil amidst heat and cold, happiness and misery, and remains steadied in the Parmatman through his victory over the senses, mind and body.

जितात्मनः प्रशांतस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

Prose order:—जितात्मनः प्रशान्तस्य परमात्मा शीतोष्णसुखदुःखेषु तथा मानापमानयोः समाहितः ॥

Grammar:—जितात्मनः=जितः आत्मा यस्य तस्य conquered, self, whose of him: प्रशांतस्य of the peaceful: परमात्मा highest self: समाहितः balanced: शीतोष्णसुखदुःखेषु शीते च उष्णे च सुखे च दुःखे च in heart, and, in cold, and, in pleasure, in plain, and: तथा so: मानापमानयोः=माने च अपमाने च in respect, and disrespect, and.

Verse:—The Self-Lord, self at peace with Self,
A deeper Self enshrines, o'er poised
In cold heat, in joy and grief...
Yea, poised *in fame and shame* as well.

Explanation.—The highest Self of him who is Self-controlled and peaceful is uniform in cold and heat, pleasure and pain, as well as in honour and dishonour.

Gita Gaurav:—O Arjuna, a person who remains unaffected by the onslaught of cause and effect actions performed by the body, speech or the mind on account of his control over them and who draws all his Vruttis वृत्तिः within himself and remains tranquil becomes balanced in the midst of heat or cold, happiness or misery honour or dishonour.

Discourse.—*Friends, it is not so easy as it looks. It* requires a conscious effort to withstand the onslaughts of heat or cold; it is more difficult still to remain belanced in the midst of happiness and misery, and it is the most difficult thing fbr a man to remain unconcerned in the midst of honour or dishonour because a man values his own reputation more than life itself. Hero is he who is able to withstand the onslaughts in the midst of honour and dishonour and he knows that the world judges the actiods of an individual according to their usefulness. The criterion, according to the world is not the motive of the actor but how far his action is conducive to its welfare in its eyes. But in many cases, the world is deluded altogether as to its real interests and under some influence, treats a temporary gain as more valuable. *It then becomes the duty of self-controlled man to show disregard* for temporary applause or honour and mould his action according to his own judgment of what is of permanent benefit to him. He keeps poise amidst the alternating waves of honour and dishonour and does not allow them to influence his activity at all but goes his even pace rooted in the Supreme. The Lord describes in the next verse *how such a man can be distinguished from the ordinary people.*

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेंद्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः ॥ ८ ॥

Prose order—ज्ञानविज्ञानतृप्तात्मा कूटस्थः विजितेन्द्रियः समलोष्टाश्मकाञ्चनः योगी युक्तः इति उच्यते ॥

Grammar—ज्ञानविज्ञानतृप्तात्मा=ज्ञानेन च विज्ञानेन च तृप्तः आत्मा यस्य सः with wisdom, and, with knowledge, and, satisfied, self, whose, he: कूटस्थ rock-stated: विजितेंद्रिय=विजितानि इंद्रियाणि यस्य स conquered, senses, whose, he: युक्तः balanced इति thus उच्यते is called योगी Yogi. समलोष्टाश्मकांचन=समानि लोष्टं च अश्मा च कांचन च यस्मै स equal, clod, rock, and gold, and for whom, he.

Verse—Content with Self, and Knowledge true,
Rock-steady, senses well in hand,
The Poised One is 'at-One' they say,
Clod, nugget, stone, the Same to Him.

Explanation—The Yogi who is satisfied with wisdom and knowledge, unwavering, whose senses are subdued, to whom a lump of earth, a stone and gold are the same, is said to be harmonised

Gita Gaurav:—O Arjuna, that Yogi whose nature is pleased and satisfied with knowledge and realisation, who is ever equi-poised in his valuation of clay, stone, and gold is said to be the real man of Yoga.

Discourse—Friends, we have already had a description of a man who has climbed up to Yoga. He is free from all lingering attachment of the objects of senses as well as to activities and has renounced all desires But one who is really steadied in Yoga has conquered the senses to such an extent that he considers a clod of earth, stone and gold to be alike in value. Naturally, therefore, he is prone to be readily pleased and delighted with knowledge and spiritual realisation and remains entirely undisturbed by the innumerable cross-currents of the worldly life and its attractions

The capacity to take delight in grosser pleasures of the senses and in the satisfaction of the appetite comes of itself to all human beings as an outcome of the animal part of their nature But the power to take delight in knowledge and in realisation really comes to them in a spontaneous manner. When a man takes delight in the grosser pleasures of the senses, it suppresses the free play of the power in him to take delight in knowledge and in realisation In other words, the heavy burden of the flesh is invariably seen to prevent the activity of the spirit in all ordinary human beings We should therefore acquire self-culture aiming at the steady weakening and ultimate exhaustion of the opposing power of the flesh Metaphorically, it is by killing the monkey and the tiger in man that the divine angel in him is allowed to come out and show himself. Just as there are grosser delights, there are intellectual and moral delights as well which an infinitely more enjoyable and exhilarating than even the most delicious pleasures of the senses It must however be remembered that the capacity to enjoy intellectual delight is something different from spiritual delight The Ananda आनंद of the Self comes only to those who have first purified their hearts by the methods

indicated in the preceding pages whereas, intellectual delight is possible even to those who may be otherwise wicked or morally weak. It is therefore necessary that one should become spiritually insulated, so as to say, and become uninfluenced by the tendencies and forces of the flesh. कूटस्थ (Kutastha) is he who is absolutely firm in the knowledge and realisation of the Parmatman and has come to appreciate spiritual delights as *something superior and beyond comparison to the grosser or even intellectual delights.* In his calm *serenity* and *inward illumination,* he *defies* the *mutabilly* and *mortality* of things material under all conditions. By Kutastha (कूटस्थ) again is meant that he lives on such a high moral and spiritual plane that he is absolved from the obligation of having to live and labour among those who toil and suffer below though apparently he moves in the midst of lower levels. In fact, he has to endeavour always to lighten and disperse the forces of darkness around him.

In all matters of human achievement, desire, endeavour and accomplishments represent the three natural stages in the progressive advancement of aspirants aiming at Yogic realisation; *every later stage implies a certain amount of accomplished success* along the line in passing onwards from the realisation of the immediately *preceding* stage. The Lord describes the final stage of Yogic realisation in the following verse.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबंधुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

Prose order:—सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु साधुषु पापेषु अपि च सम बुद्धिः विशिष्यते ॥

Grammar:—सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबंधुषु=सुहृत्सु च मित्रेषु च अरिषु च उदासीनेषु च मध्यस्थेषु च द्वेष्येषु च बंधुषु च in lovers, and, in friends, and, in enemies, and in apathetics, and, in neutrals, and, in haters, and, in relatives, and: साधुषु in the good; अपि also: पापेषु in the bad: समबुद्धिः=समा बुद्धिः यस्य स; equal, mind, whose, he: विशिष्यते excels.

Verse;—Elect, who bears Good-Will alike
To friends, well-wishers, ill-wishers;
To strangers, neutrals, foes, allies;
To saints,–to sinners just the same.

Explanation:—He who regards impartially lovers, friend and foes, strangers, neutrals, foreigners and relatives, also the righteous and unrighteous, he excelleth

Gita Gaurav:—O Arjuna, he is esteemed highest who is free from affection or aversion towards will wishers, friends and enemies and those who are indifferent and those who take part with both sides and those who are objects of hatred. He maintains the same attitude with his own relatives, saints and sinners.

Discourse:—*Friends,* do not misunderstand the *Lord* when *He asks you to maintain* a blance *of* Bhava भाव *for* the saints and sinners alike. It does not mean that your behaviour towards them has to be the same for all. Let us take the instance of

a sinner and a saint. Both are of course men and their souls are divine. So far, there is no difference between the two. But in actual contact, virtuous actions have to be extolled and those who are virtuous have to be honoured and respected. In the same way, a sinner cannot be praised for his actions and respected. Similarly, what you can confide in your friend, you cannot do so in your nemy. You have therefore to be a judge and weigh the merits of each. By balanced Bhavana is meant that you shold not insult or spurn the wicked and the sinner. You should go out in prayer to the Lord for their welfare. What is inevitable has to be accepted in a spirit of joyous calm and instead of trying to show off one's own superiority over others, one has to adjust and adopt himself to the circumstances around him. Still, in so far as conduct in life is concerned, he is not only to be unselfish but he has to supplement the absence of selfishness with an equal and comprehensive manifestation of true love and sympathy towards all persons coming in contact with him. It may be possible for one to become indifferent as to the value of material objects, but it is difficult to acquire the power to be equally loving and sympathetic with all sorts of persons. This equality of disposition towards all kinds of persons is the characteristic of a Yogi of the highest type. Thus, he looks upon the pleasures and pains of others as though they were his own and shows in this respect no difference whatsoever between one person and another. To feel joy in tbe joys of others and to feel sorry in their sorrows are at the basis of this equality of disposition; and it is in this manner that he gives practical expression to his realisation that all embodied beings are really like himself and one another in their essential nature. Love and service towards all is a test for a Yogi who aspires to this high state. There is no room for hatred in his relation to the world and naturally therefore he has no friend or foe because all are alike to him. This can be better understood if we examine his attitude and disposition in relation to other persons who have an altogether a different attitude and disposition towards him when these have no modifying influence on his own attitude of spontaneous love and service in relation to them. This does not mean that the Yogi of the highest type is unaware of the moral distinction between good aud evil To abhor moral evils is not necessarily to hate the sinner. It calls for the week and the fallen because the Yogi knows the sinner's weakness from self knowledge and realisation. The saints therefore apply their powers of love and sympathy to wean away the sinners from the sinful path instead of hating them They therefore welcome the virtuous and the wicked alike and guide them to the proper path Thus, the rule of equal love to all implies admiration and appreciation in some cases and sympathy in others. The Yogi separates the sinner from his sinful actions and thus though his sins are hate-worthy, the man is not The Lord now proceeds to describe in same of the following verse, the processes relating to the practice of that Yoga which is described above in practical application.

योगी युंजीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

Prose order:—योगी एकाकी रहसि स्थितः यतचिततात्मा निराशीः अपरिग्रहः आत्मानम् सततम् युञ्जीत ॥

Grammar:—योगी the yogi: युञ्जीत let (him) balance: सततम् always: आत्मानं (him) self (his mind): रहसि in secret; स्थितः seated: एकाकी alone: यतचितात्मा=यतं चितं च आत्मा च यस्य सः controlled, mind, and, self, and, whose, he: निराशीः withuot-wish: अपरिग्रहः without-taking.

Verse:—The Poised One, in his Sercret Place
Should constantly for Wholeness strive
Alone, his mind and heart at-One
Nor hope for self, nor thought of gain.

Explanation:—Let the Yogi constantly engage himself in yoga, remaining in a secret place by himself, with thought and self subdued, free from hope and greed.

Gita Gaurav:—O Arjuna, the aspirant (YOGI) should remain all alone by himself. He should the constantly apply himself to the practice of Yoga with his mind and self under control and with no desire and sense of ownership.

Discourse:—Friends, whithout the successful practice of Karma Yoga i.e living the life of disinterested duty it is not possible to win the realisation resulting from Gnyana Yoga. Similarly, it is not possible to justify Karma Yoga without the aid of the realisation resulting from Gnyana Yoga. Thus two Yogas are interdependent; the study of Gnyana Yoga cannot but be of supreme importance in all investigations relating to the philosophy of conduct. It is through Gnyana Yoga that the thruth is revealed.

The Yoga of meditation and mental concentration by the great sage Patanjali as चित्तवृत्तिनिरोधः i.e. as the voluntary prevention of the outward functioning of the *thinking principle of consciousness. We know that Patanjail is not really the original* founder of what is commonly called the Yoga system of philosophy. This Yoga of meditation and mental concentration aiming at self-rerlisation is as old as some of the old Upnishads. For instance, Kathopnishad makes a direct reference to it "the Self-born Oone so made the senses that they might work from within outward. *Therefore,* man sees external objects and not the *internal self. However, a certain heroic person wishing to attain immortality, turned his eyes inwards and saw the internal self."* This is the outline *to the processes making up the practice of the* Yoga of meditation leading *to* self-realisation. The practice of Yoga has been scientifically treated by Patanjali and therefore, he is accepted as an authority on this subject. The Lord mentions this practice in the Gita and defines it as Ghitta Vrutti Nirodha चित्त वृत्ति निरोधः i.e. the prevention of the outward play of the activities of the mind looked upon as the thinking principle of consciousness. To prevent the activities of the thinking

principles of consciousness from playing outward cannot amount to the absolute annihilation of its functioning; it simply amounts to the withdrawal of the mind from its contact with the objective world. This withdrawal enables the mind to see itself. This becomes possible through Abhyasa and Vauragya i.e. through continued practice and dispassionate non-attachment.

Friends, two things then are absolutely essential for one aspiring to be a yogi viz; Abhyasa and Vairagya. The aspirant has to apply himself constantly to the practice of yoga after becoming free from all desires and from all senses of ownership. The practice must be steady and constant to obtain results. You cannot practice yoga for a few days and then leave it off. Moreover, it cannot be practised in the midst of society of friends & relations where mind is likely to be distracted and therefore, the aspirant must remain in solitude and all alone. By solitude is meant not only physical exclusion from society but that the mind should also be free from agitation of all kinds created either by desires or aversions. As a matter of fact, these internal destructions are even more inimical to the successful practice of meditation and mental concentration than all external distractions. He must therefore have his mind and body so completely under control as to not to yield to the temptations of desire and ownership. Self control and dispassion as well as non-attachment are in fact very essential requisites for attaining success in the practice of this yoga. Without them, the very practice of it becomes impossible.

Friends, nothing in fact belongs to any man. So long as he is alive, he has certain wants for the upkeep of the body machine. His sense of possession in worldly good is all in relation to these wants. They are supposed to secure future satisfaction. Apart from this, they have no other meaning.

There is nothing which a man does not part with at some time or other either voluntarily or by force. In the end, though the body is cast away, the self remains alive as before. But there is separation from old possessions altogether. *He who knows GOD* to be in charge of the cycle of birth and death and responsible for body activity has faith that He would maintain its efficiency. He need not therefore have sense of possession, for nothing is his. Everything is part of the store house of Nature for the needs of all, in charge of a director who wishes well of all and looks after all. He draws for his immediate needs upon the universal store for body upkeep and then busies himself with his Master's errand in return for his enjoyment to which all have contributed. Why should he then have any expectation ? He needs nothing. Everything is provided for even before he is born. What he needs is faith and knowledge of reality. Equipped with these, he need have no thoughts about future happenings with which expectation in man concerns itself.

Friends, when the Lord gives His directions for the successful practice of the yoga of meditation He puts no restrictions of caste, colour or sex. The place

recommended is a quiet spot. In order to follow the directions about diet, he will have to be a man with some money; he will have to make arrangement in the jungle for sundry articles; he will have to make provision for the family, because he cannot go with young children and dependents. The experiment of living in seclusion should be tried gradually at intervals because, sudden severence of worldly ties might bring about an internal mental conflict making the very practice impossible.

Yoga is control of sense activity and suppression of appetite. How can sense control be tested in lonely jungles? Where is there the opportunity for training the senses when there is no occasion for the activity? Desire and anger require a certain live environment. Senses are weened from their objects amidst objects, and not when they are absent. In the jungle, there is nothing to conquer except possibly the recollections of past enjoyment

True yogic training, therefore, is possible on the world stage only. A yoga Buddhi is required for playing one's part on the world stage and not for associating with the lions ane monkeys of the forest. The Lord has given the aspirant a body to offer its activities in the universal cosmic activity and not for association with the wild dwellers of the forest.

Remember friends, that Lord Sri Krishna who was himself a householder is imparting this teaching to Arjuna a householder. He is asked to become a Yogi and at the same time, dissuaded from retiring into oblivion. Therefore, the teaching is not to escape for ever into the jungle from the world stage but to choose a quiet place as far as possible from one's surroundings for practicing concentration and purification of the sub-conscious.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तम् ॥११॥

Prose order:—चैलाजिन कुशोत्तरम् न अत्युच्छ्रितम् न अतिनीचम् आत्मनः स्थिरम् आसनम् शुचौ देशे प्रतिष्ठाप्य ॥

Grammar:—शुचौ (in a) pure; देशे in a place; प्रतिष्ठाप्य having established; स्थिरं firm; आसनं seat; आत्मन. of self (his own); न not, अत्युच्छ्रितं very-high; न not; अतिनीचं very-low; चैलाजिनकुशोत्तरम्=चैलं च अजिनं च कुशाः च उत्तरं यस्मिन् तत् cloth, and, skin, and grass, and, in succession in which, that,

Verse:—In a pure Spot, having raised him
A Platform firm on which to sit
Nor too high nor too low decked with
Cloth, deerskin, lastly Kusha-mat.

Explanation—In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of a cloth, a black antelope skin and Kusha grass one over the other.

तत्रैकाग्रं मनः कृत्वा यतचित्तेंद्रियक्रियः ।
उपविश्यासने युंज्याद्योगमात्मविशुद्धये ॥१२॥

Prose order.—तत्र आसने उपविश्य मनः एकाग्रम कृत्वा यत चित्तेन्द्रियक्रियः आत्म विशुद्धये योगम् युञ्ज्यात ॥

Grammar —तत्र there; एकाग्रं one-pointed (concentrated) मनः mind; कृत्वा having made, यतचित्तेंद्रियक्रियः=यताः चित्तस्य च इन्द्रियाणाम् च क्रियाः यस्य सः controlled of mind, and, of senses, the actions, whose, he; उपविश्य being seated; आसने on a seat, युंज्यात् let him practice; योगं yoga; आत्मविशुद्धये=आत्मनः विशुद्धये of the self, for the purification.

Verse:—There, his mind in One Point focussed
All thought and sense-impulse reined in,
Settled on his Seat, he'll labour
In Yoga to wash out his stains.

Explanation —There having made the mind one-pointed, with thought and the functions of the senses subdued, steady on his seat, he should practise yoga for the purification of the self:

Gita Gaurav:—O Arjuna, the aspirant should establish himself in a place free from impurities, a firm seat which is neither too high nor too low, and is well spread over with cloth, skin of an antelope in case of a Brahmin and of a tiger in case of a Kshatriya and the Kusha grass; and then making his faculty of attention one-pointed and keeping under control the activities of his mind and the senses, he should seat on that seat and carry on the practice of yoga for acquiring self-purification.

Discourse:—The first thing that we have to note here is that the person who wants to practice yoga should have a seat prepared and fixed for him in a place which is free from impurities. The seat should be a comfortable one–a Sukha-Asana सुखासन as they call it–for, it has neither to be too high nor too low and has to be covered with cloth, skin and the sacred glass. Sitting on such a covered seat, he has to carry on this practice of yoga. The kind of posture he has to sit on that seat while practicing Yoga will be described in the following verse. The first mental operation connected with this practice is to make the mind one-pointed. The psychologists tell us that it is the very nature of attention to be one-pointed which implies that it is not at all possible for the human mind to attend to more than one thing in one and the same moment. The truth of this psychological position is not in any way affected by the successful performance of Ashthavadhan or Shatavadhan अष्टावधान-शतावधान. In the exhibition of these feats of multiplex attention and correct memory, known by the name Avadhana अवधान, pointed attention is directed to several things successively and there is no such thing as the operator attending to more than one thing in exactly one and the same moment. When it is looked at in this light, attention is naturally one-pointed.

In case of yoga, the aspirant is called upon to make his mind one-pointed and in this endeavour, he has to aim at directing his attention, steadily and continuously, to one and the same thing for a long time through a protracted series of successive moments. The one-pointedness of the mind is different from the one-pointedness of attention. The mind is ordinarilo unsteady and attention flies from one thing to another. It is for the purpose of preventing this tendency of attention to be fleeting and unsteady that the activities of the mind and the senses have to be kept under control. It must however be remembered that the practice of yoga in the first instance has to be only for self-purification. The final aim of the practice of yoga is not the self realisation in the state of Samadhi. Even if self-realisation does not take place, the practice of yoga brings about self-purification. This self-purification means freedom from the taint of Karma, which is brought about only through absolute unselfishness and non-attachment to the fruits of actions As we have seen before, self-control and dispassionate disinterestedness have necessarily to be associated with the practice of yoga. These being certain, self-purification through this practice becomes perfectly certain. The aspirant therefore should set self-purification as his immediate goal of the practice of yoga, and gradually he will find that the power of the soul is rendered free to realise itself and attain salvation.

Friends, activity of the mind should be restrained by controlling mind-wandering through the action of memory. When a man sits down deliberately to ignore sense impressions, he finds that the lid of the store house within is lifted up and the more he tries, the more do the old memory-traces bubble up and force the mind to wander in all directions. In this condition, he can easily notice the rapid shiftings from one line of thought to another. Here lies his chance. He may now reflect upon the nature of his self and his relation to the world, and the nature and function of the senses of knowledge and action. So reflecting, he can rearrange the material rising into his consciousness as a counterforce to his thought environment and cause new associations to be formed on a new basis. He can carefully note his emotional defects and the influences that make him feel nervous, produce affection or any other form of departure from the normal and then analysing the cause, give new orientation to the feelings by gradual practice. He can control those particular parts of the body which have found the habit of spontaneously responding to them by concentrating upon the nerve-centres which control them. He can also give fresh training to sense action by viewing sense phenomena in the light of his reflection. By this constant practice, he can slowly bring the action of the mind and senses under control and thus purify his sub-conscious.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

Prose order:—कायशिरोग्रीवम् समम् अचलम् धारयन् स्थिरः दिशः च अनवलोकयन स्वम् नासिकाग्रं सम्प्रेक्ष्य ॥

Grammar:—सम straight; कायशिरोग्रीवम्=कायः च शिरः च ग्रीवा च body and, head, and, neck, and; धारयन् holding; अचलम् immovable; स्थिरः steady; संप्रेक्ष्य looking at; नासिकाग्रं=नासिकाया अग्रं of the nose, forepart; स्वं (his) own; दिशः the quarters; च and; अनवलोकयन not seeing.

Verse:—With body, head and neck held straight
And steady, sitting motionless
His gaze fixed where the Breath flows forth,
And not allowed to roam in space.

Explanation:—Holding the body, head and neck erect, immovably steady, looking fixedly at the tip of the nose, with unseeing gaze.

प्रशांतात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चितो युक्त आसीत मत्परः ॥१४॥

Prose order:—प्रशान्तात्मा विगतभीः ब्रह्मचारिव्रते स्थितः मनः संयम्य मच्चितः मत्परः युक्तः आसीत ॥

Grammar:—प्रशांतात्मा=प्रशान्तः आत्मा यस्य सः calmed, self, whose, he; विगतभी = विगता भीः यस्य सः gone, fear, whose, he; ब्रह्मचारिव्रते=ब्रह्मचारिणः व्रते of the Brahmachari, in the vow; स्थितः fixed; मनः the mind; संयम्य having controlled; मुचत =मयि चित्तं यस्य सः in me, mind, whose he युक्तः balanced, आसीत let him sit; मत्परः=अहं परः यस्य सः I, supreme, whose, he.

Verse:—At peace with Self, all fear long past,
In steadfast vow of Continence
His mind reined in while full of ME
Let him sit rapt in ME at-One.

Explanation —The self serene, fearless, firm in the vow of the Brahmachari, the mind controlled, thinking on Me, harmonised, let him sit aspiring after Me.

Gita Gaurav:—O Arjuna, keeping the body, head and neck earect, unshakable and firm, and steadily looking at the tip of his own nose without casting glances in all directions, with a disposition marked by great peacefulness, and without any fear, and observing well the vow of celebacy, he should hold under control his faculty of attention, and become engaged in the practice of yoga, having ME in his mind and looking upon ME as supreme.

Discourse:—Friends, here we have further praticulars regarding what has to be done by a person who undertakes the practice of yoga. The posture to be assumed while sitting on the already described kind of seat with a view to practice yoga, is the first thing to be noted, and it is required that this posture should be such as keeps the body and the neck and the head quite erect, firm and motionless, The object

in keeping such a posture is evidently to make the sitting for the practice of yoga as fully wakeful and as little distracting as possible. In what is called Hatha Yoga हठयोग various postures of difficult and acrobatic character are practised and the aim seems to be mainly to secure physical health and to deaden that sensibility, which causes the feeling of fatigue and discomfort come on as a result of keeping the body in the same physical pose for any long interval of time. These heroic exercises are not recommended here: and Patanjali also, in recommending the Sukhasana, considers a simple, steady and comfortable posture to be the best for the purpose. The next thing that we have to take note of is the injunction that while practicing yoga, one should not cast glances in all directions but should keep steadily looking at the tip of the nose with both the eyes. Of all our senses, the eye is the most powerful source of disturbance to the concentration of attention: and therefore, to prevent the wandering of the eye from object to object is calculated to diminish to a very large extent the natural tendency of attention to fleet and to wander. moreover, modern students of hypnotism are of opinion that the straining of the eyes, involved in keeping the vision of both the eyes directed steadily on the tip of the nose, is helpful in bringing about what they call the condition of self-hypnotisation and concentration of attention and meditation seem to be easy in such a condition. That is perhaps the reason of the injunction to have the vision of both the eyes steadily directed to and firmly fixed upon the tip of the nose. Then again, fear and want of internal peacefulness in the mind may easily be made out to be strong obstacles in the way of attaining success in the steady and continuous practice of meditation. Hence, internal mental peace and freedom from fear are both rightly declared to be needed. Another requisite mentioned here is celebacy. This is is required for the purpose of conserving mental energy as well as for the purpose of checking distraction and ensuring dispassion and unselfishness. The aspirant, who tries to practice yoga with the help of all these requisite aids for meditation, has further to exercise well his will power to keep under complete control his faculty of attention, and has also to choose a suitable object for his meditation. Sri Krishna is himself such a suitable object in as much as we are told here that the aspirant while practicing yoga should have HIM in his mind and look upon HIM as supreme. Lord Sri Krishna has already made himself known as a divine incarnation to Arjuna. Thus for the yogi, to have Sri Krishna in his mind and look upon HIM as supreme is the same thing as to have God for the object for his meditation. In this respect also, Patanjali agrees with the Gita that the attainment of the realisations in Samadhi becomes possible through profound devotion to and deep and steady meditation upon God as the supreme spirit who is ever pure and ever blissful.

Before practising the yoga of concentration and meditation, it is necessary to have a Guru who has realised the Parmatman and hear from his lips the statement of the

Maha Vakya and with his permission, select a quiet spot, affirming within himself by thought power that he is the formless and immutable Parmatman, living on Satvic diet. He should start thinking within himself that he is not the body, mind or the senses: nor is he the five Pranas, nor the imagination of the mind. He is neither the ignorance. which tells him "I do not know myself" nor the imagination that He is the formless Parmatman. Thus thinking he should visualise within himself the formless Parmatman without the 'I-ness' about this consciousness i.e. the thought should be devoid of imagination. This practice will gradually take the mind away from the desire to enjoy the sense-objects and naturally, the imagination of the mind about these sense objects will disappear and the mind will merge into his formless self, deep within the hollow of the body. As soon as the mind is steadied in this manner, he will loose the bodily consciousness i.e. he will neither experience cold nor heat, pleasure or pain and the resultant happiness would be devoid of imagination. For the practice of this yoga, one has to acquire the firmness of seat so that all the five Pranas which bring about the inhaling and exhaling of breaths will diminish in intensity and the body will become steady and without movement. With successful practice of a steady seat, the 'I-ness' in him will have its play. He will then realise that his self within is purified i.e. it is free from happiness and misery or joy and sorrow. As a result of this, he will experience supreme tranquility which would be unshakable and unpolluted. He will have further experience in the realisation that the atmosphere within and without his body is balanced and that he pervades everywhere.

At the same time, he will see the rising of a dark pointed light in the hollow of his head as big as a grain of pulse (Masur Dal). The lustre shed by that light would be something like the colour of the sky which though colourless appears blue or dark on account of the void. Through the lustre shed by this pointed light, the curtain in the form of the five Pranas within the hollowness in the body would be cut asunder and there would be realisation that he exists as 'I' within the body. With it, the existence of the world disappears and he neither experiences void all over about and behind him either. But he sees himself as the self-luminouns self. This is something like crystal clear water made visible by the removal of moss covering it.

The three states viz: waking, sleep, and dream and the 'I' which is the knowledge of consciousness are soon transcended and the fourth state known as Turia State तुरीया is realised. In this state. he realises the dissolution of his 'I' which though exists as not existing. In such a state, the entire energy of the body is concentrated in the tiny hollow in the head when the consciousness is of seeing with the inward eye the existence of a blue spot-electric blue in colours. With this realisation, he experience. immeasurable happiness. He then starts looking at this point with the eye of knowledge and when concentrated in it, he sees this point being greadually transformed into a

human figure, either red or bluish darkish in colour, with a smiling face and beatiful lotus-like eyes, the head *adorned with* a *dazzling head-dress*, ears adorned with fish-shaped ear-rings, the shoulders well-poised and hands reaching upto the knees. In fact he sees the Lord in the form of a beatiful child, resting without any support. As soon as he sees this, he will realise why the Shastras *prescribe idols for concentrating* attention on them and worshipping them, because the dark point referred to above is the element which pervades in the bodies of all beings where conciousness resides. Therefore, to meditate on the Saguna from and steady the Chitta on it is known as Vishnu *yoga;* and through *intense concentration and meditation to dissolve the Saguna form into the dark point, electric blue in colour,* is known as *Shiva* yoga. These are the two methods by which the original element in the body can be meditated upon. The dark point when meditated upon appears like a Shiva Ling शिवलिंग and when it takes the Saguna form, it appears like the form of Vishnu. It is because of this that the Gnyani-realised souls-have recommended meditation and worship of idols. Here lies the secret of idol-worship For the practice of meditation, even photographs can be made use of, but the ignorant instead of realising the secret of idol worship, as stated above consider and worship the idols themselves as God incarnate. The idol is *only meant for concentrating and fixing one's Bhavana in it and as soon as* this is done, the idol disappears and its place is taken up by the Bhavana, either as a point or as a figure as described above. Idol therefore is only an instrument a Sadhan साधन for concentrating the mind. This will also explain that the basis behind the Shiva Linga and the form of Vishnu is the same and is an expression of the various processes *leading to the realisation of the self.*

The importance of Dhyana or continued meditation as a means for the attainment of yogic realisation has played no small part in maintaining that association in the higher planes of Hindu religious thought and life. Therefore, whose religious devotion has not yet borne the fruit of self-realisation is considered merely on the way to the *attainment of true religion. The well-known prayer describes the realisation thus:*

" O God, to thee, there is no embodiment, no form no weapons, and no place of abode. Nevertheless, thou manifestest Thyself to Thy devotees in the form of men.

As discussed above, there is the lofty symbolism associated with the images of Shiva Linga and Vishnu that are used as objects of worship and meditation in higher *Hinduism. Lord Vishnu is described* thus:

शान्ताकारं भुजगशयनम पद्मनाभं सुरेशम्
विश्वाधारं गगन सदृश मेघवर्णं शुभांगम्
लक्ष्मिकान्तम् कमल नयनम् योगिभिर्ध्यान गम्यम् ।
वंदे विष्णुं भवभय हर सर्व लोकैकनाथम् ॥

Here, Vishnu is conceived as the one Lord of all the worlds and as the God of Gods, *who has the universe for his body* and is infinite and immaterial like the

sky. Accordingly, He is declared to be realisable through concentrated meditation in the heart of the yogi. Since even such an immaterial, all-pervading and all-ruling God has to be conceived by the yogi, in his meditation, as having a markedly beautiful form with lotus-like eyes and expression full of love and peace he is allowed to make his God real so as to give Him a dark colour and also a serpent bed to imagine a lotus to be sprouting up from his naval, and to think of Him as the loving lord of Lakshmi, the goddess of prosperity and happiness. The serpent bed in the image symbolises the mastery of God over Time and Eternity, and the lotus from the naval indicates that He is the centre and ultimate source of universal creation. The serpent forming the bed of Vishnu is called Ananta अनंत the endless one, and Shesha शेष, the ever-remaining one: it is sometimes called Adi Shesha आदिशेष also, which means that it is a certain something, the beginning of which always remains to be found out. It is easy to see that what is conceived here is time looked upon both as beginningless and endless. The lotus from the naval of Vishnu is generally represented as the seat of Brahma, who is the Creator in the well-known trinity of Hindu Gods. These ideas so symbolised in relation to God are all highly philosophical and it is under this symbolism that Vishnu is worshipped as Padma Nabha etc. Moreover, the sleeping God of peace, beauty and love, who is unlimited by time and space and is the ultimate source of universal creation sleeps the sleep, which is often spoken of as yaga nidra योगनिद्रा i e. the sleep which allows him to be ever wakeful in the work of protecting and looking after the welfare of all beings in the universe of His creation. After creating the world and setting it in working order, He does not unnecessarily interfere with His laws It is hard to see anything like low idolatry in the symbolic representation of God· and when it happens to be helpful to the yogi in his meditation and to others also in their divine worship, there is no reason why it should be condemned.

Friends, the chief point in concentration is making the body vibration rythmic. Unless the whole beats with one frequency, attention will be distracted keeping the head, neck, and chest in one line in a good yoga posture-Padma-Asana पद्मासन or Sidha Asana सिध्दासन is a great help in preserving nervous equilibrium during the practice of concentration. Similarly, instead of keeping the mind blank which is impossible in the beginning, confining the play of eyes half closed, upon the tip of the nose is a speedier method of controlling mind-activity to start with On distraction, it can be easily brought back within the range

In this posture aspirant should preserve calm within and try to view himself sitting in the body-chariot a medium which brings him in contact withthe world without, causing him joy and sorrow. He should make a determined effort to vividly visualise that all presentiments of loss or gain keep within the confines of the body that its affections should not cause grief as they are inevitable that the way to manage them is by sense-restraint and alteration of the motive or activity from thought of self to thought of all,

The mental stability is rendered easy of acquisition by celebacy, for the nerves within remain toned by the vital juice (seman) and helping concentration This vital fluid, that is, Virya, is turned into Ojas ओजस् i. e. light when heated up by means ot concentration involving practical cessation of breathing making the serpentine power-Kundalini कुण्डलिनी which remains coiled up in a vapoury state below the naval. The aspirant in such a state experiences first perspiration, then a trembling sensation, and finally Ananda i.e. pleasurable sensation. The Kundalini then Nadi सुसुम्णा नाडी a canal-like thing which exists between the Ida इडा and Pingala Nadi पिंगला नाडी and which remains usually blocked up until its passage is forced open by the Kundalini. The Kundalini after entering the Sushumna Nadi at the bottom of the spinal cord travels through the five Chakras चक्र such as Mula Dhar, Manipur, etc. and ultsmately reaches through the neck into the centre of the head where thern is a hollow and sheds liget which is rerlisation through Gnyana Drsshti ज्ञानदृष्टि and is commonly known as Sakshatkar. It is through this light that one knows that remains to be known and beyond which there is nothing else to be known.

Thus, while so sitting, he may contemplate the creative energy behind his own and that of the world, he will find on reflection through Gnyana Drashti that there is a power which has brought about the soul and body connection, which has assigned different functions to the component parts of the body organism, and that there is a purpose behind this differentiated activity. He would know that non-sentient also are moved by this power for fulfilment of its purpose. That is the "Me" the manifest eternal referred to in this verse.

At this stage. Arjuna inquires of the Lord as to what is the ultimate realisation of meditation practised in tnis way. The Lord gives the reply in the following verse.

युंजन्नेवं सदात्मानं योगी नियतमानसः।
शांतिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

Prose order.—नियतमानसः योगी एवम् सदा आत्मानम् युञ्जन् मत्संस्थाम् निर्वाणपरमाम् शान्तिम् अधिगच्छति ॥

Grammar:—युञ्जन् balancing, एवं thus; सदा always; आत्मानं the self; योगी the Yogi. नियतमानसः=नियतं मानस यस्य सः controlled, mind, whose, he; शांतिं to peace; निर्वाणपरमां=निर्वाणं परमं यस्या तां Nirvana, the end, of which to that; मत्संस्थाम्=मयि संस्था यस्याः तां in me, foundation of which to that; अधिगच्छति attains.

Verse:—Thus, for Wholeness ever striving,
The Will-Poised Sage, of mind restrained
Enters peace, in All-Best ending,
That nowhere but in Me abides.

Explanation—The Yogi, ever united thus with the Self, with the mind controlled, goeth to Peace, to the supreme Bliss that abideth in Me.

Gita Gaurav:—O Arjuna, by applying himself constantly to the practice of yoga thus, the yogi with the well-controlled mind attains that peace, which is the supreme perfection of the Bliss of soul salvation and is firmly established in me.

Discourse·—Friends, the Lord tells us that the practice of yoga must be continuous ı e it must be life-long. Just as in the practice of ordinary arts, any break for a considerable time destoge the knowledge of that art, any break in the yogic practices brings about similar results. Moreover, Yoga Vidya योगविद्या is very difficult to practice and there is all the more greater reason that a yogi should be constant in his application of the yogic sadhana. In the course of our study of the Fourth Discourse of the Gita, we saw that the winning of the ever-lasting spiritual peace through self-realisation is the goal of both Karma Yoga and Gnyana Yoga. Through the Gnyana Yoga of medication and mental concentration, it becomes possible to realise God as the enjoyer of all worships and austerities and as the Great Lord of all the worlds and the Friend of all beings. The Yogi thereby attains the bliss of supreme spiritual peace and this peace is nothing short of what one is rewarded with. In the state of yogic ecstatic vision, which is brought about by the practice of extreme mental abstraction and the withdrawal of the Self into the Self, brings about in the aspirant divine illumination To all those who can understand the full meaning of this statement, it is evident that this illumination means the realisation of the full synthesis of truth, beauty and goodness, bringing about the consciousness of the harmony underlying these sublime conceptions of truth, beauty and goodness. Naturally, in such a state, all limitations of conflict and inharmony cease and nothing other than supreme spiritual peace is experienced.

Friends, what causes mental worry?

1. Feeling of want and uncertaintly about its satisfaction

2. Troubles or wants of those in whom we are interested

3 Memory of hidden wrongs which if discovered may cause loss or bring ill-fame.

4. Doubt as to our destiny-fear of death.

5 Contemplation of separation from wealth and one's dear ones on death without certainty as to future

This is because we are ignorant of our immortality and the transitory nature of our relations with men and things By constant practice of mind control, the eternal truth gradually dawns upon the mind that God is a supreme master and Creator of the world for our good, eternally looking after us. He makes Himself responsible for our unkeep, provided we act with knowledge. When the controlled self so refuges himself in Supreme, there is nothing left to disturb, piercing the veil of changing phenomenon he contemplates Him the changeless Eternal in whom these are inherent. He sees the universe moving, as we see a cinema film seated changeless amidst change. He sees

God acting within himself as well as without. He gradually acquires living faith in the beneficient activities of the Divine as regards satisfaction of his wants. He treats worldly relations as part of the Divine Scheme for world harmony. Conscious of his indestructibility, he abides peacefully in the Maker.

नात्यश्नतस्तु योगोऽस्ति न चैकांतमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतोनैव चार्जुन ॥१६॥

Prose order:—अर्जुन अत्यश्नतः तु योगः न अस्ति न च एकान्तम् अनश्नतः न च अति स्वप्न शीलस्य न एव च जाग्रतः ॥

Grammar:—न not; अत्यश्नतः of the much-eating; तु indeed; योगः yoga; अस्ति is; न not; एकान्तम् solely (entirely) अनश्नतः of the un-eating; न not; च and; अस्वप्नशीलस्य=अति स्वप्नं शीलं यस्य तस्य too much, to sleep, tendency, whose, his; जाग्रतः of the waking; न not; एव even; च and; अर्जुन O Arjuna.

Verse:—Now Yoga's not a glutton's meed.
Nor prize for fool who starves himself:
It shuns the man who sleeps o'vermuch,
Yet courts not him that sleepless waits:—

Explanation:—Verily yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much a adicted to sleep, nor even to wakefulness, O Arjuna.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

Prose order:—युक्ताहारविहारस्य कर्मसु युक्त चेष्टस्य युक्तस्वप्नावबोधस्य योगः दुःखहा भवति ॥

Grammar:—युक्ताहारविहारस्य=युक्तः आहारः च विहारः च यस्य तस्य controlled, food, and, amusement, and, whoes, of him; युक्तचेष्टस्य=युक्त चेष्टा यस्य तस्य contolled, behaviour, whose, of him कर्मसु in actions; युक्तस्वप्नाव बोधस्य=युक्त स्वप्नः च अवबोधः च यस्य तस्य controlled, sleeping and, waking; and, whose, of him; योगः yoga; भवति becomes; दुःखहा the pain-killer.

Verse:—But He that's poised, at food or rest,
Whose Will is poised in all he does,
Who sleeps in Poise, and wakes in Poise—
This Yogi's His... , and wipes out pain.

Explanation:—Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking.

Gita Gaurav:—O Arjuna, yoga is not possible for the person who eats too much, nor for him who does not eat at all: it is not possible for him, who is addicted to too much sleep: nor surely for him who is ever wakeful. To him, whose eating and recreation are appropriate, who is appropriately active in the performance of work and has appropriate sleep and wakefulness,—to him yoga becomes the destroyer of all miseries,

Discourse:—Friends, in yogic practices, much effort and exercise of Will power are involved in meditation and mental concentration. The very nature of the mind is easily swayed by the objects of the senses and fleets from perception to perception and becomes unsteady and hard to control and to keep it under restraint. There is a very close natural relation between the body and the mind and therefore, the aspirant must maintain physical conditions which are conducive to the putting forth of the mental effort needed for the practice of meditation and mental concentration. *Unless therefore* the body is carefully kept in a healthy and manageable condition, it is not possible at all to utilise the mind for the practice of yoga. To overload the stomach by eating too much does not certainly tend to keep the body in a healthy condition. Too much food in the stomach draws an abnormally large quantity of blood into that organ depriving the brain of its normal blood supply and thus the brain becomes incapaciated to do its work. Therefore, over-eating and steady mentel effort are incompatible with each other. Smilarly, it is not possible to him who does not eat at all When one becomes a prey to hunger, meditation is altogether out of question because body is weakened by excessive fasting and thus weakening the power of the brain through which the mind works. The same is the case with sleep. Too much of sleep is harful and similarly, constant wakefulness puts a strain on the mind and makes it dull. Hence one has to be temperate with regard to both food and sleep.

To work properly with the mind, therefore, it is absolutely essential that body sensations should not distract attention. This necessitates a rhythmic vibrations of the entire nervous system, which being extremely sensitive, responds even to slight changes and distracts atrention. It is therefore of the utmost importance for a Sadhaka साधक to regulate life in such a way that there is no violent change in nerve-beat. Strict moderation in food, sleep and recreation is therefore enjoined i.e. everything should be measured and defined.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

Prose order:—यदा विनियतम् चित्तम् आत्मनि एव अवतिष्ठते तदा सर्वकामेभ्यः निस्पृह युक्तः इति उच्यते ॥

Grammar.—यदा when; विनियतं subdued चित्तं mind; आत्मनि in the self; एव only; अवतिष्ठते sits down; निस्पृहः not-deeiring; सर्वकामेभ्यः=सर्वेभ्यः कामेभ्यः (for) all for (objects of) desires; युक्त balanced, इति thus, उच्यते is said; तदा then.

Verse.—When his mind, reined in from objects
On purest Selfhood takes its stand
When he covers naught's longed for
Then only man is 'poised' they say.

Explanation—When his subdued thought is fixed on the Self, free from longing after all desirable things, then it is said "He is harmonised"

Gita Gaurav:—O Arjuna, when the well controlled mind abides solely in itself, then one, becoming free from desire in relation to all objects of desire, is called a man of Yoga.

Discourse:—Friends, we hear about yogi's capacity of knowing the inner working of the mind of people with whom they come in contact. The wonderful powers that yogis possess are not born of fairy tales but are genuine. Yogis have the power either to remove life out of a living being or pour life into him by mere sight, and by their very breath turn a clod of earth into gold There are several instances of this type which are associated with the powers of yogis. But such yogis are Yukta युक्त i. e, endowed with the powers of becoming smallest of the small, biggest of the big, tallest, shortest etc. These *powers are known* as *Anima* अणिमा *Mahima* महिमा *Garima* गरिमा Laghima लघिमा *Prapti* प्राप्ति *Prakamya* प्राकाम्य *Ishitva* ईशित्व Vashitva वशित्व etc. But these powers are not the goal of *the yogis.* But these come to them through the practice of meditation and mental concentration and unless a yogi rises above these, the realisation of the self is not possible for him. Those who misuse these powers become Yoga Bhrashta योगभ्रष्ट and fall from the path. This does not mean that yogis discard these powers but they do not use them for selfish aggrandisement Real yogis know that these powers are the natural outcome of the five elements and are nothing when compared to the ultimate self-realisation.

We must remember that the internal psychological condition is in reality responsible for external characteristics displayed by these powers of the mind. By the practice of controlling the mind, steadying the attention and concentrating it upon a suitable object of meditation, what one succeeds in achieving is the complete self-abidance of the mind. *When the Yogi's mind is made so self-abiding, he perceives himself from within and in this perception, there is the great peculiarity-that the subject of perception* is at the same time the object of perception also When in this manner, the subject and object become unified in yogic perception and the outward functioning of the Chitta is altogether obstructed, the perception of external objects necessarily ceases at once and entirely. With the cessation of external abstractions, the common psychological sensations of pleasure and pain, which are associated with such perception, cease also as a matter of course. and when pain and pleasure thus cease to fall within the range of experience, desire cannot be evoked at all in relation to any external object of desire. Once the state of desirelessness is achieved, yoga becomes complete.

Friends, let us discuss the cause which *tempts away beginners from the path of* self-realisation The void produces the sound i e the Akasha Tatva आकाशतत्त्व. The sound is caught through the ear which is the sense of hearing; Vayu Tatva वायुतत्त्व has a relation to the sense of touch, Similarly, light produces forms which are visualised

through the eyes, watery element produces the taste which is cognised by the tongue; the earthly element produces fragrance or smell which has a relation with the nose. But these senses are powerless if the mind does not act in conjunction with these. It is the mind that tempts one to enjoy the objects through the senses. Of all these, the Shabda or the sound is the most powerful By mere sound, temptation arises for the enjoyment of objects to the senses. There is none in this world who does not want to be praised and the self-praise is at the root of all evils. If a yogi were to fall a prey to this, he falls, because it is self-praise that induces a yogi to demonstrate his powers to others.

A doubt might here arise as to what is the utility of these powers that come to a yogi. In reality, these powers have no utility value; but these are a test for a yogi ascending on the path of self-realisation. If he falls a prey to temptation which is most difficult to overcome, further progress is blocked for him. If we view from another angle, these powers are a divine gift, which have to be used, if at all, not for one's personal selfish use but for the welfare of mankind. For instance, Bhagwan Ved Vyas was a yogi of this high order, who had the power of knowing past, present and the future; in fact, he could do and undo anything by mere conception of thought. But he never dreamt of utilising these powers to his own use. We read about such yogis and even in the present day, the story is current about Guru Gorakhnath and his Guru Machhendranath, who displayed wonderful powers of a yogi

Arjuna wants to know as to how such a yogi appears to others i. e what is the nature of such self-abiding consciousness. This is explained in the next verse.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युंजतो योगमात्मन : ॥ १९ ॥

Prose Order —निवातस्थ दीप. यथा न इङ्गते सा उपमा यतचित्तस्य योगम् युंजत· योगिन' आत्मन स्मृता ॥

Grammar.—यथा as, दीप a lamp; निवातस्थः in (a) wind-less (place) standing; न not; इङ्गते flickers, सा that उपमा simile, स्मृता is called; योगिनः of the yogi, यतचितस्य=यतं चितं यस्य तस्य controlled, mind, whose, of him; युंजत (of the) practising, योगम् the yoga; आत्मनः of the self.

Verse —'As lamp, placed where no draught can reach,
Shines steady...' Such the simile,
Of this Yogi of mind restrained,
At work, to make his nature whole.

Explanation —As a lamp in windless place flickereth not, to such is likened the Yogi of subdued thought, absorbed in the yoga of the SELF

Gita Gaurav:—O Arjuna, the way in which the lamp flame, which is in a still windless place, does not flicker–that has been considered to be a thing similar to the self of the *yogi, who has his mind under control and is engaged in practice* of yoga.

Discourse:—Friends, when a lamp burns in a perfectly still place, its flame is seen to be unshaking and one-pointed, in the same manner, the Chitta of the yogi, who has, through the practice of continued meditation succeeded in attaining the state of Samadhi, is also steady and one-pointed and does not flicker or flutter.

This is an illustration to describe the condition of a yogi. Every man is *in quest of something since the beginning of time i. e. true unalloyed happiness in which there* is no connection with pleasure or pain. This is its distinguishing feature; for all enjoyment of sense objects leaves a void, or sultrifies itself by monotony and creates discontent and desire for change. The secret of perennial happiness which nothing–not the heaviest sorrow can shake is self-realisation which brings about detachment of the self from the sense world Its enjoyments acquire a new meaning, they become enjoyment *for the body, cease to be a cause of joy or grief and give rise to a patient,* unattached and joyous attitude on the part of the Self. This is brought about with an unwavering and eager mind by resolute determination.

यत्रोपरमते चित्तं निरुद्धं योगसेवया।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥

Prose Order—योगसेवया निरुद्धम् चित्तम् यत्र उपरमते यत्र च एव आत्मना आत्मानम् पश्यन् आत्मनि तुष्यति ॥

Grammar:—यत्र where; उपरमते comes to rest; चित्तं the mind; निरुद्धं curbed; योगसेवया=योगस्य सेवया of yoga, by the service; यत्र: where; च and; एव even; आत्मना by the self; आत्मानं the self; पश्यन् seeing; आत्मनि in the self; तुष्यति is content.

Verse.—When mind, by long probation stilled;
In Yoga comes *to* Rest at last,
And when, beholding Self by Self,
It dwells, content, in Self alone.

Explanation—That in which the mind finds rest, quieted by the practice of yoga: that in which he seeing the Self by the Self, in the Self is satisfied.

सुखमात्यंतिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

Prose order.—यत्र यत् अतीन्द्रियम् बुद्धिग्राह्य तत् आत्यन्तिकम् सुखम् वेत्ति स्थितः च एव अयम् तत्त्वत. न चलति ॥

Grammar:—सुखं pleasure. आत्यन्तिकम् most final; यत् which; तत् that

बुद्धिग्राह्यम्=बुद्धिग्राह्यम् by the reason graspable; अतीन्द्रियम=इन्द्रियाणि अतिक्रम्य the senses, more than (beyond), वेत्ति knows; यत्र: where; न not; च and; एव even; अयं this स्थित, fixed; चलति moves; तत्त्वत: from the Reality.

Verse:—When it knows the JOY unending,
Sense-transcending, Heart-encompassed,
And, at home therein once settled,
From its True State swerves no longer.

Explanation —That in which he findeth the supreme delight which the Reason can grasp beyond the senses, wherein established he moveth not from the Reality.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।
यस्मिस्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥

Prose order:—यम् लब्ध्वा च अपरम् लाभम् ततः अधिकम् न मन्यते यस्मिन् स्थितः गुरुणा दु.खेन अपि न विचाल्यते ॥

Grammar:—यम् which; लब्ध्वा having obtained; च and; अपरम् another; लाभम् gain; मन्यते thinks; न not; अधिकम् greater; ततः than that; यस्मिन् in which; स्थितः established; न not; दुःखेन by sorrow; गुरुणा (by) heavy; अपि even; विचाल्यते is moved,

Verse:—Which having gained it cannot dream
Of any 'gain' transcending this
Its own True State wherein once fixed
It dwells by direst pain unmoved.

Explanation.—Which, having obtained, he thinketh there is no greater gain beyond it, wherein established, he is not shaken even by heavy sorrow.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम्।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥

Prose order:—तम् दुःखसंयोगवियोगम् योगसंज्ञितम् विद्यात् सः योगः अनिर्विण्णचेतसा निश्चयेन योक्तव्यः ॥

Grammar:—तम् that, विद्यात् let (him) know; दु.खसंयोगवियोगम्=दुःखे संयोगेन वियोगेन with pain, with (from) conjunction, (the) disjunction; योगसंज्ञितम् yoga-named; निश्चयेन surely; योक्तव्य should be practised; योगः yoga; अनिर्विण्णचेतसा=न निर्विण्णं चेतः यस्य तेन not despondent, mind, who, by him.

Verse:—Be this known as the Yoga-State,
Unyoking Man from yoke of pain,
This Yoga must be striven for
With fixed resolve, and dauntless heart.

Explanation.—That should be known by the name of yoga, this disconnection from the union with pain. This yoga must be clung to with a firm conviction and with undesponding mind.

Gita Gaurav:—O Arjuna, *that mental condition in which the mind restrained* by practice of abstruction ceases to work, in which too, one seeing the self by the self i.e. sees the highest principle by a mind purified by meditation, is pleased in the self; in which one experiences that infinite happiness which transcends the senses, and which can be grasped by the understanding only: and adhering to which, one never swerves from the truth: acquiring which, one thinks no other acquisition *higher than it: and adhering to which, one is not shaken off even by great misery: that should be understood* to be called Yoga in which there is severence of all connection with pain. Such a yoga should be practised with steadiness and with an unresponding heart.

Discourse.—Friends, in this description of Yoga, it is worthy of note that a stage has to be reached when one is able to achieve separation from all association with pain This evidently means that the yogi ceases to come into contact with pain as if it did *not* exist. The idea is *not that he is made absolutely callous to pain.* On the other hand, his mind, having been so restrained as not to be allowed to operate within outwards, ceases to perceive pain-producing objects. We may recall here Patanjali's definition of yoga as " चित्तवृत्तिनिरोध: " meaning the obstruction of the outward functioning of the thinking principle of consciousness The yogi has to bring about the cessation of the external operation of the mind through the restraint put upon it by means of sustained will power. On preventing the mind's function of external *perception in this manner, the yogi is enabled to realise within himself his own self* with the aid of that very self. He is led on by his yoga to the achievement of self-realisation, and the state of self-realisation is one of intrinsic joy and delight. This joy is independent of the outer activity of the senses and naturally, it is constant and unvarying in its nature. This is the real definition of absolute happiness. No doubt, even when the mind is emptied of all the associations connected with the senses, the mind still remains intact. And since mind is not the product of the senses, the state of self-realisation is one of open and luminous awareness and unconditioned joy. The yogi, who attains this kind of *self realisation, comes thereby into close contact with the essential basis of the reality of his own existence; in other words, he knows and* comprehends his own soul and through it, the truth regarding the reality of his being. His vision is altogether turned inwards and thrown upon the essential basis of his being, free from any distraction. Once in this condition, he does not move away from the truth so long as he continues to maintain this condition of self-realisation. The joy of self-realisation is the awareness of Sat, Chit and Anand i. e. to be existence, consciousness and bliss. The basic characteristics of Divine Nature. To so perceive the divinity of one's own nature is indeed a gain nothing can be greater or more important than it. The experience of the intrinsic and absolute blissfullness of the basic reality of our being cuts one off from all contact with the pains and pangs prevailing in the external world of phenomenal perception The seer who sees and

knows his own self and is in the enjoyment of the supreme bliss of self-realisation cannot be affacted by these pains and cannot have the powers of producing any trouble or agitation in the mind of the internally illumined yogi

Elsewhere, we attempted to arrive at an ideal definition of happiness. Such a definition cannot be complete without taking a perview of the factors involved in true or absolute happiness. Happiness is the pain or the fear of pain obstructing happiness. Unless this consciousness of pain or the fear of pain is removed, there is no possibility of realising true or absolute hapiness. Every one of us does experience happiness but that happiness is not unalloyed happiness, because there are in it seeds of pain. Once we understand this, we shall certainly came to the conclusion that the happiness which ultimately turned to be the pain is not real happiness at all. Therefore happiness brought about by contact with the phenomenal existence congised or experienced through the senses is entirely misleading The negative idea of happiness is a state in which there is absence of pain,in other words, a vacuum created between the cessation of one kind of pain and arising of another. This is negative because that vacuum is not constant or eternal, and we do not know the means or methods by which that vacuum could be widened or prolonged. The Lord shows us the way in these verses—the positive method of realising true and eternal happiness. This is by practising through meditation. The indrawing of the mind from the objects of senses which are at the root of both pleasure and pain, which are inconstant and impermanent is the real method. It is through this practice, the mind is obstructed from going out to the objects of senses and naturally to the consciousness of pain which lies in the womb of happiness experienced through contact with the senses. Experience will convince us of the truth underlying this direction.

Friends, the path of self-realisation through the practice of yoga is not suited to all people to follow: in fact, it is not at all intended for every one Only a select few can achieve success because success is hard to achieve even by the earnest aspirants who have the needed fitness for the practice of yoga. Yoga therefore has to be practised with iron determination and with a mind that is devoid of despondency. A true yogi piles his success on a series of failures and if in the midst of these failures, he becomes despondent, he falls. It is therefore that a success to a yogi is so valuable and so inspiring that no trouble or trial for its sake can be too great to one who has set his heart upon achieving it

To summarise; the external aspect of how the yoga of meditation and mental concentration is to be practised is described. The kind of place that is to be chosen for carrying on this practice, about the nature of the seat to be used and the bodily posture to be adopted for the purpose are suggestive for a beginner. The aspirant, who undertakes the practice of this yoga, should neither eat too much nor too little, sleep neither too much nor too little and should keep his mind free from contact with all sorts of distracting agencies and influences. The idea underlying this is to

make the mind steady and one-pointed like the flame of a lamp burning in a perfectly still place. The self realisation resulting subsequently makes him absolutely happy and blissful, cutting him of entirely from all association with pain. In the following verses, we shall see the internal conditions required for the attainment of success in the practice of yoga. This however becomes meaningless until we realise the ethical value and usefulness of yoga becanse it has a bearing upon the determination of right conduct.

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैंद्रियग्रामं विनियम्य समंततः ॥ २४ ॥

Prose order --संकल्पप्रभवान् सर्वान् कामान् अशेषतः त्यक्त्वा मनसा एव इन्द्रियग्रामम् समन्ततः विनियम्य ॥

Grammar:—संकल्पप्रभवान imagination-produced; कामान् desires; त्यक्त्वा having abandoned; सर्वान् all; अशेषतः without remainder; मनसा by the mind एव even: इन्द्रियग्रामम्=इन्द्रियाणाम् ग्रामम the senses, collection; विनियम्य having curbed: समंततः on every side.

Verse:—Having cast out without remain
All longings born of thought for self
Having drawn in by mind alone
His team of senses from all sides.

Explanation:—Abandoning without reserve all desires born of the imagination, by the mind curbing in the aggregate of the senses on every side.

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिंतयेत् ॥२५॥

Prose order:—धृतिगृहीतया बुद्धया शनैः शनैः उपरमेत मनः आत्मसंस्थम् कृत्वा किंचित् अपि न चिन्तयेत् ॥

Grammar:—शनैः gradually: शनैः gradully; उपरमेत let him cease (from activity); बुद्धया by the reason; धृति धृहीतया=धृत्यागृहीतया by firmness, (by) seized; आत्मसंस्थम् self-seated; मनः the mind; कृत्वा having made; न not; किंचित् anything अपि also; चिंतयेत् let him think.

Verse:—By slow approaches let him come
To Rest, with patient, rock-poised will,
His Mind at home in Selfhood pure;
Let him create no thought at all.

Explanation—Little by little let him gain tranquility by means of Reason controlled by steadiness having made the mind abide in the SELF, let him not think of anything,

Gita Gaurav:—O Arjuna, giving up altogether all desires born of willul volition pnd controlling well the whole collection of the senses on all sides by means of the

mind (Manas) मनसा entirely, one should very slowly stop the outward working of the mind with the aid of the intelligence that is grasped by firm resolve: and then, causing the mind to become fixed within himself, he should not think of anything whatsoever.

Discourse:—Friends it is a matter of ordinary experience that once one undertakes doing something, it becomes difficult for him to leave it off. Similarly, if you allow a desire to arise in your mind, it is difficult to curb it and therefore, it is better if the desire is cut at the root. As we have seen before, the mind is composed of five functions viz: Bhavana, perception, thought, volition (Desire) and resolve. It is the Bhavana that has to be taken care of before it percolates into perception and thought Once it takes the thought-stage in the mental functioning, it becomes difficult to ward it off Persistent thought results in volition which in turn, creates a resolve. Once resolved, action becomes inevitable. But what is actually wanted is that one has to remain in the Bhavana rising above the bodily consciousness. This is only possible if the senses are kept under control through the mind. This also is a difficult process, and that is why the Lord tells us that it calls for infinite patience which has to be borne through an intellectual process to such an extent that the Buddhi gets gradually steadied and calmed. The mind is said to be merged in the self when the ripples either of Bhavana or Vruttis cease to arise, and complete placidity prevails. This is the stage of Samadhi when one gets and rests above the bodily consciousness Friends, let us examine the various stages involved. In the first place, desires arising out of resolve have to be examined In this examination, one has to use both Vivek विवेक and Vairagya वैराग्य i. e. discrimination and renunciation. Discrimination comes with experience and renunciation follows it But renunciation has to be developed and that can be steadied only if there is intelligent discrimination. What is to be discriminated ? Not only what is good and what is bad-but what is permanent and what is impermanent and above all, whether particular desire is likely to assist you in reaching your ultimate goal viz, self-realisation. A little detached thought will surely give the answer. No desire except the desire for self-realisation is helpful in reaching your goal. This comes very gradually and here, the second stage has to be passed through Desires cannot be curbed until the senses are brought under control. And the senses in turn, remain powerful so long as the mind remains in contact with the senses To turn the mind away from the senses, you have to call in the help of your previous good Sanskaras and Bhavanas and drive out bad Sanskaras and bad Bhavanas and the process has to be carried on through constant and insistent thought with persistence and patience, harping on the same idea this needs infinite patience and a strong resolve Thus in controlling the mind, Buddhi plays a great part: but immature Buddhi is fickle and unsteady and it has got to be kept firm and steady through infinite patience which only comes if the previous two stages are well-gone

through Steadied Buddhi brings about the calm mind and once the mind becomes devoid of ripples or Vruttis, it remains steadied in the Atman. The mind in reality is a ripple on the surface of the ocean of Atman. It is only noticeable when it rises away from the Atman: and these ripples are created by thought in its initial stage. That is why the Lord enjoins on us not to think of anything else except the Self, because it is the objective thought that is a great danger. The subjective thought is on the contrary helpful in keeping the mind steadied in the Self.

Reason therefore has to be firmly held against intrusion from sense–affection i e. allurement of the senses and employed in producing dis–passion towards sense objects, in daily activity leading to a state when the mind drawn in ceases to think at all and becomes imperturbably calm. This apparent imperturbability resembles what is called polarisation. Technically speaking, a polarised ray of light is very live and constantly moving in action to be caught only by the counterpart that reflects and catches up the meaning of this apparent immobility in clear messages sent out in Morse Code. This may be explained by a moving circle of fire or light which appears steady through intense action. In fact, the real steadiness comes out of intense activity and not through inertness. A word of caution is therefore necessary here calming the mind or merging the mind in the self does not mean that the mind has got to be made inactive. The thoughtlessness really means a state of the mind in which all thoughts excepting the one i.e. of the self are discarded and the mind works on with intensity and firmness on that one though alone which keeps it firmly united in self. This state of the mind is one of intense activity and the calmness brought about through this process has to be distinguished from the calmness which we ordinarily conceive.

Friends, we have been all along understanding by the word मनस् by what we call the faculty of attention. This is described in the forty–second verse of the Third Discourse where the mind is considered supreme in relation to the senses. From this, we are able to make out the nature of the psychological process of perception and al͏so the relative gradation of the various faculties involved in that process. To hear these things in mind now will be of help to us in understanding the details of yogic concentration as described here. The first thing that the aspirant is called upon to do is to give up altogether all desires that are due to willful volition. These desires have to be distinguished from those which are actuated by the nature wants for the necessites of life, such as hunger, thirst etc. The desires are proudeced in us in consequence of the necessity of our having to satisfy hunger and thirst cannot be said to be born of wilful volition The desires arising from love of luxury and enjoyment are of course different, because they are born out of willful volition. It is not in our power to give up altogether the former viz. hunger and thirst; and to endeavour to give them up is certain to prove unfruitful as well as unwholesome even in the case of the aspirant

who undertakes the practice of yoga. To such a person, it is indeed much more injurious to give free scope to the desires of the latter kind i.e. to the desires that are due to love of luxury and enjoyment born of wilful volition. That is why we are called upon to give up these latter types of desires, without this preliminary exercise of will power, no person can restraint and control the outward play of his senses by means of the faculty of attention although in psychological rank, this faculty is superior to the senses and may well control them. As a matter of fact, it is our proneness to love the pleasure and to hate the pain produced by the perceptive operations of the senses that is really responsible for the difficulty we feel in withdrawing the mind from its contact with the external world, and the advice that the aspirant after the practice of yoga of meditation and mental concentration should give up all the desires born of wilful volition is therefore well given and deserves to be well received and duly accepted.

The next point to be noted is that the aspirant has to control the entire collection of his senses wholly by means of his faculty of attention, and that this control should be exercised on all sides so as not to allow anywhere any weak point through which they may break out to indulge in the perceptive experience of the external world. The object to be kept in view by the aspiring yogi is that his work should be a fully conscious endeavour on his part to make himself become unrecognisant of the external world: his non-cognisance of the external world should not be the result of his dulling or the deadening of the senses themselves. For this purpose, the fixing of the Manas (Mind) within is necessary; and its outward functioning must be stopped. Such a prevention of the external working of the Manas (Mind) and the fixing of it within cannot be accomplished except with the aid of a resolute will guided by good intelligence. An unintelligent exercise of a stubborn will cannot lead to the attainment of the object aimed at, because the absence of the guidance of intelligence in the determination of the action of the will is certain to make the means adopted unsuitable for the end kept in view. Similarly, the will which is not sustained by firm and unshaking resolve, however intelligently its action may be guided, cannot accomplish the mental concentration aimed at by the yogi. It is because the absence of sustaining resolve is apt to make the will both weak and wavering so as to hinder the yogi's mental concentration. And even when, the yogi is in command of the guiding intelligence and the sustaining resolve, mental concentration of the kind required for the attainment of Samadhi cannot be accomplished at once as its accomplishment comes only as the result of repeated practice. The forces propelling the mind outwards are ordinarily so strong and difficult to resist morever, the special instruction given here is that the aspiring yogi should fix his mind within himself and should not think of anything whatsoever. This clearly means that the object of his meditation during the process of the practice

of mental concentration should not be anything other than the self of the yogi himself all ordinary objects or attention, thought and desire have thus to be banished from the *field of his mental activity. This peculiar condition of objectlessness in relation to the* mind is inevitable needed before his attiaining self-realisation through mental concentration. It should then be difficult, under this condition of objectlessness, to quickly or easily accomplish mental concentration and therefore, the outward working of the mind has *to be stopped only slowly. When the outward play of the mind is succsssfully prevented* and attention is entirely fixed within, it has nothing other than the self itself for its object and the result is self-realisation.

यतो यतो निश्चरति मनश्चंचलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

Prose order:—चचलम अस्थिरम् मन: यत: निश्चरति तत. तत: एतत् नियम्य आत्मनि एव वशम् नयेत् ॥

Grammar.—यत: whence; यत: whence; निश्चरति runs out; मन mind; चञ्चलम् unstable; अस्थिरम् unsteady; तत: thence नियम्य having restrained; एतत् this; आत्मनि in the self; एव even; वशं (in) to control; नयेत् let (him) lead.

Verse.—Though o'er and o'er the fickle mind
All restlessness, a-wandering goes
Still o'er and o'er let him regain
Control and poise it back in Self.

Explanation—As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of the Self.

प्रशांतमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शांतरजस ब्रह्मभूतमकल्मषम् ॥२७॥

Prose order.—प्रशान्तमनसम् हि शान्तरजसम् अकल्मषम् ब्रह्मभूतम् एनम् योगिनम् उत्तम् सुखम् उपैति ॥

Grammar:—प्रशांतमनसं=प्रशांत मन: यस्य तं peaceful mind, whose, him; हि indeed, एनं this, योगिनं yogi; सुखं pleasure; उत्तमम् highest; उपैति comes; शांतरजसम् शातं रज यस्य तं subsided, passion-nature, whose, to him; ब्रह्मभूतम् Brahman-become; अकल्मषम् (to) sinless

Verse.—Yea, utter Joy is drawing night
To this Yogi whose Mind is stilled
All passion turned to perfect path
At One with Brahman void of stain.

Expatanation—Supreme joy is for this yogi whose mind is peaceful whose passion-nature is calmed, who is sinless and of the nature of the Eternal

Gita Gaurav—O Arjuna, when the mind which is fleeting and unsteady moves out, one should subject it to restrait and bring it under control so that it may

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be engaged alotogether within himself. Indeed, there comes supreme happiness to a yogi practising in this manner whose mind is tranquilled and Rajas Activity allayed and who has become like Brahman and is free from all impurities.

Discourse:—Friends, the movement of the mind is indeed very fascinating. It never remains steady for a long time on any object: it flies from object to object It does not discriminate between objects, good, bad or indifferent but it moves on. It brooks no control and yet it is so unsteady that it becomes difficult for any one to foresee what it would do next. Once a resolve is made to bring it under control, it gets more unsteady and revolts. For mind-control, one has therefore to pursue the mind with a resoltue thought, not ollowing it to remain on any object. Here comes the use of thought-Power. By means of good thoughts, the mind has to be dissuaded from entertaining bad thoughts and when bad thoughts vanish entirely. Even these good thoughts have to be discriminated and discarded gradually by higher and still higher thoughts. The highest thought is of course the thought about the self and when the self is realised, the thought vanishes and the mind gets merged in the Self.

Friends, the Lord has been showing various methods through which the self can be realised. For those remaining in the Annamaya Kosha or the Pranamaya Kosha, the Karma Marga or the path of intense physical activity is indicated, through which the mind is detached from the body-consciousness and in the heat of the activity gets merged in the self. For those who live in the Manomaya Kosha i. e. those who are by nature sentimental and emotional; meditation and mental concentration is suggested, but those who are intellectual and soar in the Vignanmaya Kosha have to adopt the Raj Yoga method of mind control which is suggested here. In the Raj Yoga method, the Sadhaka practises to detach himself from his environments, both physical and mental and stands out as a witness and watches the movements of the body and the mind in a detached manner. Remaining in this position, he watches his mind and realises its unsteadiness. The Lord suggests that as soon as the mind is noticed becoming fickle and wandering about, the Sadhaka should bring it under control and fix it in the self. The mind thus calmed brings about a peculiar sense of happiness on account of the silencing of the outward activity and ultimately brings about the realisation of Brahman, pure and unpolluted. It is for acquiring the power to make attention easily and continuously one pointed that the practice of Dhyana or meditation is prescribed as one of the important processes of Yoga. Ordinarily, in Dhyana, the attention is concentrated upon some mentally conceived object: but here the teaching relates to the peculiar process of concentrating without thinking of anything whatsoever. This is what is known as Niralamba Dhyana निरालंब ध्यान i.e. unsupported meditation in which attention becomes concentrared inspite of there being no object on which it may be concentrated. The withdrawal of the mind (attention) from all other objects so as to concentrate it altogether upon what

happens to be the object of meditation, is what is required in the practice of Dhyana *in the ordinary course. But in the case of the Niralamban Dhyana* निरालंबन ध्यान, the yogi has to withdraw his attention from whatsoever it moves out and has to keep it under control and wholly engage within himself even when it is given to directly perceived or mentally conceived objects to become concentrated upon. And this peculiar self concentration of attention is more difficult to practise than ordinary Dhyana. It only suceceds in the self concentration of attention which leads to true self-realisation and gives rise to the spiritual bliss, naturally and inseparably associated with it. *This bliss is in fact nothing other than the manifestation or unfoldment of the intrinsically* blissful nature of the spirit i e. of the Ananda constituting one of its essential elements. According to some objectless meditation is a psychological impossibility and they look upon this kind of concentration as mere prevention of the desire hankering after the pleasures and the objects of the senses. Success in concentrating attention which comes as a result of the practice of Niralamban Dhyana removes the obstacles which ordinarily stand in the way of our realisation of the intrinsic and infinite Ananda of the spirit. The tendency of Prakruti by which, we men and women, are impelled to be aggresively active in seeking and securing pleasure, power and fame, and the things that contribute to their acquisition and enjoyment cannot be allayed so long as the mind continues to be freely outgoing, coming into contact with the objects of the senses and so long as it is not allayed, the mind continues to be storm-tossed by desires and averesions, by attractions and repulsions, and by attachments and hatreds. With the allaying of the Rajas, however, comes the tranquilisation of the mind. it is no longer then tossed about but gets into a condition of self-contained calmness reflecting the infinite bliss of the self-contained calmness and fully bringing in to light its own spiritual essence. This freedom from the disturbance and the unwholesome working of the paris of opposites leads to the *purity which is a result of the effacement of the internal imprint of Karma, when all* desires which are found in the heart are relinquished. the mortal becomes the immortal and attains the Brahman here. The mortal becoming immortal implies the effacement of the birth and death compealling taint of Karma: and the successful yogi becoming verily like the Brahman means the same thing as that he attains the Brahman here. When the material and other limitations, to which the spirit is ordinarily subjected, are reduced to the vanishing point, it is a natural and necessary consequence that he becomes very much like Brahman in his supremely happy state of self- realisation. Thus, losing contact with sense objects, he comes in contact with the creative energy within which moves his being. He dives deep beneath the surface and sees the inner working of the machine and comprehending the power behind is lost in joy ever lasting. So far as his attitude towards the body is concerned, it is one of complete mastery over the whole and its parts collectively and severally.

युंजन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यंतं सुखमश्नुते ॥२८॥

Prose order:—एवम् सदा आत्मानम् युंजन् विगतकल्मषः योगी ब्रह्मसंस्पर्शम् अत्यन्तम् सुखम् सुखेन अश्नुते ॥

Grammar:—युंजन् practising; yoga, एवम् thus, सदा always; आत्मानम् the self; योगी yogi, विगतकल्मषः=विगतः कल्मषः यस्य सः; gone, sin, whose, he; सुखेन with ease; ब्रह्मसंस्पर्शम्=ब्रह्मणा संस्पर्शः यस्य तत् with Bhrman, touch, whose, that; सुखम् pleasure; अश्नुते enjoys.

Verse:—Thus e'er creating himself whole,
The Poised One, every stain washed clean
Drifts gently into th' Endless Joy
That springs of inner Toucn with Brahman.

Explanation:—The Yogi who thus, ever harmonising the self, hath put away sin, he easily enjoyeth the infinite bliss of contact with the Eternal

Gita Gaurav:—O Arjuna, applying himself aways in this manner, the *yogi*, freed from impurity, enjoys easily that limitless bliss, which consists in experiencing the Brahman so as to be in close touch with it.

Discourse:—Friends, make the words "युंजन्नेवं सदात्मानं अन्यन्तं सुखमश्नुते" i.e. constant application of the mind in the Atman leads to supreme peace. Thus, there should be applicatin which should be canstant and unceasing until the mind merges in the Parmatman. Any break in the Continuous application brings only misery. We have seen how the internal illumination resulting from the attainment of success in the practice of yoga gives rise to supreme spiritual peace and happiness, and how it also frees the yogi from the taint of Karma. When through the incessant practice of yoga, the yogi becomes free from all the impurities due to the taint of Karma, he not only acquires true self knowledge but also becomes the enjoyer of the supreme bliss which is infinite and divine. This bliss is described here as consisting in experiencing the Brahman so as also to be in close touch with it. Let us try to understand what this means. This bliss is very nearly like the supreme bliss that is attained in the state of final emancipation or Moksha: it is the highest enjoyment of bliss that one may have in the embodied condition Since Moksha presumes the disentanglement of the soul from material embodiment and all worldly attachment, the bliss of the yogi's self realisation is not the same as the bliss of the emancipated spirit in the state of final emancipation, but closely touches it and gives the aspirant a foretaste of what it is like and how peaceful and illumining and blissful it is. In other words, the successful yogi's bliss is not exactly that of the Mukta but is the bliss of the Jivana Mukta जीवन्मुक्त and from what we are told here, we have to understand that the difference between the bliss realised by the yogi in his embodied condition

and the bliss attained by him in the state of the soul's final freedom of salvation is merely one of degree. This does not mean that the attainment of the required success in the practice of yoga is a matter of no difficulty, but implies that all the difficulties which are involved in attaining success in the practice of yoga are almost nothing when compared with the infinite blissfulness of the bliss of the spirit which comes as a matter of course to the successful yogi. What then is the attitude of such a yogi towards the world? We shall discuss this in the following verse.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

Prose order:—योगयुक्तात्मा सर्वत्र समदर्शनः सर्वभूतस्थम् आत्मानम् आत्मनि च सर्वभूतानि ईक्षते ॥

Grammar.—सर्वभूतस्थम्=सर्वेषु भूतेषु तिष्ठति तं in all (in) beings, abides, him; आत्मानं the self; सर्वभूतानि=सर्वाणि भूतानि all, creatures; च and; आत्मनि in the self; ईक्षते sees; योगयुक्तात्मा=योगेन युक्तः आत्मा यस्य सः by yoga, balanced. self, whose, he; सर्वत्र everywhere; समदर्शनः epual seeing.

Verse:—His own Self shrined in all that lives
All creatures shrined within HIMSELF
Thus sees the Man in Poise at-One
With Eye of Sameness viewing All.

Explanation:—The self harmonised by yoga, seeth the Self abiding in all beings, in the Self; every where he seeth the same.

Gita Gaurav:—O Arjuna, the person who has applied himself well to yoga and has come to be charaterised by quality of vision in relation to all beings, sees himself as existing in all beings as existing within himself.

Discourse:—Friends, to put it in a nut shell, the yogi sees God emmanent in everything. He sees Him active in everything; he views his own body activities as really His. For him, there is no duality; it is all an emmanation fron one single source. Knowing the bodies of santient beings to have a single origin, the yogi considers them to have the same properties as his body and so, on the analogy of his own, their sorrows and joys have the same force and meaning for him as for them. He who has attained such a state whereby he can enter *into the feelings of* all so intimately *as to sense them like his own and acts accordingly for relief, becomes the highest yogi. He not only realises* mental unity with all but also unity of feeling which makes him in truth one with all. This should be the attitude of the man towerds the world. He should see all alike: he should attach no special sincerety to body but regard it as a tool for use which in itself is neither pure nor impure, nor impure, nor good nor bad, but only with reference to its use to the self. The self sows his true state within by the behaviour of his organs of action, actual condition

need not matter. A paralysed body with a pimpled face adorned with a nose half cut, a teethless mouth, a hunch back, a body covered with filthy rags all these matter not to the world immediately it recognises a high soul within If a self-illumined and abiding in God can remain untainted withim, case so repulsive, them it clearly means that body state does not affect the self Nothing manifest can pollute him, else it would mean pollution of God also-the self being but His spark.

Friends, the object with which the aspirant practises meditation is not merely that he may, even in this embodied life of his, obtain a fore-taste of the bliss of the Brahman which is the bliss of final emancipation. If that were the object, the aim of yoga would certainly be to encourage selfishness of a superior description. To be impelled to seek the enjoyment of the blissful experience which is consequent upon successful self-realisation is not in any way less selfish in its nature than to be impelled to seek the pleasures and pleasurable objects of the senses. Even when a yogi discards the well known eight yogic powers, he does not care to make the acquisition of a fore-taste of the bliss of final emancipation the chief purpose of his life of steady and strenuous application to yoga. The unfoldment of the intrinsic powers and the essential characteristics of the self in the course of the process of self-realisation is perfectly natural. Without such unfoldment, the self-realisation resulting from yoga would be no true realisation at all. This however certainly does not entitle us to mistake any of the consequences of the yogi's self-realisation viz आनंद to be the main aim of his austere life of well-sustained yoga To commit such a mistake is all the more inexcusable when the salvation of the soul is undeniably the supreme end of life, which can be attained only through the practice of unselfishness

What then is the solution ? The Lord tells us that the yoga of meditation nad mental concentration is a sure means for the killing of selfishness which gives him the equality of vision which enables him to see himself as existing in all beings and see all beings as existing within himself It is to as certain the truth and rationality underlying this equality of vision and make it practically certain in its operation in life that yogi is called upon to practise the yoga of meditation and mental concentration. Its aim is ethical although it gives rise to certain interesting and important psychological results as it progresses towards its natural culmination in self-realisation. The meaning underlying the equality of vision expressed in this verse may be compared to the description given in the 18th verse of the V Discourse where a wise man looks alike upon a Brahmin and a Chandala, upon a cow and a dog, as also upon the elephant and a dog. This is mentioned here to grasp well the distinction between the soul and the body. To the yogi, the immateriality, immutability, and immortality of the soul becomes as distinctly evident as the materiality, mutability and mortality of the body. The awareness comes to him about the essence of the soul as Sat, Chit and Ananda. He sees the eduring

reality of his soul and becomes the enjoyer of the supreme peace, illumination and happiness that are associated with self-realisation. Similarly, he will arrive at the conviction that like his own body, all other embodiments are materias, mutable and mortal and that the difference between one embodied being and another embodied beings is due not to any difference between the spirititual entities or sould which constitute the enduring basis of the reality, but is dependent upon whatever difference there is in character and configuration in relation to their embodiment. According to Sankhya philosophy, this high degree of similarity between souls and their nature i. e. the essent'al identity and oness of the souls is not recognised because of the equality of vision arising out of it. The soul which is within one embodiment does not become essentially changed when it gets into another embodiment. To believe in the immortality of the soul and the doctrine of Karma is necessarily to believe also in the doctrine of reincarnation. The yogi thus realises "My soul is now within this human body. There are similar souls in other human and non-human bodies. What is now my soul which is at present in a human body, had other human as well as non-human embodiments at other times and might have such other embodiments in the future also. Therefore, it is really as if I have been in all other beings." Is it then possible for such a yogi to be selfish? He cannot think of the good of himself as dis-associated from the good of all beings: nor can he think of the good of other beings as unconnected with his own good. Thus the individual happiness to be merged in the all and all in individual. Most people say "When I know what is good for me, it is right and proper that I should try to secure it fully for my advantage: but when I know what is good for others, how am I bound to work to secure it for their advantage?" But this is ingorance because the yogis who realise the self see the self in other embodiments and other embodiments in the self and thus the identity of interest is established. Where all souls are ultimately end in essentials one, it is impossible to conceive of the good of anyone soul as aprt from the good of all others souls. We are told in the next verse that this further proof may also become available to the yogi who attains true success in yoga.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

Prose order:—माम् सर्वत्र सर्वम् च मयि यः पश्यति तस्य अहम् न प्रणश्यामि सः च मे न प्रणश्यति ॥

Grammar—यः who, मां me; पश्यति sees; सर्वत्र everywhere, सर्वं all; च and; मयि in me; पश्यति sees; तस्य of him; अहं I: न not: प्रणश्यति perish (get lost); सः he; च and; मे of (to) me; न not; प्रणश्यति perishes (gets lost).

Verse.—Whoso in All beholds but ME
And sees all things held safe in ME
From Him I ne'er can be cut off
Nor can He be cut off from ME.

Explanation —He who seeth Me everywhere, and seeth everything in Me, of him will I never lost hold, and he shall never lose hold of Me

Gita Gaurav —O Arjuna, he who sees me in all things and sees also all things in me, to him, I am ever present and he also is ever present in me

Discourse —Friends, the Lord describes here the ultimate state of realisation This state is reached not only through the practice of Yoga but also through Bhakti, Gnyana and Karma The Lord has already told us Gnyana to be superior to Karma in the sense that Karma is essential for gaining control over the senses which in turn, results in Vasana Khsaya वासना क्षय i e thinning the veil of desire. As desires get reduced gradually, the mind is steadily brought under control and is ultimately desstroyed i e the mind ceases to be the mind and merges in the Atman This is known as Mano Nasha मनो नाश or the destruction of mind As soon as this stage is reached, one gains Tatva Gnyana or the knowledge of the Essence and through it the state described by the Lord here is realised The process is however reversed when one practises Raja Yoga It is through Vichara and Buddhi that one grasps the knowledge of the Essence and through Atma Nishtha आत्म निष्ठा one works out Mano Nasha or the destrution of the mind and Vasana Khshaya or the thinning of desires As soon as this process is complete, the ultimate state described here is reached The same process is repeated by a Bhakta when he surrenders himself to the Lord in the esstacy of his devotion through the process of Mano Nasha and Vasana Khshaya which are worked not through the process of surrendering himself to the Lord and state described here is reached as soon as the self-surrender is complete. In short, whichever path you take, you are sure to reach the ultimate goal viz the realisation of Parmatman or in other words the Self which is one, indivisible, imperishable, unpolluted Para Brahma This is the test and until this test is passed, the Sadhana is not complete And this test is the ability of the sadhaka to see the Lord in himself and see himself in the Lord as manifested in His creation A yogi who has reached this stage though remaining ever active to all appearance remains for ever united in the self or the Parmatman This state is indicated by the Lord in the 33th verse of the Fourth Discourse wherein He tells us that with the aid of wisdom, which the seers of truth teach us, it becomes possible for us to see all beings in their entirety in each one of us and then to see all of them in God There it is clearly understood to be a higher realisation to see all beings in God then to see them in one's own self, and those who do not directly alight upon there realisations are naturally expected to learn the wisdom which is based upon them from those that have had the realisations themselves and have thus become seers of truth, God realisation is explained here to consist in seeing God in all things and all things in God, even as complete self realisation consists in seeing one's self in all beings and all beings in one's self We may gather from this that to the yogi who has

succeeded in achieving self-realisation, the way to God realisation is easy, in as much as the manner of two realisations is so very similar. However, to them who are common persons like us without any yogic realisation, there is a certain amount of difficulty in conceiving that all things are in God and at the same time that God Himself is in all things. When we say that all things are in God, what do we ordinarily mean? We mean that God is the container and that all things are contained in Him. When we again say that God is in all things, then the things turn out to be the containers of God, and God becomes the contained being. Hence we have to conceive God to be both the container and the contained at the same time. Here in fact is our difficulty: and we can get over it if we make out that in this description of God, the relation of the cantainer to the contained is in no way brought into conflict with the other relation of the contained to the container. The chief idea which we have to bear in mind in connection with the dascription of God is that He *pervades all beings in the Universe. From our psychological experience*, it is possible for us to see how every embodied being may have a soul within it and how the body of every such being is a meterial instrument of the soul and is ultimately supported and sustained by it. Let us think of the Universe as the body of God and of God as the soul of the Universe. Indeed, the Isha Vasya Upanishada says that all this Universe and all the things that live and move in it happen to be the habitation of the Lord. God who is thus the pervading supreme soul of the Universe is also its sustainer. Since He pervades the Universe, He is contained in it; and since He sustains the Universe, it may be said to be contained in HIM.

Friends, to make this relation between God and the Universe clear to us, there is given in the Gita a very interesting and instructive illustration. Sri Krishna has declared, as we shall soon learn, "The whole of the universe is threaded through by Me in the manner of the collection of gems in a necklace." We may easily imagine how, in a necklace of precious gems, the gems are all sustained and held in position by the thread that runs through them even though that thread is actually contained in them. The thread is in fact the upholder of the gems, While running through them, it not only supports them but also helps to keep each of them in its proper place. When the thread breaks what happens to the necklace? It at once ceases to be itself. It is no longer a nacklace. To fix every gem in its proper place, to maintain it where it is, and to make all the gems go together to form a beautiful necklace, we want a thread to run through them and to uphold them. The contained thread is thus the sustainer of the nacklace. When we understand this, we may easily see how apt an illustration it is to compare the All-pervading God of the Universe to the thread that runs through the necklace of gems. It at once explains and gives to us a conception how God pervades all beings in the Universe and is at the same time the ever-lasting sustainer of all those beings. To be satisfied with the possibility of this conception

may be enough for us and others who like us, are not yogis of accomplished success. The successful yogi however is literally a seer; he sees the omnipresence of God and His consequent sustaining power The word पश्यति here is direct realisation through personal experience The first realisaiton which comes to the successful yogi in the manner of direct personal experience is self realisation, and the next realisation which comes to him is God realisation.

Let us take the instance of our earth. All the earth is woven and re-woven in waters. In what are the waters ? In the air. On what then is woven and rewoven the air ? On the spheres of the middle (Antariksha) अन्तरिक्ष. On what the sphere of the middle (Antariksha) ? On the worlds of the Gandharvas. On what then are woven and re-woven the worlds of the Gandharva ? On the worlds of the Suns (Adityas) आदित्य. On what the worlds of Adityas On the worlds of the moon. On what the worlds of the moon ? On the worlds of the planet. On what the worlds of the planets ? On the worlds af the Devas On what then are woven and rewoven the worlds of the Devas ? On the worlds of Indra. On what then are woven and re-woven the worlds of Indra ? On the world of Prajapati On what then are woven and rewoven the worlds of Prajapti ? On the worlds of Brahman.

This is the sum and substance of the Discourse between Gargi, the daughter of Vachakny and YagnaValkya, which aims to establish the interdependece of God and Universe. Viewed from another angle, the ethical life which is supported by the rule of Samatva becomes obligatory even in relation to the yogi who has only attained self-realisation but not attained God-realisation. Such a yogi also may succeed in winning the final freedom from the bondage of Sanskara. This is not the question at issue. What we are told here is that it is at all times absolutely impossible for a yogi who has God-realisation to say "Therere is no God." How can he deny the existence of God when God Himself has become the direct object of his inner vision and inmost personal experience His God-realisation is bound to fill him in with God consciousness and he is thereby certain to be intoxicated with God so that he can never feel even for a brief moment that there is no God. To him, God is never non-existent-never perishes He always lives in the enjoyment of the transcidental glory of the ever-lesting presence of God To him the whole of the Universe is a holy divine shrine and his heart the holy of holies the rein. Such a person living thus in the ever-felt presence of God becomes dear to God and is always inspired and guided by God. Many good and earnest men and women feel very often and for great length of time that they are God-forsaken in life; during these depressing moments, their life is so lustre-less and uninspired that they vainly sigh for the guidance of God to enable them to cross safely what then appears to them to be a shoreless ocean of dark miseries and dire dispondency. A feeling of this kind can never come to the Yogi who is always full of the consciousness of God.

He can at no time be God-forsaken. i e. God will never be non-cognisant or unmindful of him. Divine inspiration and gudance will always be available to him in all conditious of life Why is that such a yogi is so highly blessed with the grace of God is explatned in the following verse.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

Prose order:—एकत्वम् आस्थित. यः सर्वभूतस्थितम् माम् भजति सः योगी सर्वथा वर्तमानः अपि मयि वर्तते ॥

Grammar:—सर्वभूतस्थितं=सर्वेषु भूतेषु स्थितम् in all, (in) beings, sitting; यः who; मां me; भजति worships; एकत्वम् to (in) unity; आस्थितः established; सर्वथा every way; वर्तमानः existing; अपि also; स· that; योगी yogi; मयि in me; वर्तते is.

Verse:—Whoso on Oneness takes His stand,
And worships Me as shrined in All,
No matter what His Life may be,
That Yogi lives and moves in ME

Explanation:—*He who, established in unity, worshippeth Me abiding in all beings, that Yogi liveth in Me whatever his mode of living.*

Gita Gaurav:—O Arjun, who having established himself in oneness is devoted to Me as existing in all beings-that yogi although he may be living in all manners or ways still lives in Me.

Discourse:—Friends, in the state of Samadhi, the yogi attains both self-realisation and God-realisation. When however, he comes back to the condition of common consciousness-*waking up from what we may call his yogic trance-even then, both* these realisations are apt to be operative upon his mind. One of the effects of these realisations is evidently to enable him to establish himself in oneness. What is this Oneness ? There is a considerable difference of opinion as regards the interpretation about the state or the realisation of Oneness. One interpretation is that the yogi's *realisation in the trance or Samadhi establishes him in the belief that the Brahman is only one without a second and that all this universe is indeed the Brahman.* Another interpreation is that he becomes established in the belief that God who penetrates and sustains the universe is one and the same. In the way in which, in relation to the multiplicity of the gems that are threaded together to form a necklace, we see the unity of the thread that runs through the multiplicity of the various forms of beings in the universe, *the yogi sees the oneness of the emmanent* and all-penetrating God and becomes thereby established in the *belief that the God is one and only.* There is, however, a third interpretation in which the oneness mentioned in this verse is understood to relate to the yogi's devotion to god requiring that he should not be devoted to anything other than that. Through this kind of devotion to God, he may

become established in oneness. It may be easily seen that the realisation of the absolute oneness of God must necessarily give rise to one-pointed devotion. This means that it should not make the slightest difference to him whether he is in Samadhi or wide awake to the world. The God-realisation should be a constant experience to him in both these states The God-intoxicated person can and does see God in everything and everywhere How is this experience translated into life ? To the yogi, who, in the ordinary wakeful condition, is so deeply devoted to the omnipresent God, there are no limitations of the law. In whatsoever manner he may live he always lives in God. It make no difference whether such a yogi lives the life of a Hindu or Mohmedan, or a Parsit or a Christian. Indeed, it matters not whether he is a Jew or a Christian Mohmedan or a Hindu. When the attainment of God realisation makes the yogi so full of God-intoxication, he need not bind himself down to any particular plan of life or system of throught or school of religion and law. The various plans of life and thought and religion and law that are adopted by various communicites are of course all of them good-each being good in its own way and in its own time and place But the yogi to whom God has become an object of direct personal experience stands in no need of any of these plans or systems regulate his life and lead it along right line A doubt might arise as to whether such a yogi might not lead a lawless life traversing the moral codes if he were to discard the law laid down by the scriptures. The life of a yogi who has realised God is impossible to be otherwise. Because it becomes through his God-realisation on and consequent God-intoxication impossible for him to live at any time otherwise than in God impossible to violate the moral law or to sacrifice righteousness it is no wonder that God is particularly gracious to him, loves him and is always mindful of him. and his well-established spiritual freedom to live the life of his own choice can never give rise to any undesirable or harmful consequences.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

Prose order —अर्जुन य सर्वत्र सुखम् वा यदि दुःखम् वा आत्मौपम्येन समम् पश्यति स योगी परमः मत ॥

Grammar —आत्मौपम्येन=आत्मनः औपम्येन of the self, by the likeness, सर्वत्र everywhere; समं equality; पश्यति sees, य. who; अर्जुन O Arjuna; सुख pleasure, वा or; यदि if, वा or, दुःखं sorrow; स he, योगी yogi; परमः highest, मतः is thought;

Verse.—Whoso but takes himself as Type
And one all sides beholds the Same
Whate'r He looks on-joy or pain
Foremost of Poised Ones He is deemed.

Explanation —He who, through the likeness of the Self, O Arjuna, seeth equality in everything, whether pleasant or painful, he is considered a perfect Yogi

Gita Gaurav:—O Arjuna, a yogi who sees the happiness and misery of beings of the entire Brahmanda as his own, in other words, his bahaviour is such that he desires happiness for all beings as he wishes for his own and wishes the removal of misery of all beings as he does in his own case, is considered to be the highest type.

Discourse :—*Friends, this verse brings to light what ought to be them most* important aim of a *yogi who practise*s yoga. *It should not be either the acquisition of* extraordinary yogic powers or the opportunity to have a fore–taste of bliss of salvation. He values self–realisation or God–realisation because it serves to authorise and endorse the great moral law of equality in the life of the yogi and through him in the life of all human communities. Remember, friends, that to know the better is not always and necessarily to do the better; it is quite possible for a yogi not to be able to follow the rule of equality i. e. Samatva समत्व in life. He may be convinced about the equality in life in Samadhi but until this Samatva or equality of vision is not expressed *in his conduct, the realisation is not complete. Till this happens, his yoga is not* complete. The adoption of the rule of equality in life by a person clearly implies that he has the power to realise that all beings in the universe are similar to himself and also equal to one another ond that their happiness and misery are in fact his own happiness and misery. Unless a man instinctively feels happy in the happiness of others and miserable in the miseries of others, he cannot be said to be fit to have acquired the equality of vision in life. According to Sri Krishna, the culmination of Yoga consists in the *fulfilment of its ethical aim as embodied in this rule of equality forming indeed the rule of life which rests upon reality and well–proved truth. Here* we come across another interpretation of realisation of oneness. It means the power to feel spontaneously and in an overpowering manner the happiness of others is his own happiness and the misery of ;others in his own misery. The highest aim of each of us in life ought to be therefore to relieve the misery of others and thereby feel that our own misery has been relieved and to work for and achieve happiness of others and feel *that the happiness which we bring to other is really happiness* braught to us

Friends, let us recapitulale the important results arising from the successful practice of yoga of meditation and mental concentration. Strong resolve, steady attention, and complete freedom from all desires are among the essential requisites for the attainment of success in yoga, When an aspirant's efforts in this direction begin to bear fruit, he alights upon peace and a *peculiar bliss, both of which are unparallel in ordinary human experience* The consequent self–realisation and God–realisation are in reality two different aspects of the same thing. By self–realisation, he sees him–self in all beings and all beings in himself. and by God–realisation, he ses God in all beings and all beings in God. Through God–realisation, he acquires the freedom to live the

life of his own choice without any fear of transgressing the law because he always lives in God. The great practical importance and ethical value of self-realisation and God-realisation lies in the rational justification and actual impetus which it gives to the great moral law of equality in life, enforcing upon him that form of conduct where he has almost spontaneously to feel that the happiness of others is his own happiness and that the misery of others is also his own misery and then he endeavours to advance that happiness and to remove that misery as far as it is in his power to do so. Here Arjuna wishes to have some of his doubts cleared and with that end in view, he puts two questions in the following two verses.

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन।
एतस्याहं न पश्यामि चंचलत्वात्स्थितिं स्थिराम् ॥३३॥

Prose order:—अर्जुन उवाच। मधुसूदन त्वया साम्येन यः अयम् योगः प्रोक्तः एतस्य स्थितम् चंचलत्वात् स्थिराम अहम् न पश्यामि ॥

Grammar;—यः which; अयं this; योगः yoga; त्वया by thee; प्रोक्तः declared; साम्येन by equality; मधुसुदन O Slayer of Madhu; एतस्य of this; अहं I; न not; पश्यामि see; चंचलत्वात from restlessness; स्थितिम् stability; स्थिराम् firm.

Verse:—Arjuna Said :

For this At–One ment by Sameness
Which Thou, O Master, dost proclaim
I see no trustworthy basis
Amid the shifting seas of mind.

Explanation:—This yoga which Thou hast declared to be by equanimity, O Madhusudana, I see not a stable foundation for it, owing to restlessness.

चंचलं हि मनः कृष्ण प्रमाथि बलवद्दृढम्।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥

Prose order:—कृष्ण मनः हि चञ्चलम् प्रमाथि बलवत् दृढम् तस्य निग्रहम् वायोः इव अहम् सुदुष्करम् मन्ये ॥

Grammar : चञ्चलम् restless: हि indeed: मनः the mind: कृष्ण O Krishna: प्रमाथि impetuous: बलवत् strong: दृढम् hard: तस्य of it. अहं I: निग्रहं gripping: मन्ये think: वायोः of the wind. इव as: सुदुष्करम् hard to be done.

Verse: – Restless, O Krishna, is this mind,

Headstrong, powerful strenuous:
To curb it seems to me as hard
As to hold back the wayward wind.

Explanation :—For the mind is verily restless, O Krishna it is impetuous, strong and difficult to bend; I deem it as hard to curb as the wind.

Gita Gaurav :—Arjuna said: Madhusudana, this yoga which you have declared to me as consisting in the conviction of equality I do not see its enduring stability owing to my unsteadiness. O Krishna, the mind is surely unsteady, harassing, powerful and unyielding. I *consider its subjugation to be very difficult like* that of the wind.

Discourse :—Friends, the chief characteristic of the *mind in waking life is to* have some object before it to dwell upon. It can never remain blank, but can concentrate on one object at a time. It is called restless as it constantly changes its object, because of: (1) the effect of outside agency upon the body through the five senses. (2) Information sent to it from inside the body (3) Associations created by these two factors which themselves become the origin of new trains of thought and drag it in all directions. The changing body and the changing world without working with *memory keep the mind busy and restless amidst objects, desirable and undesirable.* So to bring under the sway of the self is to place before it an object of so great an interest to the individual that other objects of smaller interest are not able to drag it therefrom.

Friends, there is scarcely a man alive who does not feel interest in something to such an extent that is mind can remain absorbed in it for more or less time. Some *impressive scenes* like death, *or heavy sorrow or joy take* hold of it *at times* and then nothing else can intrude. The question is one of interest and value of the object to the self, but concentration of attention on objects is only comparative, restlessness as a property is still there, as sense objects lose their novelty of interest after a time. The chief point is to train the mind by constant reflection upon the fundamental essentials viz; self, God and the universe and realise by vivid visualisation the transitory nature of *worldly enjoyment. The same method by which the mind getting* attached to sense objects revels in them should be employed in inducing it to get attached to the self within and revel in him. This is a gradual process. By constant *reflection and exercise of will power, suggestions should be made to the subconscious,* not to look for enjoyment in the changing world without but in the changeless within. Great vigilance should be exercised to get hold of opportunities when the mind dwells on *sense objects, to suggest to it new meanings and interpretations to alter* its attitude towards them, with a view to ultimate withdrawal from it This is called Abhyasa or Practice Along with Abhyasa, renunciation of attachment and aversion to sense objects in the knowledge that the self has no wants and that body wants are all arranged for by wise Providence provided one work for world harmony with firm faith in the supreme is necessary.

Friends, mark the *words* चंचलं हि मनः बलवत दृढ. This means that although the conviction may come to a person about the equality and essentials of all beings, strongly enough now and then. It is not easy for him to maintain it firmly and continuously in his mind so as to make it stable and enduring and always operative.

Whenever there comes a break down in the mental conviction of universal equality, the conduct is apt to become vitiated. In our experience the mind appears to us to be as if by nature unsteady and in consequence harassing leading us from desire to desire and object to object and subjecting us thus to an endless series of varying temptations. it is seen to be powerful and unyielding and to curb it effectively is no easy thing to accomplish. It is like the wind which can neither be restrained or controlled. The subjugation or control of the mind is difficult to achieve. That is why Arjuna with due humility raises here by implication the question "What is the good of teaching a lesson which it is difficult as to be almost impossible to follow?" It is in answer to such a suggested question that Sri Krishna points out in the following two verses how it can be made possible to subdue the mind and keep it under control and how the yoga whereby the conviction of universal equality is secured, can be successfully practised in life.

Friends, in the present Discourse, we have been shown how an ideal action can be apparently actionless i. e. a yogic action is performed only when ,he one performing it does not feel that it is being performed or that he is the perfomer of it Such a state of actionlessness in the midst of intense activity is only possible if there is Gnyna Nishtha. To achieve this, one has to bring under control Apara Prakruti अपरा प्रकृति by restraining the physique. In other words, control over the senses. The success in this direction brings about the control of the Chitta leading to the control of the mind. This is followed by gradual control of the Buddhi leading to the eventual suppression of 'I-ness' or Ahankara. Once this is achieved, the "jiva-hood" or the ParaPrakrutti परा प्रकृति is separated from the capital "I" In other words, the senses, the Chitta, the mind. the Buddhi, the Ahankara in fact both Apara and Para Prakrutti are said to rest and the self blazes forth in all its rediance. This may be described in other words as the rise of Para Bhakti पराभक्ति or the intense devotion of the Jiva in the Shiva, or the merging of the mind in the self.

This is the beginning of self-realisation or the realisation of the essence of existence. It is through the self-realisation that eeernts on into God-realisation. Thus, standing apart as witness, one sees the freedom of Karma and its fruits and the absence of any relation of Karma to the mind. We shall return to this aspect in the following verses.

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौंतेय वैराग्येण च गृह्यते ॥३५॥

Prose order : श्री भगवान् उवाच । महाबाहो मनः चलम् दुर्निग्रहम् असंशयम् कौन्तेय अभ्यासेन तु वैराग्येण च गृह्यते ॥

Grammar : असंशयं doubtless: महाबाहो O great-armed: मनः the mind: दुर्निग्रहं hard to grip: चलम् moving: अभ्यासेन by practice: तु indeed: कौन्तेय O Caunteya: वैराग्येण by dispassion: च and: गृह्यते is held.

Verse:—The Blessed One replied:

Without doubt, O long-armed Hero
The mind is restless, hard to curb
Yet by constant effort, Partha,
Matched with Indifference curbed it is.

Explanation :—Without doubt, O mighty-armed, the mind is hard to curb and restless: but it may be curbed by constant practice and by dispassion.

असंयतात्मना योगो दुष्प्राप इति मे मतिः
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

Prose order : असंयतात्मना योग: दुष्प्राप: इति मे मतिः वश्यात्मना यतता तु उपायतः अवाप्तुम शक्यः ।

Grammar · असंयतात्मना=असंयत: आत्मा यस्य तेन uncontrolled self, whose, by him: योग: yoga: दुष्प्राप: hard-gained: इति thus: मे my: मति: opinion: वश्यात्मना=वश्य: आत्मा यस्य तेन cotrolled, self, whose by him, तु indeed: यतता (by the) endeavouring: शक्य: possible अवाप्तुम् to obtain: उपायत: through means.

Verse:—For the man of mind unmastered,

At-One-ment is past reach, I deem:
While for him that rules his Kingdom
—if the try hard,—there is a way.

Explanation:—Yoga is hard to attain, methinks. by a self that is uncontrolled: but by the Self-controlled it is attainable by properly directed energy.

Gita Gaurav:—O Arjuna, there is no doubt that mind which is fickle is difficult to be brought under control but it can be subjugated through Abhyasa-Practice and Vairagya-Renunciation. One whose mind is not under control would find the practice of yoga very difficult: but one who has gained control over the mind, the yoga of miditation and mental concentration is possible through patient and persistent practice.

Discourse :—The Lord agrees with Arjuna about the mind being difficult to be kept under control: but points out to him at the same time that it can be brought under control through constantly aided by dispassion of sense objects. What is Abhyasa or practice referred to in this verse ? It is the practice of concentrating the mind on some objects by preventing it from wandering it away to other object or objects and this process of preventing the mind from wandering and of drawing back the mind which has strayed away and centering it in the self is known as Abhyasa.

In this process, the self or the Parmatman has to be made the target of attention and the flow of the Vruttis of the mind diverted to it. This can be done gradually by impressing upon the mind the all-pervading, the all-powerful and the all-knowing nature of the Parmatman which is the essence of existence and the realisation of which should be the only aim and goal in one's life. The Abhyasa of merging the mind in the Atman con be practised in the following manner.

1 Training the mind to concentrate in the Brahman which is full of Sat, Chit and Anandı through the help of patient Buddhi by faith and devotion in the Parmatman.
2 Contemplating upon the form of the Parmatman in all places to which the mind is directed.
3 Worshipping the Lord through mental process.
4 Chanting the name of the Lord either through speech breathing, or mind without aiming at any reward but with great devotion and faith in its efficacy.
5 Contemplating upon the injunctions of the Shastras with faith and devotion in connection with the Parmatman and putting the same in actual conduct.
6 Associating with saints who have realised the Parmatman and listening to their discourses with faith and devotion and following the directions given by them.
7 Praying to the Lord with the utmost intensity and humility for the destruction of the fickleness of the mind and for fixing it in the Lord.

There are several other methods besides, but it must be remembered that no method is likely to be successful unless it is followed with intense faith and devotion, not only in the efficacy of the method but in its ultimate objective as well. Constant change in the method denotes the unstable mind and therefore it is enjoined upon the Sadhaka to stick to one method till the objective is realised This calls for infinite patience and insistent practice

Abhyasa or practice alone will not do for bringing about *successful* mind control unless it is supplemented by gradual dispassion for sense objects. Such a renunciation of sense objects should include desire for happiness, not only in this world but the worlds beyond–In other words, complete destruction of all desires. A person endowed with renunciation experiences neither happiness nor misery and possesses a stable and calm mind without any Vrittis arising in it. This is only possibe if there is complete desirelessness. Dispassion of sense objects or in other words, complete renunciation of desires is possible thuough the following methods:

1 Contemplating through Vichara, the absence of beauty love, or happiness in worldly objects.
2 Thinking about the perishability and the terrifying naure of worldly objects bringing obout births and deaths, old age and disease, happiness and misery etc,

3 Discriminating between the divine from the material and contemplating upon the Lord in relation to the universe through the study of the scriptures.

4 Associating with saints who have renunciated desires and when away from them, recall their sacrifice of and absence of attachment to objects of the senses.

5 Constantly reminding oneself of the fact that nothing is permanent in this world and that everything has its day and and ceases to be by going round places of historic importance and value and viewing the ancient dilapidated palaces, cities and gardens etc.

6 Realising the existence of one power unbroken, unequalled, and all–pervading of the Parmatman and discriminating it from all earthly powers.

7 Listening to the discourses of saints describing the indescribable qualities, power, essence, love, and the underlying of the divine splendour of the Lord and having heard about it, constantly musing upon it.

Both Abyasa and Vairagya are necessary. Abhyasa diverts the flow of Chitta Vruttis to the Lord or the self and Vairagya is the bund which prevents the flow of these Vruttis away from its path in the direction of the Lord. Practice and dispassion however demand control over the entire mental machinery–senses, mind, reason and egoism. A man who has control over these and can work them according to his will uninfluenced by sense objects can attain yoga by the method pointed out above if he strives hard. One who is devoid of control over the body cannot be a yogi. If however one is dominated by the spirit of renunciation and non–attachment and is really in possession of Vairagya can use the force of his will and effectively prevent the mind from being tempted and tossed about. Let it be noted that even Vairagya comes through practioe and is strengthened and confirmed by practice. Do not dispair by failures but try over and over again with determination till one succeeds. This is the message which the Lord gives in reply to Arjuna's forthcoming question in connection with the fate which a Yoga Bhrashtha meets with in another birth.

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ॥
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

Prose order : अर्जुनः उवाच । कृष्ण श्रद्धया उपेत. अयतिः योगात् चलितमानसः योग–संसिद्धिम अप्राप्य काम् गतिम् गच्छति ॥

Grammar:—अयतिः unsubdued: श्रद्धया by (with faith: उपेतः endowed: योगात from yoga: चलितमानस.=चलितं मानसं यस्य सः strayed mind, whose he: अप्राप्य not having attained: योग संसिद्धिम्=योगस्य संसिद्धिम् of yoga, perfection: कां to what; गतिं path: कृष्ण O Krishna: गच्छति goes (he).

Verse:—Arjuna:—Arjuna said:

He that has faith, but no control,
Whose mind from Yoga goes astray,
Whose bid for Yoga fails at last,
What path, O Krishna, treads that man?

Explanation:—He who is unsubdued but who possesseth faith, with the mind wandering away from yoga, failing to attain perfection in yoga, what path doth he tread, O Krishna?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

Prose order : महाबाहो ब्रह्मणः पथि अप्रतिष्ठः विमूढः उभय विभ्रष्टः छिन्नाभ्रम् इव कच्चित् न नश्यति ॥

Grammar:—कच्चित् is it that: न not: उभयविभ्रष्ट=उभयतः विभ्रष्टः from both, fallen: छिन्नाभ्र=छिन्नं अभ्रं torn, cloud: इव like: नश्यति is destroyed: अप्रतिष्ठः unstable: महाबाहो O mighty-armed: विमूढ deluded: ब्रह्मणः of Brahman: पथि in the path.

Verse:—Might he not, cast adrift from 'both',

Be riven like a scattered cloud,
Of standing reft, All-Reaching Lord,
And mazed past hope on BRAHMA's Path?

Explanation:—Fallen from both, is he destroyed like a rent cloud, unsteadfast, O mighty-armed, deluded in the path of the Eternal?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

Prose order : कृष्ण मे एतम् संशयम् अशेषतः छेत्तुम् अर्हसि त्वत् अन्यः अस्य संशयस्य छेत्ता न हि उपपद्यते ॥

Grammar:—एतत् this मे my· संशयं doubt: कृष्ण O Krishna: छेत्तुम् to resolve: अर्हसि oughtest: अशेषतः without remainder: त्वत् than thou: अन्यः another: संशयस्य of doubt: अस्य (of) this· छेत्ता the solver: न not: हि indeed: उपपद्यते is to be found.

Verse:—O Krishna, Thou hast surely pow'r

To solve my doubt for good and all.
Apart from Thee, none may be found
With skill to pay a doubt like this.

Explanation:—Deign, O Krishna, to completely dispel this doubt of mine for there is none to be found save Thyself able to destroy this doubt.

Gita Gaurav:—Arjuna says O Krishna, without attaining success in yoga, what state will the aspirant go to, he who is possessed of faith but is devoid of self-control and has in consequence his mind turned away from yoga? Without any firm stand and bewildered on the way leading to the Brahman and having thus fallen off

off from both supports, will he not become annihilated, like a piece of broken cloud? Be pleased, O Krishna, to entirely destroy this doubt.

Discourse:—Friends, Arjuna's question is self-explanatory. It relates to the faith of the person, who though faithful, falls in the practice of yoga owing to want of due self-control. Granted that his faith in the efficacy of yoga as a means of obtaining self-realisation is good and strong and he therefore readily takes to its practice. But on account of his power to control himself being limited due to the ungovernable, unsteadiness of the mind, he finds himself unequal to the trial of mental strength involved in its practice and turns away from it before he succeeds in the attempt. Here, he fails inspite of himself and naturally, there is no reason to blame him for his failure. Nevertheless, he does not succeed in the attempt Arjuna questions the Lord as to what happens to the aspirant who has thus failed inspite of his having sacrificed the interests of his ordinary life. On the one hand, he has had to loose his own support, and on the other, he has failed to catch hold of the new one he had in view: his life becomes unsupported and appears to drift in an aimless fashion. Will the aspirant go to ruin and become annihilated? This is a question which arises out of blank dispair and Arjuna having abundent faith in the Lord approaches HIM for a solution. He knows full well that the Lord alone is competent to clear his doubt and therefore, he makes this query.

Friends, once again Arjuna surrenders himself to the Lord. This self-surrender is only possible to a Guru and such a Guru must be really capable to accept such a self-surrender. It is therefore that Shastras (scriptures) have definitely enjoined on the aspirants to take very good care in the selection of a Guru. A real Guru is he who is capable of taking the disciple to the goal set by him, rescuing him from all obstacles in the path in shape of his weaknesses. Thus it is the Guru's first and foremost duty to be able to gauge his disciple's limitations and the requirements for taking him through the test. For, what is the use of a Guru who fails the disciple in his crucial hour? Self-surrender to a Guru is thus only possible if the disciple has unshakable faith in him. It does the disciple no good but positive harm if he accepts an unknown person as his Guru in haste and puts blind faith in him to be ultimately disappointed in him when the hour of trial is at hand. The faith in the Guru therefore must be conscious and borne of genuine confidence rather than blind faith. Once, however, all doubts as regards the capacity of a Guru are destroyed, unshakable faith should remain and the self-surrender must be absolutely complete.

Arjuna is able to find a Guru in the Lord who satisfies all his requirements, and he is able to get a complete reply to the question so anxiously raised by him in the following verses

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
नहि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥

Prose order: श्रीभगवान् उवाच । पार्थ इह तस्य विनाश न एव विद्यते न अमुत्र तात कल्याणकृत कश्चित् हि दुर्गतिम् न गच्छति ॥

Grammar – पार्थ O Partha: न not: एव even: इह here न not: अमुत्र in the next world. विनाश: destruction तस्य of him: विद्यते is: नहि surely: कल्याणकृत righteous-doer. कश्चित् any one: दुर्गति to an evil path (fate) तात O beloved: गच्छति goes.

Verse —The Blessed One replied.

O Partha, neither here nor there
Does ruin he in wait for him,
In sooth, no man of handsome deeds,
O dearest, treads the Path of Woe.

Explanation:—O son of Pritha, neither in this world nor in the life to come is there destruction for him: never doth any who worketh righteousness, O beloved tread the path of woe.

Gita Gaurav:—O Arjuna, an aspirant who has fallen from the path of Yoga does not come to ruin, either in this world or the world beyond for the simple reason that his attempt to proceed in the right path is no handicap to him for a better life in the future. Even a little attempt in this direction is capable of saving him from a very great calamity. The aspirant therefore though he comes to a halt in his progress, even for some time, does not come to ruin but is ultimately placed in more favourable circumstances to achieve the goalin the end.

Discourse:—Friends, it is a self-evident fact that one is not censured for his failure in a good cause, but is sympathised for his short-comings. All the same, his experience in the attempt remains as an asset to be utilised in another attempt and therefore, such failures are utlimately stepping stones to success. To such a person, there is no danger of falling in estimation either of his own self or others. As we have seen before, yogic Sadhana aims at cleansing the mind and the Antahakarana अन्त:करण and even though success is not attained, the cleansing process continues. The Lord gives here an assurance to all aspirants that even inspite of their failures on account of the limitations, no harm would come to them Even supposing that a man leads a double life of good and evil, the law of Karma deals with him according to his Karma and therefore, he is rewarded for his good actions and punished for his evil deeds. There is therefore no mixing up of the two.

Friends, even our failure in the endeavour to do good enable us to reap some reward provided our endeavour is honest and earnest and is devoted to a good cause. What is true in case of individuals is equally true in case of nations. We read in history that though in the earlier stages, there are successive failures, these successive failures ultimately end in beneficient results, and in the end, inspite of failures and their disheartening effects from time to time, the good cause ultimately triumphs. Thus, these failures have an educartive value and are more constructive in the endeavour to march onwards along the road of progress and civilisation. In fact, the failures of previous generations build up generally that strength which accomplishes success later on in due time. Similarly, in case of individuals also, failures in notable endeavours have always a similar educative and power-producing value. That the steady and repeated practice of mental concentration as well as of renunciation leads in the end to the attainment of success in yoga, is in fact dependent upon this sort of value possessed by failures. Here is a tacit recognition of the important fact that on the foundation of failure, success may very well be built up. Failure does not mean that success is denied in the end. The failures of an individual aspirant for the attainment of yoga, occuring in the course of one or more of his previous lives of reincarnation, are apt to be conducive to the production of conditions, which, in a later life enable him to attain success as a yogi

Friends, there are two ideas current regarding the nature of life that comes after death. The one is of Vedic origin and very closely resembles the conceptions of heaven and hell The other idea-which is a later development is of Upanishadic origin. It considers Moksha or salvation and God-attainment to be the final destiny of the soul and its ever-lasting life of infinite bliss Freedom from the soul enslaving bondage of Karma is the declared goal This has to be achieved through living the life of absolute non-attachment and unselfishness It is also admitted that the attached life of interest and self-love may be either good or bad morally. But from the ethical standpoint, complete absence of self-love is the ideal aimed at. Thus, when a life is lived in accordance with the tenets of this higher ethics, neither Punya पुण्य nor Papa पाप can arise out of it Punya or Papa accrues only where the agent of an action is actuated by attachment to the fruits of his action, and therefore, where there is life of disinterested non-attachment, there is absence of binding effects of Karma. The faithful aspirant, who fails inspite of himself, in the endeavour to attain success in yoga deserves recognition and not condemnation.

Friends, we have always to bear in mind that Punya entitles one to enjoy the blessings of Paradise after death and in the same way, Papa consigns one to the world of punishment and suffering intended for its expiations. Thus both Swarga स्वर्ग and Narka नर्क are utilised in arranging with just distribution of the fruits of Karma. It is in this earthly world of ours that we make or unmake our Karma, and therefore, it is

through the human body that self-realisation and God-attainment is possible here. We are therefore told that as soon as a man's Punya is exhausted through enjoyment in the world of Swarga, he is sent back to this earthly world again, there to work out his life under the full control of the Law of Karma, either in the direction of seeking and finding Moksha and God-attainment or in the direction of securing once again Punya or Papa as the case may be. It is thus evident that even in cases where the practice of yoga is not crowned with success, it enables the aspirant to enjoy the celestial pleasures of paradise and puts him into a favourable environment in his next rebirth in this world We are therefore told in the next verse that the environment into which the aspirant, who has fallen off from yoga, is led at his rebirth, is determined by the meritoriousness of his Karma and he is therefore made to be reborn, either in the house of those who are pure and prosperous or in the family of wise yogis themselves. The privileged character of such a birth consists mainly in its offering facilities for living the unselfish life of duty and for working to attain success in the yoga of meditation and mental concentration.

प्राप्य पुण्यकृताँल्लोकानुषित्वा शाश्वतीः समा ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

Prose order—योगभ्रष्ट पुण्यकृताम् लोकान् प्राप्य शाश्वती समा: उषित्वा शुचीनाम् श्रीमताम् गेहे अभिजायते ॥

Grammar—प्राप्य having obtained: पुण्यकृताम् of the right doers: लोकान् worlds: उषित्वा having dwelt. शाश्वती. everlasting. समा. years शुचीनां af the pure: श्रीमतां of the prosperous; गेहे in the house: योगभ्रष्ट=योगात भ्रष्ट: from yoga, fallen: अभिजायते is born.

Verse:—Raised to worlds wrought of his fair deeds,
There having dwelt for countless years,
In a home prosperous and pure
The Yoga-failed is born again

Explanation—Having attained to the worlds of the pure-doing, and having dwelt there for immemorial years, he who fell from yoga is reborn in a pure and blessed house.

Gita Gaurav:—O Arjuna, he who has fallen off from yoga will go to the world of those who have done meritorius deeds and live there for long continued years and then be born again in the house of pure propsperous persons

Discourse.—The Lord discusses here the state of yogabhrashtha i. e. one who has fallen off the path of yoga after death Such a person in the first place enjoys pleasures of paradise and then he is born again under favourable circumstances in the house of pure and prosperous persons. What is meant by Yoga Bhrashtha? We have seen here in the fore-going pages that the stage of yoga is set beginning with Karma Yoga i. e. Karma Marga and proceeding to Dhyana Yoga, Bhakti Yoga and Gnyana

Yoga and thus ultimately ealising the self and the Parmatman. He is a Yoga Bhrashtha who either falls off from the Karma Marga, Dhyana Marga, Bhakti Marga or Gnyana Marga, and he continues to pro-eed along the various stages thus until he reaches the goal of self-realisation and God-realisation. There is no drawing back or taking a backward step in the path, and as an indication, to establish the truth of this statement, the Lord tells us in this verse that a Yoga Bhashtha not only enjoys the good fruits arising out of his endeavour in leading a life of service and sacrifice through disintersted non-attachment but is placed in a more favourable circumstance in the next birth to reach the goal more easily than in his past life. To be born in the house of those who are prosperous and pure is to have worthy and suitable opportunies to live the life of helpful service for the good of others. How these opportunities are utilised is however a different matter. The misuse of these opportunities delays the aspirant in reaching the goal but it all the same gives him the privilege of rendering service and sacrifice. When these are properly utilised, they help the *aspirant in increasing dispassion and non-attachment to the fruits of work and thus* enhance his fitness for the successful practice of yoga.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

Prose order . अथवा धीमताम् योगीनाम कुले एव भवति यत् ईदृशम् जन्म एतत् हि लोके दुर्लभतरम् ॥

Grammar : अथवा or: योगिनाम of yoga: एव even· कुले in the family: भवति becomes: धीमताम् of wise: एतत् this: हि indeed: दुर्लभतर very difficult to obtain: लोके in the world: जन्म birth; यत् which· ईदृशं like this.

Verse:—Or else he may perhaps take birth
In some abode of Yogis wise.
But—in this world—'t is passing hard
To light on such a birth as that.

Explanation —Or he may even be born into a family of wise Yogis but such a birth as that is mo r difficult to obtain in this world

Gita Gaurav:—A Yoga Bhrashtha of a high order is even born into a family of yogis who are possessed of true wisdom Such a birth in this world is more difficult to obtain.

Discourse—Friends, even among the yoga Bhrashthas a distinction is made between those who are of a lower *order, who are born in the house of the rich and the prosperous,* who are living a life of purity, and those of a higher order who are born in a very family of yogis who are on the verge of self-realisation and God-realisation or have actually reached the goal. Such a birth is really very difficult to obtain in this world because it is *practically the last stage in the journey in the path*

of ultimate salvation. It may again be noticed that Yoga Bhrashtha are of varied types. As discussed in the previous verse. If one has fallen off from the path of Karma Marga, he takes birth in the house of those who are better Karma Margi i.e. those who live the life of selfless service: those who have fallen off from the path of Dhyana Marga are born in the house of those who have advanced in the path and thus create for them a more congenial atmosphere and surroundings: those who have fallen off from the path of Bhakti Marga are born in a family of Bhaktas or devotees of God and are thus enabled to become Bhaktas and proceed onwards to salvation· but those who are far advanced but have fallen off from the path of Gnyana Marga which is the last stage in realisation are born in the house of yogis themselves who have either already achieved self-realisation and God-realisation or are on way to it. Thus, it is a continuous process in the path and in reality, there is no deviating from it, birth after birth, and the Lord out of His compassion for the Jivas sees to it that the aspirant ultimately reaches the goal, encouraged and heartened at every successive stage. This is explained by the Lord in the following verse.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनंदन ॥४३॥

Prose order:—कुरुनन्दन तत्र पौर्वदेहिकम् तम् बुद्धि संयोगम् लभते ततः च संसिद्धौ भूयः यतते ॥

Grammar.—तत्र there: तं that: बुद्धिसंयोगं=बुद्धेः संयोगं of Buddhi, the conjunction: लभते obtains: पौर्वदेहिकम् belonging to the previous body: यतते strives: च and: ततः thence: भूयः again: संसिद्धौ in perfection: कुरुनंदन=कुरूणाम् नन्दन of the Kurus, O rejoicer.

Verse:—There he regains what Poise of Will
Was, in that former body his,
And strives for Wholeness even more,
O best, of Kurus, than before.

Explanation:—There he recovereth the characteristics belonging to his former body, and with these he again laboureth for perfection, O joy of Kurus.

Gita Gaurav:—O Arjuna, as a Yoga Bhrashtha assumes a human body again on this earth, his previous exertions are not wasted but bear full fruit and hasten his process of moral and spiritual growth Even an inquirer in whom a desire for information about yoga is aroused is well on the way beyond the entanglement of forms and ceremonies, as it indicates that ritualism does not satisfy him fully and his self hankers after satisfaction, higher than that afforded by the pleasures of sense. There he comes into contact with the knowledge which belonged to him in his former body and then again he worked for final emancipation.

Discourse:—*Friends, the process of yoga starts from mere inquiry about the* path. Such an inquiry is the result of his dis-illusionment out of the rituals. His self is not satisfied through the Karma Kanda and the result accruing out of it. His *gradual experience through the senses leaves him dissatisfied and therefore he seeks* some other method by which his self can be satisfied. Yoga Marga is such a method and as he starts performing ordinary actions disinterestedly and without anticipating *fruits thereof, his experience becomes richer and as he gains balance, his intellect becomes* steady and his faith and confidence in his ability to proceed on that path increases. The sum and substance of all this is that one has to assimilate Buddhi which must be steadied *and one-pointed to be utilised in piercing the veil of ignorance and just* as the truth is relative and the aspirant moves from lower truth to higher truth and *from higher truth to still higher truth*, his Buddhi gets pointed and more pointed, so much so that it becomes *one-pointed in the self or the Parmatman and that is the* goal aimed at through Karma Yoga, Bhakti Yoga, Dhyana Yoga and Gnyana Yoga. The Lord therefore tells us that the accumulation of Buddhi through the gradual discarding process is not destroyed, but it helps the Yoga Bhrashtha in continuing the process for reaching the goal of eventual emancipation. It is therefore that we find even ordinary children having reached a high state of yogic realisation and this is due to their Purva Sanskara or past experience. Our inability to recall these Purva Sanskaras of past experience is due to the veil of ignorance which obscures our vision on account of our attachment to the objects of senses. As this attachment becomes weaker and weaker, we become more and more alive to our past Sanskaras and once this heppens, the process is quickened and self-realisation and God-realisation is at hand. This is confirmed by the Lord *in the present verse. An aspirant therfore though* reluctant is led away by the self-same form or practice and although, he only wishes to be only an inquirer, he actually rises above the fruits of actions laid down in the divine word-Brahman.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

Prose order : तेन पूर्वाभ्यासेन एव अवशः अपि सः ह्रियते योगस्य हि जिज्ञासुः अपि शब्दब्रह्म अति वर्तते ॥

Grammar - पूर्वाभ्यासेन=पूर्वेण अभ्यासेन by former, (by) practice: तेन (by) that: एव even: ह्रियते is swept away हि indeed: अवशः helpless: अपि also: सः he: जिज्ञासुः wishing to know: अपि also: योगस्य of yoga: शब्दब्रह्म sound-Brahman: अतिवर्तते goes beyond.

Verse:—'Tis his endeavour made of yore
That draws him, e'en against his 'will'
Of Yoga whoso but enquires
Has left behind the 'god' of words.

Explanation —By that former practice he is irresistibly swept away. Only wishing to know yoga, even the seeker after yoga goeth beyond the Brahmic word

Gita Gaurav.—O Arjuna, usually a Yoga Bhrashtha is not attracted towards the objects of senses in his next birth but on the contrary, he starts in the path of yoga from the point he has left it over in the past birth. In other words, whether he wishes it or not, he becomes so steadied in his Purvabhyasa i.e. former practice that he progresses in the path aiming at realisation of the Parmatman. It is on this account that even an ordinary inquirer in the path of yoga, gradually turns away from the rituals and obtains far better results. We can understand that a Yoga Brashtha will always try to achieve the fulfilment of yoga and will not run after the pleasure derived from the objects of senses.

Discourse.—Friends, the Lord tells us how Yoga Bhrashtha behaves in his rebirth. The power that drags him inspite of himself towards self-realisation and God-realisation is the Abhyasa or practice which becomes a second habit Let us look at this thing from another stand-point According to the Upanishadic theory, a Jiva has to pass through several stages in its evolution towards God-attainment. The Lord is the universal parent who guides the endeavours of each of these Jivas. Just as a parent is very solicitous about the child's welfare and is over-joyed when a child begins to learn to stand on its legs and takes steps to walk by itself, the Lord is equally solicitous about the welfare of each of the Jivas and watches the endeavours on the path of self-realisation The parent takes delight in every fall or the failure of the child to toddle about unsupported on its own legs, not because he underestimates the failure of the child but the pride is on account of the attempt made by the child to stand on its own legs unsupported and take steps. Imagine the parent's heart full of love and compassion for a child in the child's attempts This can be compared with the Lord's compassion for a faltering aspirant in the path of self-realisation, unaided and unsupported by any outside help Just as again the parent picks up a child which has dispaired of walking on its own legs and takes it by the hand and walks a few steps to give it confidence, the Lord comes to the assistance of a failing aspirant standing on the verge of dispair and guides his steps on the path so as to give him confidence in his own ability to progress towards the goal. From this we can deduce that that the Lord is never so near us as in our hour of dispair and failure and we experience His compassion in the hour of our downfall and gain confidence through His grace. On the other hand, we are much away from Him in our hour of triumph and it is our test and the Lord watches us by leaving us entirely to ourselves to shape our own destiny.

As we have already seen, it is the Abhyasa or practice that counts in every endeavour and the experience gained through this Abhyasa that accumulates life after life and that stands us in good stead in maintaining the progress towards the goal. It is

on this account that the *scriptures enjoin on us to develop* Sadbhava सद्भाव by thought and association of the right type. Experience gained through our attachment to the objects of senses is valuable in its own way but it takes a long time for the aspirant to progress on the path of self-realisation and may probably involve many births before the goal is realised. If, however,, one takes the advantage of experience of *saints who have progressed successfully* on the path and makes an effort to rise above the pleasures of the senses and through Abhyasa and *Vairagya practises mind control* and succeeds in living a life of disinterested non-attachment to the objects of senses, he progresses rapidly on the path of self-realisation and God-attainment It is on this account that a practice is more difficult and once such practice becomes continuous it automatically helps the aspirant in being drawn to the path of Yoga through *sheer habit or Sanskara.*

The pre-natal potentialities with which the aspirant, who has fallen off from *yoga, happens to be endowed in his rebirth as man, are pointed out in these verses.* In the following verse, we are shown the peculiar value of yoga as a means for the attainment of Moksha and shows how even the unsuccessful aspirant may, through repeated efforts, attain success and reach at last the supreme goal of self-realisation and God-attainment. On being reborn in the family of prosperous persons or of those who are *themselves* Yogis, the *aspirant who has failed to achieve the objective in his* former birth comes again on reincarnation naturally into association with his old disposition in favour of the practice of yoga of meditation and mental concentration. As the result of his old practice in the previous births, he has an instinctive bent of favour of this kind of Yoga. Among living beings *in the world around us we can all easily observe how habit is prone to become second* nature: and this is due to the fact that voluntary activities are, through constant and continuous repetitions, apt to become involuntary and spontaneous The doctrine of Karma maintains that this kind of tendency is transmissible from birth in the series of one's successive reincarnation· and accordingly the process of reincarnation converts activeties, which, having been voluntary, have then tended to become, through practice, involuntary and spontaneous, into pre-natal and instinctive potentialities in favour of those activites. Modern science fully recognises the possibility of the converison of voluntary activities into involuntary and instinctive ones through practice and heredity. Such *certainly is the force of practice. It operates not only in the course of a single* life, but also produces, in accordance with the law of Karma its effects in successive lives of rebirth in the course of one's reincarnation Such being the case, there is no need to feel sorry for the failure of the aspirant who has *fallen* off from yoga owing to want of *self-control. Through practice, the aspirant's weakness* of will power becomes less and less an obstacle as his voluntary activiues are

gradually converted into involuntary and instinctive ones under suitable circumstances. It is therefore that his failure to accomplish success in meditation and mental concentration cannot spell ruin to him at any stage of course, it only delays the fruition of his yogic endeavours Infinite patience and faith has to be developed as he progresses on the path and the Lord tells us that the Law of Karma is sure and unfailing in its operation and will help him to attain the desired success in due time The expression 'Shabda brahman' used in this verse has to be carefully noted. To transcend the Shabda Brahman is to free one's self from the influence of material nature and to rise above the comparatively lower form of religious thaught in the Vedas. In the 45th. verse in the Second Discourse, we are told that the Vedas have the three Gunas of Prakruti for the subject matter and those who follow the sacrificial religion of the Vedas are apt to be actuated by desires. To transcend these is nothing other than to seek self-realisation and God-attainment through the adoption of the great moral discipline of absolute unselfishness and the law of universal equality. Once an aspirant has truly become desirous of knowing the nature of yoga, he has to learn to look upon the bliss of self-realisation and God-attainment as undoubtedly superior to all terrestrial and celestial pleasures and enjoyments. This means that he has already begun to see distinctly that the ethics of regulated egoism represents a comparatively lower ideal of conduct leading to a less worthy goal. If the desire urges him to practical endeavour and action, he will begin the practice of meditation and mental concentration side by side with the practice of unselfishness leading to disinterested dispassion By these means, he gradually gets rid of the bondage compelling stain of Karma and becomes fully free from all impurities This process of purification goes on in life after life till it reaches completion. It is however essential that he should put forth deliberate endeavour in order to secure success and ultimately reach the goal.

Friends, we should deal with two points of interest in this connection here In relation to the moral discipline of unselfishness involved in the life of disinterested duty, we are told in the 40th verse of the Second Discourse that in that discipline, there is neither any loss of effort put forth nor any reverse to obstruction and that even a little of it delivers one from great fear The yoga of meditation and mental concentration in fact gives rise to realisation and makes the life both logically rational and morally imperative. The point at issue is that in transferring our faith from this ideal of ethics to that of absolutely selfless altruism, we rise to an entirely different plane of moral life and a little of discipline of unselfishness delivers the aspirant from great fear and the yoga of meditation and mental concentration enables him to transcend the Shabda Brahma. The second point has a bearing upon the doctrine of Karma. It is an erroneous view to consider this doctrine of Karma as a kind of fatalism which abolishes the freedom of the will and kills in consequence all moral responsibility in

human life. Remember friends, that this doctrine of Karma teaches us that we ourselves make or mar our own future. The aspirant who has through want of self control fallen from the way of meditation and mental concentration is governed by his Karmas in determining for him the natural environment into which he is born as also in defining and fixing the pre-natal potentialities with which he happens to be endowed, time after time, in the course of his successive births. Modern science has come to believe in the power of well-regulated and duly sustained habit in determining the many mental and moral tendencies which are serviceable in the building up of character and admits that heredity is in general largely responsible for much of the native environments and pre-natal potentialities of all men and women. Such a belief in the power of habit and heredity is not inconsistent with the belief in the freedom of the will. The free working of man's will is in no way affected by the previous determination of his native environment and pre-natal potentialities. On the contrary, the doctrine of Karma in conjunction with the doctrine of reincarnation establishes the effective exercise of the freedom of the will. Whatever the environments and endowments, it all depends how one uses them for securing the ends which are either less worthy and less elevating or for a higher purpose. It is the will that decides the future, and the hastening of the progress in that path towards the goal of self-realisation and God-attainment is entirely left to the free will of the aspirant. The following verse tells us that the aspirant who puts forth efforts with deliberate endeavour becomes fully free from impurities and attains success in the course of many births and reaches the supreme goal.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

Prose order : प्रयत्नात् यतमानः तु योगी संशुद्धकिल्बिषः अनेकजन्मसंसिद्धः ततः पराम् गतिम् याति ॥

Grammar : But: प्रयत्नात् with assiduity. यतमानः striving: योगी Yogi संशुद्ध किल्बिषः purified of taint: अनेक जन्म संसिद्धः perfected through many births: ततः then: पराम् supreme: गतिम् goan: याति attains.

Verse:—But striving one with steadfast Will
The Yogi, cleansed of every stain,
Through lives uncounted 'Perfect' grown,
Wins Entrance to the Path beyond.

Explanation.—The Yogi striving assiduously, purified of taint, gradually gaining perfection through many births, then reaches the highest goal.

Gita Gaurav:—O Arjuna, a yogi does not go on practising yoga birth after birth in vain, but his constant practice frees him from all inpurities and leads him to perfection and to the supreme goal in the end.

Discourse.—Friends, according to Vedic Shastras, a Jiva has to take eighty four lacs births in the evolution before it reaches the human stage. In other words, it takes him such a long time to purify himself and take up the human form. This theory is supported by the Darwinian theory of evolution whish presumes that man is evolved out of a monkey. This is very much akin to the opinion expressed in our Shastras that man is evolved out of animal When a Jiva attains to the human form in its long and protracted evolution, it is indeed a valuable asset, so much so that gods hanker after it It is becanse that man alone can achieve salvation through the practice of yoga. It is thus left to the free will of the human beings either to degrade themselves to the state of animals or to elevate themselves through the process indicated by the Lord in these verses Even a little attempt in the path of yoga prevents men from degrading themselves and that is what the Lord tells Arjuna in this verse Arjuna here wants to know as to who should be taken as an ideal a Tapaswi, a Gnyani, or a Karma Yogi, since the Lord praises all the three from different angles. Tapaswi is he who observes the austerities of speech, mind and body: Gnyani is he who engages himself in the study and discussion of scriptures dealing suith reality and who has theroretical knowledge of the eternal verieties viz· soul, God and the universe: a Karma Yogi is he who performs vedic sacrifices or spends money in charitable objects for public benefit. The Lord tells us in the following verse that the yogi is superior to all these cecause he is all these and more and his knowledge is not theoretical but is born of realised wisdom The susterities of speech, mind and body are included in the even outlook which he has towards all As regards action, his whole life is consecrated for public service.

तपस्विभ्योऽधिकोयोगी ज्ञानिभ्योऽपि मतोऽधिकः
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

Prose order —तपस्विभ्य. योगी अधिक ज्ञानिभ्यः अपि अधिक मतः कर्मिभ्य च योगी अधिकः तस्मात् अर्जुन योगी भव ॥

Grammar —योगी yogi: तपस्विभ्यः then ascetics: अधिक superior. ज्ञानिभ्यः than the learned· अपि even अधिक superior: कर्मिभ्य than the performers of action: च and योगी Yogi अधिक superior. मत deemed; तस्मात् therefore. अर्जुन Arjuna· योगी yogi भव be.

Verse:—The Yogi past ascetics soars,
And soars past sages too,—'t is said
He soars past men of 'works' as well·—
Hence Yogi be thou, Arjuna.

Explanation —The yogi is regarded as superior to those who practise asceticism, also to those who have obtained wisdom (through the Shastras) He is also superior to the performers of action, (enjoined in the Vedas). Therefore, be thou a Yogi, O Arjuna

(Wisdom: Knowledge from precepts but not direct insight into the Divine Truth).

Gita Gaurav:—O Arjuna, a Tapaswi, Gnyni, and a Karma Kandi are all engaged in realising their respective goals, but the goal of a Yogi is a of higher order. A *Gnyani gains the knowledge of the scriptures only theoretically* and *prides* himself in it· a Karma Yogi i. e. a Karma Kandi remains engaged in the rituals and public activities with a view to gaining heaven, while a Tapaswi has been fruitlessly trying to gain control over the mind through the austerities. Of all these, a yogi is esteemed higher and therefore, you should become a yogi.

Discourse:—*Friends, going through austere penances, acquiring the knowledge* of truth, and performing various religious rites are all looked upon as means suited for the attainment of piety, purity and all other moral and spiritual results arising from deep devotion to religion. These are of course of some value for the attainment of religious ends. It may be recalled that Arjuna wanted to retire from worldly life and go away into the *forest, there to live the unworldly life of* austere penance and asceticism In fact, he wanted to become a Tapaswi Fasts and vigils and such other austerities form the ordinary constituents of the life of penance lived by a Tapaswi, who subjects himself from time to time to various courses of trying bodily pain so as to rise above the influence of pleasures and pains and thus *strengthen his will. The life of austerities has its value no doubt, in as much as it* increases the power of self-control: but it is only a preliminary stage in the larger and more comprehensive discipline of yoga. Moreover, the effect of penance is largely confined to the Tapaswi himself. These may chasten him and strengthen his determination enabling him to live a life untainted by sensuality and selfishness; but that is the limit to which he can go. These *cannot in themselves lead to the larger realisations that* are achievable through yoga. One cannot attain self-realisation and God-realisation through Tapas तपस् nor can he achieve universal equality which is the true and appropriate guide of conduct. In this respect, yogi is superior to a Tapaswi, he is also superior to a Gnyani who is a man of knowledge but here a Gnyani has to be *distinguished from one who is possessed supreme wisdom and has arrived at realisations* derived through his success in the practice of yoga. This is something more than knowledge, because knowledge does not always *imply wisdom and in the civilised world of ours* there is no lack of learned fools. It is a well-known fact that one who is too much over-borne by thought is unfit to work the practical problem of life and conduct. Knowledge derived through study and throught gives rise at best to a mere intellectual realisation of truth and reality on which faith and ethics of right conduct may be based. But the yogi's realisation in the state of Samadhi are of direct personal experience to him विज्ञान depending on his inner perception of the ultimate reality and the basic truth of things. His wisdom *therefore is sounder, surer, and more readily* capable of being put into practice than that of the mere man of knowledge the yogi serves his own good and the good of society more assuredly than the man of knowledge.

The third comparison is of the yogi with the Karma Kandi i. e. the performer of religious rites, who goes through all the religious rites and ceremonies prescribed by the sacred laws. He may thus live an honourable life-a life of piety, purity, and absolute harmlessness. The discipline of the ritualistic life may certainly do him good and improve his power of self control enabling him to acqire and sustain faith in the higher mission of life. It frees him from the unceasing urgent demands of the senses and the appetites but a life lived under the guidance of sacred laws does not directly aim at *Moksha* *The religion of vedic sacrifices has the three "qualities" of Prakruti* characterising its objects and therefore, it gives rise to Punya when well observed calculated to secure for one the opportunity of enjoying the pleasures of paradise as its reward. It cannot do more than this. Yoga however goes a step further and enables the yogi to rise above the three known qualities of Prakruti i. e. निस्त्रैगुण्य and to obtain self-realisation and the power to live the life of universal equality.

Friends, this discussion leads us to the conclusion that neither knowledge, devotion, nor action taken singly can lead one to self-realisotion much less to God-realisation. One has to coordinate in one's life devotion, knowledge, and action. In other words, Karma, Bhakti and Gnyana have to be so blended together that these shine forth in the life of the aspirant and this is only possible through the practice of yoga as described by the Lord in the fore-going discourses. His injunction therefore-" O Arjuna, Become a yogi,"-is obviously the soundest advice one can give to an aspirant. In fact, the yogi himself becomes supreme Brahman-that final goal of the seeker and object of devotion for the devotee, the presiding deity at all sacrifices and venerable at all times. In realising the unity of man and God, he achieves the highest state of Chitta Shuddhi, so much so that he demonstrates the maximum of universal helpfulness and harmlessness. He thus sees no other than himself anywhere.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥

Prose order:—सर्वेषाम् योगिनाम् अपि मद्गतेन अंतरात्मना श्रद्धावान यः माम् भजते सः मे युक्ततमः मतः ॥

Grammar:—यः who; श्रद्धावान् equipped with Shraddha मद्गतेन absorbed in He: अंतरात्मना with inner self मां He: भजते worships: सः he: मे by He: युक्ततमः of all: योगिनाम् Yogis: अपि even: युक्तमः most steadfast: मतः regarded.

Verse:—And 'mongst his peers the one Yogi
of Inner Self absorbed in HE
Faith-whole, who lives to worship He
Is reckoned most at-One by He.

Explanation:—And of all Yogis, he who with the inner self merged in Me, who with Shraddha devotes himself to Me, is considered by Me the most steadfast.

(Of all yogis etc:—of all Yogis he who devotes himself to the All-pervading Infinite, is superior to those who devote themselves to the lesser ideals, or gods, such as Vasu Rudra, Aditya etc)

Gita Gaurav:—O Arjuna, he is the best, who in addition to complete mind control and detachment from the world of sense and even outlook towards all beings, has refuged his whole being in Me and is full of faith in Me i. e. in addition to knowlegde and activity without attachment, there is devotion to Me. He is the most equipped—his whole being is harmoniously developed. His faculties of cognition (Knowledge), feeling (devotion and will (activity) are all given over to Me and operate as My vehicle in the interest of world harmony.

Discourse:—At the beginning of this Discourse we had to arrange under three heads all those who undertake the practice of yoga of meditation and mental concentration. Firstly, those who are desirous of climbing up to Yoga: those who have clibmed up to Yoga and lastly, those who have accomplished success in their practice of yoga. The last of these are the best among the accomplished yogis. Self-realisation constitutes the first step in success which the Yukta or the accomplished man of yoga achieves and God-realisation is the next higher step. This brings about universal equality and absolute unselfishness Yogi's self-realisation has two aspects viz. the ability to see one's self in all beings and see all beings in himself: and of course God-realisation goes a step further, enabling one to see God in all beings and see all beings in God. Of course, the man of austerities, the man of knowledge, and the man of religious rites are worthy of being looked upon as yogis in as much as they live a higher life than that of the senses through self control. This is only to show that there are different kinds of yogis with varying attainments and different degrees of perfection and those who are faithfully devoted to God and have their inner self directed towards him are indeed the best and most highly perfected yogis

Friends, note carefully that a yogi should not only have faith in God but must have his inner self directed towards Him and be always devoted to Him. When the inner self of a man is not directed towards God, his faith in HIM is apt to be merely superficial and not deep rooted. To be devoted to God with the inner self turned towards HIM, is to have HIM as the only object of love and worship. Such a yogi cannot live his life otherwise than in full accordance with the ethical law of universal equality and absolute unselfishness. Mark here the difference between the goodness which is God-reliant and the goodness that is solely self-reliant. Self-reliant goodness is apt to be egoistic, capable of subjecting the person to the taint of the feelings of 'I-ness' and 'My-ness' at least in some small measure. The yogi has to get rid of this tinge of egoism and self-regard before he can hope to become a man of perfect purity. The perfection of yoga, therefore, lies in the removal of the

smallest tinge of self-regard to raise him up to the state of moral self-lessness. On the other hand, to know God is to have faith in HIM and be wholeheartedly devoted to HIM. It must make him feel that in all he thinks, feels and does, he has to serve merely as the instrument of God and carry out His will. Even his own realisations he attributes to the love of God and makes the grace of God responsible for whatever good there may be in that life of universal equality. Thus, the absolute moral selflessness is the result of his complete selfs-surrender to God

Friends, the first six Discourses form the subject matter leading to self realisation and the forthcoming six discourses i. e. from 7th to 12th to God-realisation: the last six discourses aim at pointing out the practical application of these realisations to individual and social life in this world. As we have seen, the sixth Discourse introduces quite aptly the subject matter of the next six discourse. Thus, the whole work of eighteen discourses is in reality divisible into three large parts consisting of six discourses each. It is premature here to survery and study in full the complete plan of the Gita until we have carefully gone through the whole work and understood the import of all its contents Throughout the Gita, emphasis is laid on conviction and conduct rather than on the means by which the conviction is arrived at or the manner in which the appropriate conduct is sustained. The Gita Dharma does not call upon one to give up his immediate duty and to enter instead upon the practice of yoga of meditation and mental concentration all at once or to achieve self-realisation and God realisation by getting into the supra-normal state of Samadhi. On the other hand, Gita teaches one to conduct himself in whatever situation he is placed, surrendering himself entirely to God and making of himself no more than a ready and willing instrument to carry out the will of God. This involves the development of poised wisdom to resist stupidity and tyranny with inflexible determination for preservation of righteousness. It directs the aspirant to plunge into fight against evil within or without to attain liberation, regardless of suffering and loss, refuged in the beneficient Supreme, who is operating the wheel of Nature for his good here and hereafter. Flight from obstacles under cover of renunciation or compromise of principle to buy off opposition by apparent sweet reasonableness is cowardly and sinful. Amongst men, he is dearest to the Lord who holding aloft the banner of liberation through selfless action for world harmony and surrender of self proclaims this message to the deserving. It is a command given to all men and women in all ages and lands. The ethics of conduct is in fact the main topic which is dealt with in the Gita throughout and the psychological and metaphysical foundations of that ethics are taken into consideration to prove that the absolutely altruistic morality of conduct is entirely rational and rests unshakably upon the impregnable foundation of truth. This is admirably expressed in the first and last verses of this Discourse In the first verse, stress is laid on doing duty without attachment to the fruits of work and the last verse describes the ideal yogi who knows god,

believes in god and is whole heartedly devoted to god, a natural consumation of the life of duty without attachment to the fruits of work. To many a student of psychology and metaphysics, the devolopment of the technique of psychology and metaphysics appears to be more important than the examination of the ethics of conduct deduced from it. But Gita gives us a valuable guidance to build up our character so as to conduct our lives aright. Accordingly, we have to attach greater importance and pay greater attention to the ethics taught by Sri Krishna than to the psychological and metaphysical foundations of that ethics. The practice of yoga is the means by which it is possible to get at these foundations and that is why the Lord explains its nature and its results at some length in this Discourse.

To summarise, the sixth Discourse may be divided into five main heads thus: (1) the process of practising the yoga of meditation and mental concentration. (2) the four varieties of successful yogis. (3) the means to be adopted for attaining success in the practice of this yoga, (4) the certainty of the achievement of that success sooner or later by all those who earnestly endeavour to attain it and (5) the superiority of the yoga of divine devotion to all othere forms or aspects of yoga. Thus, we have here a comprehensive description of the contents of the Sixth Discourse which tells us how and by whom and under what conditions, the yoga of meditation and mental concentration is to be practised, what are the results of attaining success in the practice of that yoga, and how these results tend to ratify and uphold the ethical law of universal equality as the most appropriate guide of conduct in life. To know the self, to know God ond then to guide our conduct with the aid of such knowledge: these things become possible through the attainment of success in the practice of yoga.

Friends, the immortal message of the Gita has sprung up from the canker of dispair which creeps through the blood and destroys the peace of mind forcing into consciousness the questions what after all is life meant-for what is the man's highest duty, what is the objective test by which man is to judge his actions ? All these doubts are removed by the Lord.

Doubts and misgivings arise in the mind af every man when undertaking something important or brought face to face with difficulties fear that success may not attend his efforts, misgiving as to the propriety of the meand adopted, mental shock due to some happening contrary to expectations which appears to have serious consequences—present or future, want of faith in his capacity to accomplish a task and resulting feeling of dispair These mental torments are the heritage of all men and not the monopoly of any particular class or creed. Therefore, the solution indicated applies to all and is effective for all men

The Lord's teaching has taken the form of a song, the sweet music of which soothes all, be he a Sanyasi, a house-holder, prince, peasant, Brahmin or a Shudra,

No matter whatever his outward vocation in life may be, he who follows it is promised relief. This relief is liberation and the constant companionship of HIM whom all desire to please and attain. Unswerving deovtion to him is the key to liberation. The lowest of the low are given the charter of liberty to practise it. The assurance to the devotee from whatever class he is drawn is categorical and complete; even if the greatest evil doer worships the Lord as an unswerving devotee, he is to be regarded as a good man because he has rightly resolved. Soon he becomes a virtuous self and attains enduring peace. Hence the message "My devotee is never lost". Friends, the means pointed out are to be searched far in man's within. To mould his life according to the teaching, man does not need social position, wealth, relations, literary education or any particular class of vocation in life. There are no external fetters imposed which may exclude anybody despite his desire to atttain peace of mind. The Lord is same to all. That is why the teaching is called Bhagwad-Gita the Song of the Lord. It lifts man to the highest stage. And what is the teaching ? Before one can grasp it, one has to dive deep into the primary cause of man's troubles, his wrong notions about his relation with the body and the world without. These notions arise because he is ignorant of his true nature, and the Lord naturally commences His teaching with the discussion of the nature of man. Man is a composite of soul and body. Of the two, the soul is eternal and body transient like the suit of clothes. All external objects and forces affect the body only. These affections are constantly changing; therefore man should adopt an attitude of euanimity towards them. This attitude of equanimity necessitates poise of reason. But in ordinary life, one finds reason a handmaid of the senses and their objects. It is practically their slave as it interprets happiness in terms of sense joys here and hereafter, and directs our activity to collect the wherewithal for them, but these joys are in reality fleeting in their nature. Enduring happiness is possible only to one who looks for joy within and not in body nurture or external possessions. Reason therefore has to be restored to its proper status of a guide of the mind machine under the command of the self. It has to take its orders from the self and not be tempted by alluring sense objects. Man should always live in the consciousness that his function is to act. What the fruit of that action is going to be is not his concern, as it is entirely in the hands of his Maker. Poise of reason is attained by giving up attachment and aversion to sense objects in the knowledge that they minister to the body only that their contact with it is ordained by the Supreme for his preservation and allowing the senses to rove amongst them without being disturbed. He who thus moulds himself attains true peace of mind.

Internal calm is obtained, not by stopping sense activity altogether which is impossible, but by engaging in action without any idea of fruit therein. He who makes an outward show of equanimity by restraining his organs of action and indulges in

mental rumination over the sense objects is a hypocrite. He is more restless than ordinary man. But he, who is ever in command of his senses and engages the sense organs in actions without attachment, is superior to the rest. He is a real man who has got to perform actions but if he wants to have the benefit of internal calm, they should be performed as duty dedicated to the supreme. Such action alone is liberating· all other action keeps man tied to the birth cycle of the universe. The universe has been designed by the Supreme on the principle of action performed as duty without any thought of self. It is not a unit but an organism of innumerable parts performing diverse functions. The principal elements and forces with their manifestations like the Sun, Moon, Air, water, fire, electricity and magnetism called Devas, act on this principle and serve creation. Non-rationals manipulate the Devas for their purposes by instinctive actions. Man should manipulate them by voluntary action for the good of sentient life. They should bestow all kinds of enjoyments and amenities of life on all.

The cooperative activity of all parts of the universal cycle maintains life. It is this total activity which puts man in possession of material objects which satisfy his wants. They are meant for the use of all men and not only particular individuals who happen to become their custodian. Those who come to imagine that their possessions are the product of their own activity only and who ignoring the contributory activity of others acquire an owner-mentality in them and enjoy them alone are thieves in the eyes of the Lord. In denying others their share of the fruit of their activity and appropriating the same to themselves by treating it as their own, they lay themselves open to the charge of mis-appropriation.

Man's own necessities need not trouble him so long as he discharges his proper functions. As his services are necessary and essential for the harmonious working of the society, they are bound to be paid for in the shape of satisfaction of his wants by the Supreme Designer and Governor of this universe. Therefore, those who appropriate just what is necessary for their needs out of their possessions and treat themselves as custodian for the rest manage it in the interest of those who are in need are good men in truth and not they who only live for themselves.

Friends, it is by pure abstraction that man considers himself an owner. With the casting away of the body, the whole edifice of 'Mine-ness' blows off into nothing like a soap bubble Not a day passes when a portion of (My Money) becomes "his money". In fact, what is of the earth returns to earth and what we see is only a transformation going on in a cycle. Nobody owns anything There is the store house of nature meant for each to draw upon according to his needs and engage his body in selfless activity. The cycle of nature run thus life comes from food, food from rain, rain from cosmic activity, corporate cosmic activity results from action, and action is the creation of the Creator. He has

designed the parts, divided their functions and set the universe in motion. Ultimately it is he who is at the back of all activity. The functioning parts are simply his tools of actions. How can then any man who is truly illumined imagine himself to be an owner of anything. This owner-mentality is a pure delusion, the source of ever so many worries of life. The Lord is the true onwer. He who does not recognise this fundamental truth underlying this mechanism of universe and indulges in sense delights and exists for himself alone, lives in vain, for he can never have peace. He alone enjoys enduring happiness who treats the store house of Nature as the property of the Lord In this consciousness, he enjoys everything that he gets and never hankers after anything. He is ever grateful for what he gets and utilises his body for good of all He realises that even the most trivial thing that he uses is the product of the combined activity of sentient and non-sentient creation Thinking thus, his own activity aims at world harmony (Loka-Sangraha).

Friends, cooperation is the root principle of all activity and the Gita teaches how we should behave and with what motive we should normally act. The preaching is not only in theory but it tells us how to put it in practice Those who make a mere show of putting theory into practice are hypocritical and this is brought about by contrary conduct which confuses the mind of the common folk. Sri Krishna Himself sets a personal example to serve as a guidance to others even though He had no interest in the success or defeat of either party. Both stood in the same degree of relation to him. He tried His utmost to avert war but on failure at once advised a determined fight to the finish against the forces of evil regardless of suffering and Himself cooperated with right and justice. The reason is plain. If evil were not checked, it would swamp virtue and introduce friction in the wheel of universe leading to its destruction. The knowing should perform actions from a selfless motive keeping in view the welfare of all. This is the lesson to be learnt from the life of every great teacher.

Friedns, we have seen that action is performed with the assistance of the body, senses, mind and reason, all apart from the self, in a world existing apart from and independent of the self. The task of the self is to furnish its motive only. He who understands the essence of things, knows that all activities of the sense organs are really ordained by the Lord. He is aware of his part which he is called upon to play and is therefore never confused. Like king Janaka, world harmony becomes his motive of all activity. The proper way to perform actions by sense organs is to dedicate them to the Lord without attachment to prospective gain. Those men who act with such a mental attitude are released from the bondage of action. Only ignorant folks scoff at this teaching and act on a calculation of what would bring immediate gain or relief from their torments without regard to its effet upon their fellowmen. They are really doomed men. Peace and happiness are denied to them and all their efforts in pursuit

of these are in vain. Theoretical appreciation of the teaching of Gita is not of much value as all men act accoring to dispositions formed gradually during the course of life. No man can lift himself above his normal nature by a sudden jump. By gradual process alone should men try to destroy affection and aversion in sense objects, as these are the enemies lurking on the path of progress.

Friends, motive being the real thing, one should always perform whatever action is fitted for from a motive of selfless service to the Lord without any feeling of Pap or Punya. It is wrong to classify activities as good or bad, high or low, on the basis of arbitrary social standards set up by indivinuals or classes in their own interest. The cause of all sinful actions is selfish desire in man It brings him in conflict with others and gives rise to anger when its fulfilment is thwarted It gets hold on man by affecting his senses, mind and reason. The way to kill it is to rid these tools from its way by poise of reason and selfless action. This is the one eternal method of conquering desires The liberated, out of love for mankind, descend on earth to invite people's attention thereto from time to time. Such a one was Sri Krishna, God Incranate. He comes to destroy wickedness and instal virtue in its true place. This is the highest and most important duty worth performing, as without this, the whole universe is liable to break to pieces. This is the ideal existence for mortal men also. One who lives in this consciousness and moulds his activities on this basis becomes liberated and is not born again. Many men in the past took this view of life and attain the state which was personified by Sri Krishna. These great men started either by controlling and training feeling Bhakti (devotion , or will (Karma Yoga), or reason (Gnyana Yoga) but in the end, all these three faculties were uniformly developed in their case leading to the perfect state. Those who do not take this view of life and desire worldly possessions for them change their motive of action That is the only difference. Their organs of action perform the same functions as those of other men, as they are necessary for the course of world-cycle, irrespective of the motive taken, singly or collectively. There must be the knowing part (Brahmin), the protecting part (Khshatriya), the preserving part (Vaishya) and the serving part (Shudra) In other words, head, hands, stomach and feet. No part is however superior as such the activity of each being essential for the being and welfare of the whole Motive determines the value of the activity and makes it superior or inferior according as it is directed for the good or ill of the world.

Friends, it is no easy matter to know the nature of action. The Lord divides action into three classes : viz Karma (Action), Akarma (non-action) and Vikarma (prohibited action). Karma includes normal self-regarding activity. Vikarma denotes action which is regarded injurious by society as a result of age-long experience and on that ground prohibited. Akarma denotes that activity of the body in which a view to make his contribution to world activity, considering it necessary for preservation of the world order, without any desire to obtain personnal gain therefrom, or its more sublime form in which he regards the body engaging in activity as an instrument of the Lord who has made it and assigned definite functions to its various parts.

Friend one who acts, consciously that all activity within and without is a play of the Almighty Lord, has attained the highest state. He has become independent of Nature. All actions of his body being by way of sacrifice, bring no desire in him to reap their fruit They become a part of divine activity. The desire to become pure and live happily is inherent in man He resorts to various processes for self purification and internal peace. Like performance of Vedic sacrifices, service of fellowmen by curbing selfish desires, sense control, mind control, self control, charity, study of scriptures, meditation, breath control (Pranayama) and fasting. Gradually, the man loses all sense of duality and does not act to the detiment of any one. The wisdom is acquired, not by escaping into the jungle from the world stage, but by close observation of nature, study under the guidance of a teacher and putting into practice the teaching by service of Lord's creation. True wisdom is purifying force of infinite power which destroys selfishness and transforms it into divine activity. This is the ideal aimed at in the practice of Karma Yoga.

Friends, the mentality of the true yogi or a Sanyasi is in no way different. He performs actions with his body but remains unaffected like a drop of water on lotus leaf. While his sense organs are active, he knows that it is not he–the Self–who is acting but that the senses are roving amidst their objects. He is conscious that he is neither the creator or the senses and their functions nor of the universe wherein they move. In his eyes, all this is Lila–a play of the Lord. He sees the hand of Providence in everything and thus escapes the delusion. Seated in the nine–gated city (body), he holds its command and moves about as a complete master. Strenuous life in the world with the senses under control leads a man actively conscious of his true nature as an emanation from the Brahman to perfection and not सन्यासी (Sanyasi), cowardly escaping into the jungle. Living ever in tune with the Infinite and acting unaffected by the course of nature is the road to liberation. This is attained through self-surrender to the Lord—body, senses, mind and reason.

Friends, the seeker of truth would find before long that true satisfaction and solace is not to be found in the feeling of self importance generated by wealth or power but it abides in a heart large enough to be charitable towards human failings and beat in unision with suffering It attains a reason which remains unsullied amidst the vicissitudes of fortune, calm at the sight of suffering and employs the body instrument to perform such functions as it is fitted for by training and innate tendencies in discharge of man' obligations to self and dependence, relief of distress and a vigorous fight against oppression and injustice where–ever and in whatever form found, without fear or frown, in the spirit of performing a duty owed to Lord's creation.

Thus ends the Sixth Discourse styled Dhyana Yoga of Gita Gaurav of Shrimad Bhagwad Gita preached by Shrimad Parama Hansa Parivrajkacharya Gita Vyas Lok Sangrahi Sri 108 Jagad guru Maha Mandaleshwar Swami Shree Vidyanandji Maharaja.

SEVENTH DISCOURSE.

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युंजन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

Prose order. श्री भगवान् उवाच । पार्थ मयि आसक्तमना मदाश्रय योगम् युञ्जन असंशयम् समग्रम् माम् यथा ज्ञास्यसि तत् शृणु ॥

Grammar —श्री भगवान् The Blessed Lord उवाच said पार्थ O Son of Pritha. मयि on Me योगं Yoga युञ्जन् practising समग्रं wholly. मां Me असंशयं doubtless. यथा how ज्ञास्यसि shalt know तत् that शृणु hear, आसक्तमना with mind intent मदाश्रय taking refuge in me

Verse —Partha, thy mind made fast to ME,
For Wholeness striving, shrined in ME,
Learn how, without a shade of doubt,
Thou shalt in fullest Truth know ME

Explanation —The Blessed Lord said With the mind intent on Me, O son of Pritha, taking refuge in Me, and practising Yoga, how thou shalt without doubt know Me fully, that do thou hear

Gita Gaurav —In the Sixth Discourse, we have Arjuna putting what is, in substance, a question to Lord Sri Krishna, as to how the mind, which is admittedly "fickle" boisterous, strong and obstinate" is to be brought under control such control having been declared by him to be necessary for attaining devotion (Yoga) ? The Lord answers by saying that the mind may be restrained by practice (Abhyasa) and indifference to worldly objects (Vairagya) He then goes on to say that devotion cannot be attained without self-restraint but that one has self-restraint and who works to achieve devotion may succeed in acquiring it Here he drops the subject. There is no further explanation of practice or indifference to worldly objects, no exposition of the mode in which they work and so forth. As we have seen, Yoga is the restraint of the movements of the mind and this restraint is by means of practice and indifference to worldly objects Practice is the effort for keeping it steady which (Mind) becomes firmly grounded when resorted to for a long time without interruption and with correct conduct Indifference to worldly objects is the consciousness of having subdued desires etc This means one having no longing for objects visible and hose which are heard of from Shastras etc. such as heaven and so forth. One must distinguish higher species of ' indifference '. The results of self-restraint are indicated. The Lord has said at the end of the Sixth Discourse that of all the devotees, yogi is

the most beloved of Him, who is firmly devoted to HIM, has firm faith in HIM and realising oneness with HIM worships HIM. Now we come to the Seventh Discourse. The Lord discourses on devotion and worship and their results, their nature, emphasising the distinction between Gnyana and Vignyana. To start with, He tells Arjuna ', Collect the Vruttis of the mind from all sides and introvert and steady them in the Atman and control them by devotion to ME. In other words, surrender yourself completely to me and in so doing, you shall realise me. How you will realise this, I shall tell you in the following verses.

Discourse:—Friends, the Lord here shows the secret by which He can be known The primary condition is to seek His refuge and surrender entirely to him. That must be the one desire. The way of the world is in no way different. If you want to know a man, you have got to concentrate all your attention in him and enter into details about him with the result that you know him thoroughly inside out. The same is the case with the Lord. If all our attention is directed towards Him, with faith, how can He remain concealed from us Even then, it must be admitted that there has been no devotee who has claimed to have known the Lord through and through and that is why even after knowing Him, they declare Him to be unknowable.

We must have some idea of the knowledge of Brahman as well as the knowledge of the world to enable us to appreciate for ourselves the greatness of Brahman as clearly as we might see the lustre of a jewel placed in the palm of our hand. A question might arise as to why it is necessary to know anything about the world. The answer is obvious. It is only when the knowledge of the world is complete that the intellect closes its eye lids and remains steady like a boat which has anchored. Highest knowledge is that in which there remains no curiosity which is followed by logic and which gives no room for imagination Knowledge which has got this characteristic is worldly knowledge and therefore false True knowledge destroys this ignorance and burns worldly knowledge to ashes In true knowledge, one neither speaks nor is spoken to and the distinction between the large and the small disappears. We know that there are very few people who entertain the desire for true knowledge and out of these, only a few realise the goal.

Shrimad Bhagwad Gita, as we know, is divided into eighteen discourses, which can be further divided into three protions of six discourses each dealing with Karma Yoga, Bhakti Yoga and Gnyana Yoga respectively. It is, however, difficult to divide it strictly on compartment basis. The idea is to show where the greater emphasis is laid, either on Karma Yoga, Bhakti Yoga, or Gnyana Yoga, as the case may be The first discourse is only introductor. In the second discourse, Sankhya Yoga (Gnyana Yoga) is discussed in verses 11 to 30. The Karma Yoga is discussed from 39th. verse of the second discourse till the end of the third discourse. In the fourth and

fifth discourses, we have got the combined exposition of Karma; Yoga and Gnyana Yoga: and in the sixth discourse, emphasis is laid on Dhyann Yoga, with references to Karma Yoga etc. here and there Thus, in the first six discourses, we have in fact a preliminary discussion about all the subjects with greater emphasis put on Karma Yoga and therefore, they are known as Karma Yoga Group.

Beginning with the seventh discourse, until the 12th., we have the *discussion* about Bhakti Yoga as the main theme with *scattered discussions about either subjects here and there. We may term the second group as Bhakti Yoga Group.* From the 13th. *Discourse to the 14th., we have the discussion* about Gnyana Yoga and then again in the 16th. *Discurse,* we have the discussion about Bhani Yoga, 19th Discourse is allotted to the description of Daivi and Asuri Prakrutti and the 17th. Discourse deals with faith, diet, Yagna (Sacrifice), charity, penarce etc., and the 18th. Discourse is the summing up of Karma, Bhakti and Gnyana Yogas and closing it up with the direction to resort to Bhakti Yoga through self–surrender to the Lord. Even then, it may be pointed out that Gnyana Yoga is discussed in greater detail in the last Group than what has been done in the First or the Second Group: and therefore, the last Group belongs to Gnyana Yoga.

Gnyana may be defined as knowledge of the Parmatma as Nirguna and Nirakara. *In other words, to know HIM as formless and without attributes. Vignyana may be defined the knowledge of the outward manifestation of the Lord through His Lila or Maya more commonly known as Sakar Brahma with attributes. A comprehensive knowledge of the Lord therefore consists in knowing Him both through Gnyana and Vignyana. The present Discourse discusses the description of the Lord, the conditions required to be fulfilled before He can be known and the method by which this* can be done.

In the first verse of the seventh Discourse, the Lord tells Arjuna to be prepared to listen to the comprehensive description of the Parmatman. For this he has already been prepared in the end of the Sixth Discourse when He asked him to concentrate his Antaratma in the Lord and worship Him through love and faith. This, however, is not possible without the devotees knowing the form, attributes, and the greatness of the Lord. It is with this intention that the Lord now describes the Bhakti Yoga treating the attributes and the greatness of the Lord in all their aspects.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥२॥

Prose order : सविज्ञानम् इदम् ज्ञानम् अहम् ते अशेषतः वक्ष्यामि यत् ज्ञात्वा इह भूयः अन्यत् ज्ञातव्यम् न अवशिष्यते ॥

Grammar:—अहं I ते to thee सविज्ञानं combined with realisation: इदं this: ज्ञानं knowledge अशेषतः in full. वक्ष्यामि shall tell: यत् which: ज्ञात्वा having known: इह here. भूयः more अन्यत् anything else: ज्ञातव्यं what ought to be known: न not: अवशिष्यते remains.

Verse—I'll teach thee now without reserve
This Wisdom matched with Science true
Which having mastered, naught remains
For thee in earthly life to learn.

Explanation—I shall tell you in full, of knowledge speculative and practical, knowing which, nothing more here remains to be known (Nothing more, because he who knows the Reality, becomes Omniscient.)

Gita Grurov:—O Arjuna, I will now tell you exhaustively about knowledge together with experience. That being known, there is nothing further left in the world to know

Discourse:—Friends, while studying the Shastras, one finds it difficult to believe everything that is said there. But once, he experiences the same in actual practice, his doubts disappear and expresses from the the fullness of his heart the truth of what is stated in the Scriptures For instance, sugar is described as tasting swe t but the knowledge of its sweetness is not complete until it is actually tested Thus, the highest knowledge of a thing cannot be imparted to another unless the same is experienced by the other. The Lord however describes the knowledge of the Parmatman to Arjuna in all its aspects Arjuna however is bewildered He has been told that the Parmatman has neither beginning nor end. He is unborn and therefore, there is no death. Though unborn, he takes birth on earth and though the Lord has been Arjuna's contemporary, in previous births, he has not known Him and therefore, the Vignyana of the Parmatman is endless as his Gnyana Arjuna wants to know why that is so and wants further to know whether there has been any devotee who has known him through Gnyana and Vignygna In reply, the Lord tells Arjuna that inspite of His describing Himself so thoroughly, there are very few who really know HIM He has already told Arjuna in the first verse that a devotee has got to be Parmatman-minded i e in other words, he must have no desire left for anything else Having discarded desires forall worldly objects he should concentrate his mind with faith and devotion in the Lord The devotion must be such as to make the absence of it unberable to the devotee, as it is with the fish out of water The other word to be noted is meaning taking refuge in Me. The aspirant is enjoined to throw off all worldly supports and take refuge in Him and further, practise Yoga with mind and Buddhi kept constantly steadied, and lastly, know the Lord, not by comparison but wholly as pervading the entire Brahmananda. In fact, there is nothing other than He. He is external,

truth itself and Sanatana. He is endowed with all attributes, powers, knowledge and is all-pervading and supports everything, so much so that He manifests Himself through His Yoga Maya as the world itself. There is nothing other than HIM, seen or unseen, with or without attributes. Gnyana therefore lies in knowing HIM without form and attributes and yet realising Him as all-pervading, all-knowing, and all-powerful. And the Vignyana lies in gaining comprehensive knowledge of the Saguna aspect of the Nirakara Brahma which becomes Sakara i.e. with form through the play of the Lord in its various phases. Thus after passing through the stage of Gnyana and Vignyana, there is nothing left for the aspirant to know any more. How difficult it is to achieve this stage is described in the third verse.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥

Prose order : मनुष्याणाम् सहस्रेषु कश्चित् सिद्धये यतति यतताम् अपि सिद्धानाम् कश्चित माम् तत्त्वत: वेत्ति ॥

Grammar:—मनुष्याणां of men: सहस्रेषु among thousands, कश्चित् some one: सिद्धये for perfetion: यतति strives: यततां of the striving ones: सिद्धानां of the blessed: अपि even: कश्चित् some one: मां ME: तत्त्वत: in reality: वेत्ति knows.

Verse:—'Mid several thousands. scarce one Man
Makes effort toward the Perfect State.
'Mid Perfect Ones who still strive on,
Scarce one in very Truth knows ME.

Explanation—One, perchance, in thousand of men, strives for perfection and one perchance, among the blessed ones, striving thus knows Me in reality.

(The Blessed: Siddhanam-this word literally means the perfected ones-but here it means only those who acquiring good Karma in a past incarnation, strive for freedom in this life.)

· **Gita Gaurav**:-O Arjuna, in this world, there are millions of men and women of these; there are hardly a few thousands who desire to know Me. Even of these few, still fewer attempt to know Me and even those who attempt, there are hardly a few who really know Me.

Discourse:-Friends, the Lord has used the word Manushya meaning man. It is to indicate that to reach the Manushya Yoni i. e. the human embodiment is in it self very difficult and it takes a cycle of several embodiments extending over millions of years before a Jiva reaches that state. Of these, hardly a few have either a desire to know HIM or much less make an attempt to know HIM even though it is the birth right of every one to know and realise HIM. There is no objection raised as regards sex, caste, creed or colour or Ashrama (several stages in individual life). Even then, man is not able to possess a desire to know the Parmatman. It is a different thing with

animals, birds or insects, because they have not the capacity to know and realise the Parmatman In case of gods, inspite of their capacity to know HIM, they have got the handicap in as much as they live in Bhoga Bhumi or the world of enjoyment and not in Karma Bhumi i e. the world of action and therefore, they cannot make any attempt to realise the Parmatman This is an indication of the Lord's grace bestowed on Jivatma in human embodiment, and yet it is not strange that the bulk of men and women never think to realise the Lord, much less attempt to know HIM. The reason is that those whose Purva Sanskaras i e actions performed in the past births are good, alone have faith and devotion in the Lord The success in knowing HIM depends not only on Purva Sanskara , faith devotion, but on constant Satsanga i e. association of saints. This association helps in removing egoism, 'Mine-ness', desire and attachment In the following verse, the Lord describes the nature of Apara and Para Prakrutti.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

Prose Order.—भूमिः आप अनलः वायुः ख मनः बुद्धिः अहङ्कारः च एव इति इयम् मे प्रकृति अष्टधा भिन्ना ॥

Grammar —भूमिः Earth: आप, water अनलः fire वायु. air: खं ether; मनः mind: बुद्धि. intellect एव verily: अहंकार. egoism; च and इति thus इयं this मे my; अष्टधा eight-fold: भिन्ना divided: प्रकृति. Prakrutti, the maya belonging to the Ishwara.

Verse:—Earth, Water, Fire, Air, Ether, fifth,
Mind Sixth, Will-Wisdom; 'I'-hood, too,
Thus is this Putting-forth of mine,
Into eight Principles split up.

Expalarnotion —Bhumi (earth) Ap (water), Anala (fire), Vayu (air), Kha (ether), mind intellect, and egoism thus is My Prakrutti divided eight-fold

Gita Gaurav:—O Arjuna, before your know Me, you will have first to know my Prakrutti, in other words Maya, which is commonly known as Nature. Matter which is divided into five elements as aforesaid is quite different from that conceived by monern science Man has five senses only, just five ways in which, he can be affected by matter. Therefore, his perception of matter cannot be divided further. The five elements are of two kinds Subtle and Gross. The Gross state is said to be *formed by taking half of a subtle element* and adding one-eighth to it of each of the rest. For example, Gross Akasha equal to half subtle Akasha plus one-eighth subtle Vayu plus one-eighth subtle Tejas plus one-eighth Ap plus one-eighth subtle Bhumi. Then again the ether, air, light, water, and earth of modern science do not answer to the five elements Hindu philosophy. Akasha is just the sound producing.

From Akasha rises Vayu, having the properties of sound and touch. From Vayu, springs Tejas, possessing the property of visibility as well as those of his predecessors, *From Tejas, rises Ap combining with the above properties its distinctive feature* flavour. Bhumi comes from Ap, bringing the additional property of smell to its inheritance.

Discourse.—Friends, there are three categories·

(1) *lower Prakrutti: matter, energy and mind machinery.*

(2) Higher prakrutti: Self

(3) Supreme self

The third establishes relations between the components of the first with the second which manifest as myriad, non-sentient objects of forms and sizes innumerable and which manifest in myriad living beings of forms and sizes no less diverse. This third category is the master hoarding both under its sway and operating them according to its will. Here, Lord Sri Krishna is using the first person singular 'I' to describe the eminant Brahman who pervades everything that exists in Nature.

Nature as *matter, energy or mind is in its innate form unmanifest and wholly* beyond our conception. It remains in equilibrium as a self-contained system during the period of dissolution When equilibrium is disturbed, the whole would become chaotically irregular unless there is direction and control. This means establishment of new relations according to a plan. Homogenity is broken and a new equilibrium is established in place of the old. The products of the new relations are different in form and property from their components. The property of the product inheres not in them individually but is manifested only when they are set up in particular relation The property of this relation inheres in the cause of the relation, for two relatives cannot stand independent of each other They must have a substratum behind them which is separate and yet pervades them.

The lower nature (Apara Prakrutti) is a mixture It is original elements bound in relation. It is by their establishment of their relations that the few elements have become the many objects and as the relations all proceed from one single cause, the whole is bound up in one Supreme relation. It is a series of system within system, the whole making a huge all-inclusive system operated by the supreme

Whatever phenomenon we see in the universe due to the establiehment of relations between two or more components of the first category or of more are really a manifestation of the power and might of the supreme self In Him alone, their properties inhere and have their being. So ultimately all manifestation becomes a panorama of His glory and there is left nothing else besides. His Majesty is manifested through the medium of these categories. Here the chos of gross element are the subtle Panch Maha Bhuta which are described in the Sankhya and Yoga Shastras as five Tan Matras. These five are described here as earth, water, fire, air,

and Akasha. Mind, (Mana), intellect (Buddhi) egoism (Ahankara), these are the qualities of the Antahkarana. i. e. the three combined are known as Antahkarana. In the fifth verse of the 13th. Discourse, we shall see the unseen Prakrutti divided into 23 parts and we should know why it is divided into 8 parts here. The answer is that sound, smell, taste, touch, and light are the five subtle elements of the Panch Maha Bhuta and 10 senses belong to the Antahkarana Thus these fifteen divisions are incorporated in the eight divisions described here. The Apara Prakrutti being knowable and Jada (insentient), the knower which is sentient and known as Para Prakrutti is quite different from it. When the one is mistaken for the other, i. e. the latter for the former, the Jiva becomes bound In the flesh. The world as manifested is the combination of both. The Para Prakrutti pervades the Apara prakrutti but not vice versa as described in the following verse.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

Prose Order:—महाबाहो इयम् अपरा इतः तु अन्याम् :जीवभूताम् मे पराम प्रकृतिम् विद्धि यया इदम् जगत् धार्यते ॥

Grammar:—तु But; इयम् thus; अपरा lower; इतः from this: अन्याम् different; जीवभूताम् the very lefe element; मे my; पराम् higher; प्रकृतिम् Prakrutti; विद्धि: know; महाबाहो O mighty armed; यया by which; इदं this; जगत् universe; धार्यते is sustained.

Verse:—The outer, thus, Distinct there from,
Know thou my deeper Putting forth,
The Pow'r of Life, O long-armed friend,
Where by this Change-World is upheld.

Explanation.—This is the lower (Prakrutti), but different from it, know thou, O mighty-armed, My higher Prakrutti-the Principle of self-consciousness, by which this universe is sustained.

Gita Gaurav:—O Arjuna, know that there is another from of my nature and higher than this which is animate and by which this universe is held. Know that all things have these for their source.

Discourse:—Friends, the Lord gives Aajuna a description of Himself and in doing so, He starts with the description of the Universe. The universe itself traces its source in the prakrutti and therefore, before knowing the Lord and His nature, the latter i. e. the Prakrutti should be known first. More so because He is enveloped in the Prakrutti itself.

As stated above, Prakrutti is divided into eight divisions. The combination and the intermingling of the aforesaid elements has resulted into the manifested the universe which includes creation out of eggs, womb, etc. In every atom, there is the continuous

intermingling of all these eight elements. Of these, the first five elements are controlled by the last three elements which make up the Antahkarana. Even in the latter elements, Buddhi (Intellect) and Ahankara (egoism) are placed higher in the scale and the mind acts through these two elements. In other words, these eight divisions of Prakrutti act as directors of the Lord's concern for the manifestation of His play, and the mind acts as His Manager and supreme director assisted by Buddhi and Ahankara

Friends, the Prakrutti which is manifested through the first five elements with mind, Buddhi and Ahankara is of a lower order and therefore is known as Apara Prakrutti. Its influence is limited to the manifested creation: but the Prakrutti which pervades the elements and make them alive is known as para Prakrutti which is of a higher order. To explain the constitution of Apara and Para Prakrutti, we may know them th former as maya and the latter as Yoga Maya. Their functions are Maya deludes worldly men and women but it cannot control the gods. Yoga Maya on the other hand deludes the gods as well including Brahma. Yoga Maya is without beginning or end and the man attempts to cognise her by giving her different names indicating her various activities. Thus: Durga Bhagwati, Bhadra, Kali, Maha Kali, Jagadamba, Jagadkartri, Jagad-Dhatri, Jagadishwari, Maha Laxmi, Maha Saraswati, Maha Devi, Chandika, Ambika, Chand Vikrama, Maha Maya, Yoga Maya etc. Just as Yoga Maya has no beginning or end, Maya which is of the lower order is likewise so

Like the shadow of one's body, the various elements constitute the Lord's Maya. This Maya (Prakrutti) is eight-fold from which every-thing is produced in this world. Working simultaneously, these become the source of life. It moves in the physical body: it gives consciousness it causes sorrow and illusion in the mind: it gives intelligence its own quality and through the feeling of 'I'. it moves the world. This self-acting principle operating under various elements leads to the creation of living beings. There are four different moulds which come out and eighty four lacs of different species with their innumerable sub-divisions. Like a Controller of Currency keeping an account of bad coins and good coins, Prakrutti keeps an account of good and bad actions. Since Prakrutti is merely the reflection of the Lord, He is the beginning, the middle, and the end of the Universe. Just as a mirage is caused by the Sun, Prakrutti is caused by the Lord. When you take away Prakrutti (Maya) from the universe, nothing remains but the Parmatman. The frank realisation that the physical science is concerned with the world of shadows is one of the most significant advances in modern physics, the real beginning of which has been made by theory of relativity formulated by Prof. Einstein, the celebrated German scientist. According to this, space means nothing apart from our perception of object and time means nothing apart from our experience of events. Space begins to appear merely as fiction created

by our own minds—an illegitimate extension to the Nature of a subjective concept which helps us to understand and describe the arrangement of objects as seen by us: while time appears as a second fiction serving a similar purpose for the arrangement of events which happen to us. Time and space are both Maya in modern physics and also in philosophy. These are not the same under all circumstances. Nothing therefore that varies for different observers can he fundamentally true. At the foundation of matter, therefore, lies illusion or in other words a form of perception. When we shall see or feel ourselves in the world of four dimensions, we shall see that the world of three dimensions does not really exist and has never existed. It was a creation of our own fantasy, a fantom ghost, an optical illusion, a delusion anything except reality. The phenominal is simply our incorrect perception of the world. When a man in a dream begins to be conscious of the fact that he is asleep and that what he sees is a dream, then he is waking up Similarly, the soul beginning to be conscious of the fact that all visible life is a dream approaches its awakening. Thus one cosmic time and one persisting sprce are abolished. We have space-time instead.Our notion of the world structure is changed. Is Baroda a place? But the earth is rotating. Is earth a place? It is going round the sun Is sun the place ? It is moving relatively to the stars. We can therefore only talk of a place at a given time. But what is a given time? We think that the universe is in one state at one time. This is a mistake. There is no cosmic time We must give up the idea of bodies moving and talk of events. The unity of a body is the unity of its history like the unity of a tine. The idea of a persisting substance must go. So the notion of space evaporates. We cannot speak unambiguously of the distance between two bodies at a given time. If we take the time appropriate to one of them, we will get one estimate. If we take the time of another, we arrive at another estimate. Our aspect and interpretation of the universe, therefore, is a construction of the mind of man. All phenomena travelling past us with the velocity of light are called 'radiation' while the localised events which travel much more slowly or not at all are called matter, though both may be supposed to be fundamentally and equally of the nature of etheric waves. If man could travel with the velocity of light, that which we call rediation will appear to him as matter: while the things we call matter which would be flying past him with the velocity of light, he would recognise it as 'radiation'.

Thus the universe is given to us as a homogeneous whole and its heterogeneous elements are obtained by differentiation. It is not that the whole is aggregated or built up out of its elements. The elements are, as it were, carved out of the pre-existing whole. They are not combined to produce it. The more the measurement is independent of perceptual magitudes, the more efficient it is. Each of us therefore, carries his world about him With the change in the method of thinking, an entirely new world is created. As with space, so with time. Time as

an objective reality is false. In itself, it is only a relation. It is one of the illusions of time that we perpetually believe ourselves to be *living in the events of the present* time, when no such division really exists. The movement of time is largely within our selves The quick or the slow passing of time is something subjective and the real significance of the length and shortness of time is also subjective Time like Maya vanishes when its origin is sought for How human minds are materially affected before and after the events is worth nothing. When one goes to a market to purchase a piece of cloth or one makes an inquiry about the purchase of a house, if the cloth or the house is burnt and destroyed, say one minute before we purchase it, he does not feel the loss: but if it is burnt after it is purchased he feels the loss very much. Succession of time is only the experience of the waking. condition. In dreams there is no regular succession. In sound sleep, time is not felt because *sense of feeling is not there. We cannot thus find an objective beginning or* end, because the world apart from the mind of the observer·does not exist Thus, there is no–self in the world of the real. There is only that which we ourselves become in supreme experience.

The sum and substance is that Apara Prakrutti of the Lord is of a lower order which is quickened to action by the Para Prakrutti which is of a higher order. in absence of Para Prekrutti, there is death of all existence. At the same time, Para Prakrutti The Apara Prakrutti builds the body, while the Para Prakrutti pours life into it. Body without life or life without body has no worldly utility.

In reply to Arjuna's querry, as to how these to kinds of Prakrutti are related to the Parmatman, the Lord gives the answer in the following verse

एतद्योनीनि भूतानी सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

Prose order.—सर्वाणि भूतानि एतद् योनीनि इति उपधारय अहम् कृत्स्नस्य जगतः प्रभव. तथा प्रलय ॥

Grammar:—सर्वाणि all, भूतानि beings; एतद्योनीनि those of which these two (Prakruttis) are the womb. इति this: उपधारय: know, अहं I, कृत्स्नस्य of the whole; जगत Universe: प्रभव. source, तथा and also: प्रलय: dissolution.

Verse—That is where beings have their rise,
None is excepted, be thou sure,
I am of all this changing World
Source and Absorption both in One.

Explanation —Know that these (two Prakruttis) are the womb of all beings. I am the origin and dissolution of the whole universe.

(I am the origin etc. In Me the whole universe originates and dissolves, as everything springs from My Prakrutti)

Gita Gaurav:—O Arjuna, know that all things have these for their source and I am the producer and the destroyer of the whole universe

Discourse:—Creation, both animate and inanimate, is included in the word 'Bhutani' here. The creation, existence, growth, etc. of both animate and inanimate creation are due to the inter-play of Apara and Para Prakruttis. As both these Prakruttis belong to the Lord, the creation, existence and destruction of the worlds are brought about by His Maya or play. Just as clouds arise out of the sky, remain in the sky, and get dissolved in the sky, and even then sky alone is the cause of all the differentiations, the world of ours is created of the Lord, exists and is absorbed in HIM. The Lord therefore is not only the cause but is its support as well. The protection and destruction entirely rest with the Lord and that is why we try to realise HIM through knowledge and worship. The Hindu idea of Trinity of Brahma, Vishnu and Mahesh explains the divisions of work as also the powers of each. It is the Parmatman who acts through this Trinity and therefore, there is nothing different from the Lord and yet, the creator Brahma is not held much in respect as the other two viz: Vishnu, the protector, and Shiva, the destroyer. The Lord explains the reason why He is not only the pervading element but its support as well in the following verse.

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

Prose order:—धनञ्जय मत्त परतरम् अन्यत् किञ्चित न अस्ति सूत्रे मणिगणाः इव इदम् सर्वम् मयि प्रोतम्॥

Grammar:—धनञ्जय O Dhananjaya. मत्तः than Me; परतरं higher; अन्यत् else; किञ्चित aught; न not; अस्ति is; सूत्रे on a thread मणिगणाः a row of jewels; इव like; इदं this; सर्वं all; मयि on me; प्रोतं is strung.

Verse:—Beyond myself naught else exists,
O Wealth-winner, of any kind,
On me this Universe is strung
As wreath of gems on single thread.

Explanation.—Beyond Me, O Dhananjaya, there is naught. All this is strung in Me, as a row of jewels on a thread.

(Beyond Me—there is no other cause of the Universe but Me)

Gita Gaurav:—O Arjuna, the world is manifested through the operation of Apara and Para Prakruttis, the former through her eight elements and the latter through her life-giving property. Even then, the Parmatman is the original cause of the beginning and end of creation. and there is no other than Him in this world. Just as in a necklace of pearls, only one string holds them all together, this diverse phenomenon of world existence seen and unseen is held together by the Lord.

Discourse:—Friends, there is not one place in the whole universe which is not pervaded by the Lord. He fills the whole existence under various forms and guises. The parts when held together become the universe which is the Virata Swarupa of the *Lord. The life–giving property is the same everywhere, be it in a bird* or a beast, man or an insect, and it pervades everywhere How can then *anything be different* from HIM? This is explained in the following verses.

रसोऽहमप्सु कौंतेय प्रभाऽस्मि शशिसूर्ययो ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

Prose order: कौंतेय अप्सु अहम् रसः शशिसूर्ययोः प्रभा अस्मि सर्ववेदेषु प्रणवः खे शब्दः पौरुषं नृषु॥

Grammar: कौन्तेय O son of Kunti; अहं I: अप्सु in waters: रसः sapidity: शशिसूर्ययोः in the moon and the sun: प्रभा radiance: सर्ववेदेषु in all the Vedas; प्रणवः the syllable Om: खे in Akasha: शब्दः sound: नृषु in men: पौरुषम् manhood: अस्मि am.

Verse:—I am sapid Essence in waters,
and Radiance in sun and moon,
The one Undertone in all Vedas,
In ether, Sound, Manhood in man.

Explanation:—I am the sapidity in waters, O son of Kunti: I, the radiance in the moon and the sun: I am the Om in all the Vedas, sound in Akasha, and manhood in mankind.

(In Me as essence, all *these are woven as being My malfestations.*)

पुण्यो गंधः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ।९॥

Prose order —पृथिव्याम् च पुण्यः गन्धः विभावसौ च तेजः अस्मि सर्वभूतेषु जीवनम् तपस्विषु च तपः अस्मि ॥

Grammar :—च and; पृथिव्यां in earth; पुण्यः sacred; गन्धः fragrance; च and: विभावसौ in fire: तेजः brilliance: अस्मि (I) am: सर्वभूतेषु in all beings: जीवनं life: च and: तपस्विषु the ascetics: तपः austerity: अस्मि (I) am.

Verse:—I am of earths the Fragrance pure,
And in all flame the Heat am I,
I am the Life in all that lives:
Soul–Fire in all ascetics, I.

Explanation:—I am the sacred fragrance in earth and the brilliance in fire am I: the life in all beings, and the *austerity am I in ascetics.*

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥१०॥

Prose order : पार्थ सर्वभूतानाम् सनातनम् बीजम् माम् विद्धि बुद्धिमताम् बुद्धिः तेजस्विनाम् तेजः अहम् अस्मि ॥

Grammar:—पार्थ O son of Pritha: मां Me सर्वभूतानाम् of all beings: सनातनं eternal: बीजं seed: विद्धि know: बुद्धिमताम् of the intelligent: बुद्धि: intellect तेजस्विनाम् of the heroic: तेजः heroism: अहं I अस्मि am.

Verse:—Know Me, Partha, the deathless Seed,
Within each mortal shape enshrined.
I am the Will in free-willed men
And Heroiasm in heroes, I.

Explanation:—Know Me, O son of Pritha, as the eternal seed of all beings. I am the intellect of the intelligent, and the heroism of fhe heroic.

बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥

Prose order . कामरागविवर्जितम् बलवताम् बलम अस्मि भरतर्षभ भूतेषु धर्माविरुद्धः कामः अस्मि ॥

Grammar : भरतर्षभ O bull among the Bharatas (अहं I) बलवताम् of the strong: कामरागविवर्जितम् devoid of desire and attachment बलं strength: अस्मि am: भूतेषु in beings: धर्माविरुद्ध: unopposed to Dharma: कामः desire: अस्मि (I) am.

Verse:—I am the Power of the strong,
All lust and passion left aside.
In creatures I am such desire
As never thwarts the Common Good.

Explanation:—Of the strong, I am the strength devoid of desire and attachment. I am, O bull among the Bharatas, desire in beings, unopposed to Dharma.

Desire—Kama thirst for objects not present to the senses

Attachment-Raga-for those presented to the senses Unopposed to Dharma: the desire which moves in harmony with the ordained duties of life.

Gita Gaurav:—There is nothing else, O Dhananjaya, higher than myself: all this is woven upon me, like numbers of pearls upon a thread. I am the taste in water, O son of Kunti. I am the light of the sun and moon. I am 'om' in all the Vedas, sound in space, and manliness in human beings: I am the fragrant smell in the earth, refulgence in the fire I am life in all beings, and penance in those who perform penance.

The following are the instructive notes on the words used in these verses.

Rasa:—Sapidity:—Hydrogen and Oxygen are gases. Sapidity is not the property of either separately nor even when mixed, except when compounded in one definite fixed and invariable proportion. Only when the two are so brought in definite relation does sapidity appear. Are they responsible for this themselves? No. they are not self-directed.

Prabha:—Light: The sun and moon are just balls of matter and energy. Neither constituent has this unique property of luminosity. But when the two are put in a definite relation themselves and as regards the seeing objects in space then it appears. Their vibrating motion, situation of the receiving medium and presence of a living being, all constitute a system which results in this unique phenomenon. No constituent is self-directed, all are dependent upon Me.

Pranava:—Aum:(ॐ)—Vedas treat of the nature and constitution of the Universe, its how and why. They are a guide to life and conduct. But where is the necessity of guidance? The Universe is an aggregate of components adjusted in a well ordered system worked by the Supreme according to His will, so there is necessity of conformation of human activity there to avoid disaster. The central core of the knowledge they contain is description of the might and majesty of the Supreme Architect. This gives them their distinctive character. He is called Pranava or Aum in them.

Shabda:—Sound is the property of Ether (Akash). But Ether is just the medium of travel of sound. It is bound in relation to the sounding and receiving objects with energy the fourth into a system. This complex renders sound possible.

Paurusham:—Manhood:—The pure self is utterly helpless, the body-form is so much food-stuffs, water and air, all as helpless. Only when they are taken into the body-machinery placed at his disposal and transformed according to immutable laws does this property arise in man. At every step the lead is Mine, Mine the law, Mine the machinery, Mine its purpose. I have brought about the arrangement.

Gandha:—Fragrance:—Earth alone cannot have it. Akash is necessary so also air and energy and a person to smell.

Teja:—Glow:—Fire exists not of itself, but in some substance, it burns in Akash and requires air to burn. I am the agent bringing them together, for man to light the match and see the glow.

Jivan:—Life:—It manifests itself only when a self resides in the body. Who provides the body? Who arranges for its preservation and rejuvenation? Whose is the store of Nature it draws upon?

Tapa:—Austerity:—It is body, mind and speech control with reference to a certain ideal. The self finds himself in relation with body and knowledge. He manipulates the body-engine and mental-machinery, with hankering for liberation from the world, wherein a certain void is felt. This complex in relation gives rise to austerity. Separate the components, dissolve the complex and there is no austerity left in any of them. It is the product of a relation.

Beej:—Seed:—Sentient life grows from a live nucleus of matter, energy, and the life principle. In this tiny nucleus resides traces which eventually grow into the wonderful mental faculties, organs of action, and entrancingly beautiful forms—men, women,

mammals, fish, reptiles, butter-flies, insects, birds of lovely skins, feathers multicoloured and of glorious tints, fruit trees with their luscious fruit and grand foliage, plants with their flowers of forms various and hues varieagated, scented and of arresting beauty.

These traces exist not in the life principle, the material case or its mental counterpart, but in the aggregate. The aggregate is a system. This it is which grows into being (Bhutam) ultimately Even this aggregate grows only under certain conditions, not of its making and never in their absence.

Buddhi.—Reason.—Man finds himself equipped with this weapon for adjusting his activity to a changing world wherefrom he supplies his needs. He sees the universe moving, and reflects upon its operation to find out the power operating it. Why? There is a desire in him to know, because of dissatisfaction with his lot. He is in quest of an ideal existence and is in search of means to attain it-a mental state which is the product of a most elaborate complex made of the manifest of a most elaborate, complex made up of the manifest world with its manifold objects of varying degrees of alluration for the self, and the body. Without these in relation acting to an ordered plan, there is these in no chance for the play of Reason.

Bala·—Strength —The dynamic force which is responsible for the activity of powerful living creatures is the result of a very fine adjustment of the categories, appearing in creatures for the operation of the organs of action, to be employed in selfless pursuits without attachment When employed by men in selfish pursuits it is considered by them to be their energy, which is a wholly mistaken idea. When they use it for duteous action, they treat it as from Me and in this refined sense I am this strength, as it is for this purpose that I have brought together the complex relation which exhibits energy in this form

KAMA·-Desire:—Similarly, I am desire which is not against Dharma.

Desire is the very being of life. It is impossible to exist without it. But the question is about its form. In the complex wherein this desire is manifested, i. e. the embodied self ever acting in constant relation with the changing universe of beings mutually supplying each others' wants, it has got to be there, but only to contribute to the bringing into existence of objects for the use of all according to the eternal Law of mutual service. Selfish desire arises due to man's ignorance of himself and his relation with the world and Me. To the relation established by Me giving rise to righteous desire, he has added another element, his ignorance, which has made all the difference and chadged its nature.

Discourse:—Friends, in these verses, we are discussing the essence of things temporal or otherwise. By essence, we mean the Adhara or support without which nothing can exist. Accordingly, the essence of water is its taste: of moon and the sun their lustre: of Vedas 'Om' of the sky, sound of men, manliness. It is through the essence that the Lord pervades the earth as the element of smell, the fire as the

element of light, living beings as the life element and ascetics as penance. If you take the essence away, earth ceases to be earth, fire ceases to be fire and living beings cease to be so. In the 10th. verse, the word Sanatana is used. It is in reference to the Lord who is the support of all life and through whom it is manifested. The Sanatana Beeja, which is known as Avinashi Beeja is the seed of all existence, imperishable and constant. Is it not a fallacy on our part that we create and procreate because we know that we can never be either the creators or procreators? We are only used as an instrument of the Lord for the purpose of his creatipn and procreation. The seed is He and existed long before we ourselves were born. How can we then be proud of fatherhood especially when we know that there is only one father of all existence who is none other than the Lord Himself? The fact that the Lord is the Buddhi of the wise and lustre of the powerful cuts at the root of 'I-ness' which makes us appropriate to ourselves the Buddhi (Intellect) and lustre as belonging to us. The pity is that the confusion is created when we use wrong or misleading phraseology. The intellect is not developtd in actual practice, but it is conserved and added on through the experience one gains in his run of life. Whichever way one turns, there is experience, either good or bad, and so is the formation of intellect. How can we call ourselves the author of this experience which is automatic? Can we stop experiencing? Certainly not. It is because experience is the power element of the Antahakaran recording the play of mind and the senses. Greater the power to experience, greater the man. That is why the Lord says: Whatever is magnificient, abundant and vigorous, know thou that, that is born of a part of my glory. Thus *whatever is awe-inspining, wonderful and admirable in Nature, and whoever represents goodness greatness and wisdom represents to that extent the presence of the Lord in him. That is why normally we go from curiosity to fear, from fear to wonder, from wonder to admiration, and from admiration to reverence and love. These are the various steps that the Jivatma has to face in its onward progress and this progress will be speedy and well-directed to the extent to which it can draw inspiration from the Divine Vibhutis. Mark the phrase: 'devoid of desire and attachment' in the 11th. verse. It means that in the strength of the strong, Lord reveals Himself provided* that strength is devoid of desire, attachment, egoism and anger, because these are the attributes of a demon and not of the *Parmatman. Thus in these verses, the Lord establishes His omnipresence in the entire Universe and now explains as to how He is the original cause of the world which is full of three-fold Prakrutti.*

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥१२॥

Prose order : ये च एव सात्त्विकाः भावाः ये राजसाः तामसाः च तान् मत्तः एव इति विद्धि अहम् तु तेषु न ते मयि ॥

Grammar : ये whatever; च and एव verily: सात्त्विका: belonging to Sattvik: भावा: states च and ये whatever: राजसा: belonging to Rajas: तामसा: belonging to Tamas: तान् them मत्त: proceeding from Me: एव verily: इति thus: विद्धि know: तु but: अहं I तेषु in them न not: ते they मयि in Me.

Verse:—And whate'er natures may be pure,
Or passing-stained yea, dark as well,
From Me along spring they, know thou,
Yet they hold not Me, I hold THEM,

Explanation—And whatever states pertaining to Sattva, and those pertaining to Rajas, and to Tamas, know them to proceed from Me alone still I am not in them, but they are in Me

(All things are in Him, yet not He in them Logically, this can only happen in superimposition through illusion as that of a ghost seen in the stump of a tree the ghost is in the stump from the point of view of the man in the dark, but the stump is never in the ghost. Similarly the universe is superimposed on the Lord, seen His place through Maya, but He is not in it. The Lord returns to the same teaching in Discourse IX 4, 5)

Gita Gaurav:—O Arjuna, the states (Bhavas) arising out of Satva, Rajo and Tamo Guna in this world arise out of Me, but at the same time, you must be careful to understand that I am not in those states, but these states remain in Me.

Discourse:—Friends, control, restraint, purity both within and without, sympathy, love for all living beings etc. are Satva Guna states, whereas manliness, lustre, patience, fearlessness, charity etc., are included in the Rajas State but idleness, impurity, unsteadiness, wickedness etc., belong to the Tamas state. All these three states arise out of the Lord and are emanant in creation. The denotation and connotation or the permutation and combination of these three states, either in equal or unequal proportions, are responsible for the creation to move on. If these states disappear to operate, the world would come to a stand and even a leaf cannot move, and the man would lose his 'I-ness'. Viewed from another angle, Tamo Guna stands at the botom of evolution which gradually evolves into Rajo Guna and Satva Guna, the latter being the highest state. The question that now arises is—as to how Lord though the original cause of all these three states can remain unaffected by them As stated above, in the instance of a ghost, though a particular tree may be inhabited by a ghost, the tree is not in the ghost. Similarly, the three states may inhabit the Lord but the Lord remains unaffected by them. The ideal state of an aspirant is the state existing beyond the three Gunas This means that a real Gnyani, though aware of all these three states, remains untouched by them.

Friends, Nature forms the body of all manifest objects of whatever form and has three fundamental qualities in its manifest state, viz: Satva-balanced purity, Raja-passionate activity, and Tama-blind inertia. All objects, sentient and non-sentient, are

an aggregate of all these, with one predominating which imparts to the objects its distinctive character. Thus, even a Tamo Guni may have in him elements of Satva and Raja and a Satva Guni may have in him elements of Raja and Tama: but he is called a Satva Guni in whom Satva predominates and a Tamo Guni in whom Tama predominates. God works nature into forms by establishing systems of relation as explained before. In these systems, one or other of the three qualities gives the definite properties. In this aspect of the qualities also, the Lord is the abode of all objects and also beyond them.

The evolution of these states is brought about by the Apara Prakrutti of the Lord, who like the sky, remains untouched by the clouds which arise in it and yet do not pollute it. The clouds though remain in the sky continue to appear and disappear but the sky remains constant. Even where there are no clouds, the sky is there which shows the dependence of the clouds on the sky and not vice versa. Similarly, the three states are in the Lord but the Lord is not in them, as the three states depend on the Lord and not the Lord on three states. The question might then arise as to why the Lord is neither perceived nor realised even though He pervades everything and is so near us. This is explained in the following verse.

त्रिभिर्गुणमयैर्भावैरेभि सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥

Prose order : एभिः त्रिभिः गुणमयैः भावैः मोहितम् इदम सर्वम् जगत् एभ्यः परम अव्ययम् माम् न अभिजानाति ॥

Grammar : एभि: by these: त्रिभि: three. गुणमयै: composed of Gunas: भावै: states: मोहितं deluded: इदं this: सर्वं all: जगत् world: एभ्य: from them: परम् distinct: अव्ययम immutable: मां Me: न not: अभिजानाति knows.

Verse:—By these three tempers, World-Mood wrought,
All this that changes, held in thrall,
Is utter-blind to Me, who dwell
Untouched by change, behind them all.

Explanation:—Deluded by these states, the modification of the three Gunas (of Prakrutti), all this world does not know Me, beyond them, and immutable.

Gita Gaurav:—O Arjuna, this world is deluded by the modifications of these three states and that is why people do not realise Me as existing beyond these states. Attachment, aversion, infatuation, and want of discrimination, are the various modifications of these states which screen the vision of mankind. The moment the screen is removed, I am revealed to them.

Discourse:—Friends, this Universe of qualities is a manifestation of the unmanifest Brahman. Himself without size and form, He pervades the entire cosmos,

This union of the unmanifest and the manifest is a most extraordinary phenomenon which we listen to or see wonderstruck but find it hard to comprehend. We find in Nature also formless energy in various forms, such as heat, light, electricity, magnetism etc., residing in material objects In fact, we cannot conceive of it without its base–a material object. Yet we cannot know the how and why of its inherence there in. Nay, we find it in operation in our bodies We are not its originators. we are not even its initiators, for it was working in the body before we even knew that we had such a thing as a body or that it was a live acting thing ,Yet it is not the body and it appears to act to purpose. This union can only be due to the same category which is responsible for all its manifestations. The whole of this manifestation is founded in and moves in this union. The wonderful play or the Lila of the Lord with which He first form the aforesaid union and then manifest Himself in Nature in the myriad forms comprising the Universe is called 'Maya'.

Friends, mortal men deluded by the tempting forms of three qualities in existence which surround them on all sides and which are food for their body-machinery get involved more and ever more in the anxiety to get happiness and joy out of them. but where is joy for the Changeless under ever-changing circumstances ? He is thus ever being deceived as the object of attachment and affection is hardly seized, that he changes forms or loses value in the eyes of the faithless companion viz: the body. For a self-deluded man, his world is in reality and can of pain and sorrow, but hoping against hopes, he tries to snatch as much pleasure out of it as he can, because *he is ignorant of the Operator beyond The ever-shifting phenomenon keeps the self so* busy with itself that it leaves him no time to draw in and reflect upon his true nature. He only knows himself to be a live, active body He finds everything active, within and without, and the need for adjustment so great, the body needs so incessant and imperative, that he seldom concerns himself with the question–Who causes this activity, whence this activity what is its aim, what am I, what is my relation with the outside activity and why, who has given me the body so elaborate and so complicated and why thus entangled in this net, he is not able to look beyond and know the Lord who is the changeless and who is responsible for it? But those who acquire a dis-taste for objects of sense are filled with a keen desire to escape from the miseries of sense enjoyments and begin to reflect upon God. They cut through this net and attain the Parmatman Those who do not, remain confounded in the magic spell of this Maya. This is what the Lord says in the following verse.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यंते मायामेतां तरंति ते ॥ १४ ॥

Prose order : मम एषा दैवी हि गुणमयी माया दुरत्यया ये माम् एव प्रपद्यन्ते ते एताम् मायाम् तरन्ति ॥

Grammar : हि verily: एषा this: गुणमयी constituted of Gunas: दैवी divine: मम My: माया illusion दुरत्यया difficult to cross over: ये who: माम् एव Me only: प्रपद्यन्ते take refuge (in): ते they: एतां this: मायां illusion: तरन्ति get across

Verse:—This My Mood-woven Spell divine,
Is hard indeed to get beyond.
Yet they who seek for Me alone,
Out of this spell they find a Way.

Explanation:—Verily, this divine illusion of Mine, constituted of the Gunas, is difficult to cross over. *those who devote themselves to Me alone cross over this illusion.*

(Divine: transcending human perception.)

Devote: .... alone: Abandoning all formal religion (Dharma) completely take refuge in Me, their own Self, the Lord of illusion.

Gita Gaurav:—O Arjuna, the three-fold Prakrutti arises out of Me which is called Maya and I am the cause. Therefore, it is known as My Divine Maya. It is difficult for the mortals to cut it across unless they turn their face away from her and through Abyasa and Vairagya, seek my refulge. To such people, Maya disappears or in other words. they cross the illusion.

Discourse:—Friends, the Lord calls Maya both Daivi and Gunamayi as also difficult to overcome. The Lord shows the way as to how one can cross the ocean of Sansara which is enveloped by Maya. He tells us that one who considers the Lord as his one and only supporter and takes refuge in Him and does everything for His sake so much so that he goes beyond the idea of ownership, of even the body, wife and children wealth,, home fame, etc., crosses the ocean of Sansara with ease because he knows what Maya in essence is. In fact, to know Maya is to overcome it. One should however distinguish between knowledge and wisdom. Knowledge is mere cognition but wisdom is the consciousness of experience of that knowledge. Maya has thus to be cognised through wisdom and not merely through knowledge derived from scriptures etc. Why is it than that the bulk of the people do not try to cross the ocean of Sansara enveloped by Maya inspite of the Lord having shown such an easy method of crossing it by taking refuge in Him ? The Lord gives the answer in the following verse.

न मां दुष्कृतिनो मूढाः प्रपद्यंते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥१५॥

Prose order : मायया अपहृतज्ञाना मूढा दुष्कृतिनः नराधमाः आसुरम् भावम् आश्रिताः माम् न प्रपद्यन्ते ॥

Grommar : दुष्कृतिनः evil-doers: मूढाः the deluded: नराधमाः the lowest of men: मायया by Maya: अपहृतज्ञानाः deprived of discimination: आसुरम् belonging to Asuras: भावम् way: आश्रिताः having taken to: मां Me: न not: प्रपद्यन्ते devote themselves,

Verse:—The evil-doers, worst of men,
Souls held in thrall, do not see- ME:
Bereft of Wisdom by the Spell,
Tricked out in the disguise of friends:

Explanation —They do not devote themselves to Me, the evil doers, the deluded, the lowest of men, deprived of discrimination by Maya, and following the way of the Asura

(Way of the Asuras -i. e cruelty, untruth, and the like)

Gita Gaurav:—O Arjuna, Maya stands between the aspirant and his realisation of Me. nay, it even makes men forget even the ordinary knowledge as also the sense of discretion Such people are really Agnyani and develop demonly qualities. He is not only base but a fool as well and never seeks the Lord's refuge. On accunt of deadened intellect, such people cannot worship Me much less seek My refuge.

Discourse.—Friends, in the previous verse, the Lord has shown how Maya is difficult to overcome. One who is infatuated of anything-say to save a son becomes a prey to Maya' and once the idea possesses him, he cannot get rid of it. To get a son, he must marry. for marriage, he must have mony. and with the responsibility of a wife, hn is surrounded on all sides with misery and anxiety. He does not end there. Even after the son is born, he has to be anxious about him in all respects right upto the time of his death This is how Maya takes such a strong hold of him that it leaves him no time to think of anything else The same thing applies to desire of gaining wealth etc., etc. To get rid of Maya, one must have infinite will power to resist her onslaughts. If a beginning is not made when one is young and his will powerful, the opportunity is lost for ever, because in old age, the will power gets feebled. This does not mean that one has to renounce the world. It is only a warning against spending all of one's own will power in the acquisition of sense objects without preparing one's self for the ulimate gal. The world is a training ground and one has through Abhyasa and Vairagya keeping the eye constantly on the goal, to live in this world performing one's own allotted duties. So living, one gradully prepares one-self through right conduct to realise the Parmatman in old age when one would find that worldly duties automatically disappear for him and the god is near at hand. But if instead, people slip into Maya and become so involved that it becomes impossible for them not only to keep an eye on the goal but forget it altogether, they unconsciously develop demonly qualities and ultimately become so base and so low that not only they do not follow the right path but prevent others from doing so. We have already an instance of Ravana in the Ramayana who though a son of a god devoted Maharshi and learned in the Shastras turned out to be so great a demon that the Lord Himself had to take human form to vanquish and destroy him When we read the history of Ravana, we find that in his case, he was a great devotee

of Lord Shankara whom he propitiated by his penance and obtained boons which made *him very powerful. Since his object in obtaining these boons was for self-*aggrandisement, he used the powers so achieved, not for the good of the humanity but for harassing those who were devoted to God. We have another instance of Valmiki Rishi who though lived the life of bandit and performed deeds of *wickedness* he realised the Parmatman by merely turning to the right path. The idea is that the motive is the chief thing that matters and that the man with a good motive ultimatlly realises the Brahman where as a man with an evil motive becomes a veritable demon on earth. The motive is the result of past actions based *on previous thoughts and Bhavanas. The ascending and descending power of Karma thus makes* a man either a yogi or a bhogi and every repetition good or bad, either raises him up or degrades him and those who take the evil path become so very ignorant that they lose all faith in the scriptures or the words of saints and disbelieving in birth after death become non-believer in God. Of such people, vanity and all other six forms of demonly qualities take hold. No wounder then that such people can never cross the ocean of Sansara enveloped by Maya and realise the Lord. The question then arises as to how such people are reformed and what becomes of them. The Lord describes *four kinds of dovetees of which the first is the Arta or* one involved in suffering, finding no way out of deliverance from pain and misery, instinctively cry out to the Lord and this is the points which turns them to the right path. The Lord is so gracious that even while destroying the wicked, He only destroys wickedness and uplifts the man behind it.

चतुर्विधा भजंते मां जनाः सुकृतिनोऽर्जुन ।
आर्त्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

Prose order:—भरतर्षभ अर्जुन चतुर्विधाः सुकृतिनः जनाः माम् भजन्ते आर्तः अर्थार्थी जिज्ञासुः ज्ञानी च ॥

Grammar:—भरतर्षभ O bull among the Bharatas; अर्जुन O Arjuna; चतुर्विधाः four kinds; सुकृतिनः virtuous; जनाः people; आर्तः the distressed; जिज्ञासु. the seeker for knowledge; अर्थार्थी the seeker for enjoyment; च and; ज्ञानी the wise; मां Me; भजन्ते worship.

Verse:—Four kinds of men, of fair deeds all
O Arjuna, look up to Me
Who suffers Pain, who yearns for Truth
Who longs for Good, and, last, the Wise.

Explanation:—Four kinds of virtuous men worship Me, O Arjuna—the distressed the seeker for knowledge, the seeker for enjoyment, and the wise, O bull among the Bharatas.

Seeker for enjoyment:—One who wishes for objects of enjoyment, both here and hereafter.

The Wise:—One who has forsaken all desires, *knowing* them to arise from Maya.

Gita Gaurav:—O Arjuna, my devotees can be classified into four divisions. The first is an Arta Bhakta i. e one who is in suffering. The second is Jignasu who craves for knowledge. The third is Artharthi who seeks after pleasures and the fourth, the best of all the four, is a Gnyani. These are described as under.

The Suffering —One whose mind is so overborne with sorrow that sense-enjoy ments do not attract or tempt him. The world of phenomena is for him an abode of pain and anxiety, unable to afford any peace or consolation. He therefore seeks refuge in the eternal all merciful Father and prays to Him for peace and consolation.

The Enquirer:—One who though moving in the world of sense has his moods of reflection, when he ponders over his self, the life-beyond, the creative Power behind the moving universe, and the nature of the same. He is troubled at the thought of how to conduct himself in the world. There is a void in his life. His enjoyment of the sense-world is half-hearted, he always feels that sense-joy is not the highest form of joy and that there is yet a joy unmixed with sorrow which is to be found within, but knows not how to attain it. He turns to the Supreme for guidance.

The Seeker of Self-interest:—One who is moved by the three powerful eshanas (एषणा) cravings for son wealth and fame, social position i. e. desires, wife, children, wealth and reputation amongst men, some high official position or enjoyments of heaven hereafter.

The Knowing:—The man of knowledge, who is self-illumined.

Discourse:—Friends, in the first place, men become devotees of God only through good actions. The Sakama Bhakti aims at obtaining wife, children, wealth, honour reputation and even heaven through the grace of God and their only object in worshipping God is to achieve what they desire. As they go on getting what they want, their faith in God increases and as they experience the futility of desires by and by, they develop Vairagya and eventually a Sakama Bhakta becomes Nishkama Bhakta as his faith in HIM reaches a certain point. But such Bhakti presupooses a state of purity of thought and action without attachment to fruits there of We have the instance of Dhruva Kumar, son of King Uttanpada by queeen Suniti, who resorted to penance with a view to gairing the kingdom which was his by right but was denied to him by his step-mother. Dhruva Kumar got what he wanted and even more.

We have in an Arta Bhakta one suffering either mental agonies, some misfortune fear from enemy, disease, slander etc., In the midst of these circumstances, when he finds that all his attempts and outside help fail to relieve him of the distress, he turns to God for deliverance as the one and only solace left to him. Gradually, through his achieving the objective for which he turns to God, he gets faith in HIM and like the Sakama Bhakta, he too becomes a Nishkama Bhakta and surrenders himself

to the Lord with complete faith and devotion. We have instances of Gaja Raja and Draupadi of this type.

The third type of devotee of the Jignasu type like king Parikshita and Uddhavji whose accounts are narrated in Shrimad Bhagvad. Snch devotees renounce all worldly enjoyments and aim at obtaining the knowledge of the Parmatman with one-pointed devotion to the Lord.

Gnyani Bhakta is of the highest type who has realised the Parmatman *and sees* the Lord in all His creations and sees the entire creation in the Lord. Naturally, therefore, they have no desire left worth achieving, Shukdevji, Naradaji and their type are well-known in the scriptures.

Here, Bhakti Yoga is placed on a scale higher than Karma Yoga and Gnyana Yoga and *is considered to be the goal of an aspirant in search of truth.*

In treating of Gnyana Yoga, we had occasion to remark that man's soul is *originally pure and free and religion is a struggle to regain that freedom. In Bhakti* Yoga, we have to treat a special aspect of this freedom viz: freedom from misery. Every being in the world shows by his activity the wish to reach a higher state on being dissatisfied with his present lot. Man is vividly conscious of a well-defined limitation to his power of obtaining knowledge and enjoyment. The vast achievements of men from an immemorial past to the present day serve only to leave him impressed with the idea of an infinite region not yet conquered. This certainty of the possession *of power, knowledge and enlightened enjoyment* is confined to *a very narrow circle,* while doubt and darkness prevail as regards the outskirts of that boundary. This knowledge of our limitations in every way is the chief source of misery and all attempts of mankind may be described as conscious or unconscious trials in right or wrong directions to go beyond this boundary. In a word, man wants to reach eternal happiness and to avoid all misery.

Friends, there have been two solutions of this problem of misery. One *as propounded by a school of thinkers is* that no doubt, evil exists in this world but this evil is irremediable. So the best thing to do is to make the best of it. To live merrily as we can, to snatch what pleasures we can, *and them to succumb to faith. This* was the philosophy of the Charvakas of ancient India who did not believe in the teaching of the Vedas. Even in our own times, it is sometimes asserted that we ought to take the good, forget the evil, as there is no help for it. This is impracticable advice. As we have seen only a short while ago, it is not in our power to stop experiencing either pleasure or pain which make themselves felt inspite of our efforts to ignore them. The world is mixture of both these activities. He lives in a *fool's paradise who* thinks of making merry while he is conscious of unending misery. Religion, however, teaches us that in the midst of unpalatable circumstances, we should take heart and march on If we can only foget our little

joys and artificial remedy of evil, we can surely go beyond this misery. We have been told that the removal of the three-fold misery is not possible by artificial means, for even after repression, its recurrence is experienced. What is the way out? We have to discard the artificial means and seek the help of one who is eternally blissful, pure, and free Man is conscious of his misery—or his limited knowledge, existence and enjoyment—but at the same time, there is in him the never—to be extinguished idea of lasting bliss. All men from the lowest savage to the most civilised persons are full of this belief in something which is infinite knowledge, infinite existence, and infinite bliss It cannot be denied that man believes in the existence of the Infinite. It cannot be easily explained away and therefore, it forms the basis of all religion in their endeavour to express various view-points about this Infinite. The belief in God is not peculiar only to the masses. Even men, illustrious in every field of scientific inquiry, have affirmed their faith in the Infinite. In whatever inquiry you make, you ultimately faced with a blank wall beyond which you cannot go And yet, you are dimly conscious of the Infinite beyond. Our purpose here is not to discuss the propriety of the belief but to note that the belief exists in a very large proportion of mankind. Names do not matter, because every one tries to express his conviction of the Infinite in a variety of ways and therefore, all ultimately agree to call Infinite God which is the most comprehensive term conveying all the different ideas. The Absolute (Avyakta), the Unchangeable (Akshara), the Moral Law (Dharma), the Beyond (Para) the Ultimate Truth (Tatva) Existence (Sat), Matter (Sara), Ideal Unity (Eka), are some of the names. The way out of misery is through the help of this pure and perfect Supreme Being. The Yoga which lays down principles of the art of developing and cultivating the love for God is called Bhakti Yoga

Friends, according to Gita, God is not a mere conjecture but the highest reality, for, God is the same as the Brahman we come across in Gnyana Yoga. According to Gnyana Yoga, Brahman is the only reality and every-thing in this world is the manifestation of Brahman. God is the higest manifestation of Brahman as grasped by the human intellect Even the Lord tells us in the Gita that He is indeed the abiding place of Brahman. It is true also that other beings are manifestations, but they are, as it were, only fractional manifestation comparatively of a lower order. The Lord tells us that His own part is manifested as the Eternal Jiva world. ,To take a simile, the clay mouse cannot become a clay elephant because as manifestations, form, alone makes them what they are, though as unformed clay, they are all one. As such, though we are manifested beings, we are merely God's eternal servants and worshippers. Through His worship, we have got to go beyond the life's miseries. And so says the Lord—"As you have got into this transient and miserable life, worship Me" Friends, we shall soon see that God of Bhakti

Yoga is no different from the God or the Brahman of the Gnyana Yoga It is the same God seen through the spectacles of love. Mark carefully that according to Gnyana, God in His essence is beyond all predicates and therefore, to describe Him, we have to employ a negative language–it is neither real or unreal and so on. But Bhakti Yoga gives positive definitions of God. None-the less, God is really infinitely more than the highest attributes known to human language. *These only delimit him but as all our words at best indicate or suggest this great reality, we can never directly and exactly signify it. Our language is necessarily inaccurate and falls much short of truth* and yet, why refrain from using the best expression we have? The heart of men is never declaring that there is a being which is the embodiment of all knowledge, all existence and all bliss. This is supported by reason which establishes that God is the highest manifestation of Brahman· and therefore, Bhakti Yoga unhesitatingly applies the positive language–Thou art the primal Lord, the ancient person. Thou art the great hidden treasure of the Universe. *Thou art the All-knowing, and thou art the one to be known Thou art the highest abode, by Thee the Universe is pervaded. O Omniformed one, Thou art the father of* this world animate and inanimate. Thou art the one worthy of worship by this world.' Thou art the great Teacher. There is not in all the tripleworld any one equal to Thee, whence a greater incomparably mighty one as Thou art.

The Karma Yoga deals with mainly the existence part-of the Almighty Lord. Gnyana Yoga deals with His knowledge–part and the Bhakti Yoga deals with His bliss–part all *Infinite in Nature. Thus, Bhakti Yoga is an attempt in search after the Infinite Bliss or God through love.* All men are engaged in an unwearied search after an eternal object of love, a something which they can depend upon. Man's love of money, wife, children pleasure, fame etc., etc., is an attempt in this direction which though baffled is ever-continued. Is this not a sure sign that all are certain of finding the ideal love sooner or later if there be such a thing at all in this universe? Lord Sri Krishna vouchsafes in the 14th verse of the *seventh Discourse that man's such a hope is not at all a dream* and that going beyond misery is possible. He says-This My Divine Maya made of Guanas is difficult to cross. Whosever seek refuge with Me alone, they cross this Maya—When a person harkens to this advice and consciously tries to take refuge with the Lord, he begins to tread the path of Bhakti Yoga. Maya here refers to Nature where the inter–play of three Gunas is *manifested. God as the ever master of the three Gunas keeps them under control.* But for us pigmy souls (Jivatmas), Maya is like a boundless ocean very difficult to cross without an aid. Trusting our-selves to the Great Pilot, we can safely find ourselves on the other side of deep. How helpless we are in the hands of our Great Master is beautifully described in the Gita by the Lord Himself. The Lord is seated in the heart of all beings, turning round by means of

Maya, all beings who are mounted on the merry-go-round world. The 'merry-go-round' referred to here equally applies to the body vehicles as also to a Trigunatmak Jagat. In the merry-go-round, children ride on painted horses and other animals of wood, moved round by a mechanical contrivance and yet they (children enjoy the fun under the idea that they ride on live horses and make them run themselves? This world is a huge a magical mechanism of this type. God is the manager; our bodies and possessions are the animals on which we ride. As the machine is turned round and round, the animals fly in the air faster and faster at the various heights. One is high and another is low and the fun goes on. But to enjoy this fun, it is necessary to sit ourselves firm and keep the balance so that we may not fall. Sometimes we forget that we are merely playing and taking it seriously, we are sometimes tempted to think with pride how high I have risen above my neighbour-this very pride and carelessness is the cause of our downfall and takes away the pleasure of the whole play. Pride goeth before fall, says a well-knowu proverb. To avoid this foolish pride and to learn to take pleasure consciously it is necessary to keep the balance. This balance is only possible when we hit upon the centre of gravity which is GOD. We cannot enjoy the fun unless we seek refuge in the centre of gravity where God abides and watch the play as He does unconcerned and uninvolved.

Friends, there are people who take an objection to the theory of Maya and sport. They say-Is it not a low and unworthy conception of the deity to have a Maya in which souls get entangled? Does not this view degrade the Supreme Being which makes Him moved by that sportive and unmeaning impulse? The view of creation that it is a mere sport is considered to militate against the claim of Theism that the creation is due to a motive on the part of Brahman that moves Him to reveal Himself. The common basis for all cosmological theories of theology that it is the essence of God to reveal Himself and secondly that this desire of self-communication is the motive for creation, needs some explanation as to why should God revel in the misery of mankind and treat it as a play

Friends, to understand the Lord's playright we must carefully understand that a play would be no play if it were not played according to the fixed rules. God in His infinite mercy has arranged his play for us Remember, He is not making fun of our vain struggles and desires. As a matter of fact, the struggles and desires are obstacles to the play thrown by our-selves. Whether we go high or low, as we ride on our mock horses, we should neither feel proud nor be cast down for that would destroy the fun We would call it merely childish if a child riding a mock donkey were to envy another child riding a mock elephant, and leave the play. The idea is that we should never forget that we are in the play staged by the Lord and we should consciously enjoy the play. If you are poor, enjoy that as fun: if you are rich, enjoy the fun of being rich- if dangers come, treat them also as fun: if happiness comes,

there is more fun as well. So much for the sport of Divine creation. As for Maya remember friends, it is no black magic wrought by a jealous being to entice human souls into misery. Maya, it is another name of Prakrutti or Nature, is neither good nor bad. It is a mixture of the two, because good and bad are only relative terms. Nothing is only good or nothing is only bad. To make the world or Maya good, or bad depends entirely on ourselves. What makes life worth living is not what you find in it but what you are ready to put into it by your ideal interpretation of the meaning that, as you insist, it shall possess for you. The Gita says: Maya can be thus mastered and the world converted into a beautiful heaven of bliss and therefore the Lord says–They who resort to me alone cross this Maya.

Friends, we have just seen that the Lord is seated in the heart of all beings and we are asked to take refuge in the Lord. This means that the cultivation of the heart is the most necessary step for spiritual realisation. All religions of the world advocate the proper training of that part of human mind which is properly known as the heart. Intellectual investigations are necessary to clear the understanding and to make our belief firm. Intellect by itself achieves nothing. It is like a lame person who talks from where he is seated. The work of intellect is always negative, for it can only remove errors and false beliefs. On the other hand, what are called our emotions and feelings are more daring. There is no region which they have not the curiosity to explore. But the heart is like a half–blind person which falls times without number into ditches i.e. experiences misery and is miserably bruised. If however intellect and feelings are coordinated, unnecessary pitfalls and dangers can be avoided. World's great men are the product of such happy combination of intellect and feeling. From a religious point of view, it is far better on the whole to have a little feeling even without a good intellect rather than to have a highly developed head without a heart. It is through feelings that one will see the Lord and the training of feeling in the right way is the special province of Bhakti Yoga. It is the man of feelings therefore who is qualified to tread the path of Bhakti Yoga which does not impose conditions of birth, sex, occupation, wealth, power, or learning Lord Sri Krishna tells us that those who depend on the Lord even if they be of the ignoble birth–women, Vaishyas or Shudras (merchants or labourers) will attain the highest goal. The one and only pre-requisite is feeling and a desire to improve feeling.

Friends, every one of us has feelings and emotions but these are generally ill–developed and exercised always in the wrong direction. Still there is no need to dispair even though the condition of our heart may be howsoever deplorable. The Lord gives an assurance in the Gita that if a highly impious person loves the Lord exclusively, he must be deemed a good man for he is wisely resolved: soon he becomes a virtuous soul and attains eternal peace. Then comes the assurance that the Lord's devotee is never ruined. The moment we instil a desire for self-improve-

three gets to darkness, acts for his good, and therefore reaches the highest goal. In view of this, we come to the conclusion that the one original source of all errors of the human mind is this love in its lowest form called desire. This desire takes a number of forms. Desire, will, doubt, faith, disbelief, firmness, frailty, modesty, thinking, fear etc., are verily the mind. All these functions of mind may be looked upon as aspects of love in various degrees and stages of development. The lowest stage is, as said above, desire or sensuality. Desire then is the result of ignorant non-use or conscious mis-use of love. The misuse of love makes man of a demonical nature. Inordinate love of body and a selfish love of wealth, wife and children, may be known as Kama (Desire), and Sanga (Attachment). Kama is the desire for objects not attained and Sanga is the attachment to things in possession. It may be carefully noted that in such desire and attachment, men, instead of giving as much room as possible, for the free play of love, try to concentrate it on trivial and frivolous objects. This is the cause of misery. By desiring various objects which are to be obtained with great difficulty and which if obtained are sure soon to perish; man becomes a slave of desires. His peace of mind is always distrubed by desires and he can never know anything of real happiness. Again, by extreme attachment to the body and possession, man loses his independence and becomes a mere appendage to his belongings. Thus instead of the body belonging to the man belongs to the body and naturally, desire and attachment are the real bondage because man totally surrenders his independence when he becomes subject to these feeling. On the other hand, infinite peace belongs to him who can help himself above desires and attachment. There is no room for spiritual rest in the midst of sordid desires. Those who are sellish, the real spiritual peace is denied to them.

Friends, how are we to give this selfish habit, which has become, as it were, a second nature? It is easy to say: Give up desire and attachment, but to bring this into practice is extremely difficult. The Gita states a principal which offers the best solution here. Objects are removed from the embodied being who does not take them in through the senses, but not so the love of object: even love is removed after having seen the highest love. What doses this mean? Love of one object can be removed only when we have placed our love on something else. We are all trying to fix our love on something permanent but we do not succeed. For a moment, we love an object and when we begin to attach undue importance to it when we think that there is no other object worthy of our love, the object is suuddenly removed from us. Then we direct our love to something else. Or even while the object remains, we may take to another object as more worthy of our attention. This shifting of love from object to object is the very force that moves all beings to action. Whatever therefore a person does, is the work of love. All beings are in a blind-fold race, as it were, towards some object on which they want to fix their love permanently. We give up the lower love when we realise

the higher love, for the quality and the permanence of happiness depends both upon the sort of love and the objects loved. For instance, in animals, love is fixed in the grossest pleasures. These are sense pleasures. But as man becomes more and more civilised, even the sense pleasures become more and more refined and at last, man finds out a higher love When love is placed in intellectual pleasures, lower pleasures of the sense lose their attraction. Love of morality is still a higher stage. Thus, love becomes finer and finer in proportion to our happiness increasing. Therefore, the Gita says that when the highest love is reached, all other forms of love are thrown into the shed and discarded.

Friends, what is this object of highest love ? It is a little peculiar that the line which the man's selfishness takes should point out this object to the utter annihilation of selfishness itself. Man loves things external to himself. The nearer the object of love to him, the more he loves. This principle when stretched to its ultimate limit leads us to the conclusion that nothing is more loveable than which is the very self of us all. For what can be nearer to us than ourself ? This shows that the search of love takes us in the same direction as it did in case of knowledge In fact, knowledge itself is impossible without love, for the knowledge of a thing increases with the love of knowing it It follows therefore, that the highest knowledge of the Lord comes to those who cherish the highest love for him In Gnyana Yoga, knowledge reaches its highest pitch when it realises one supreme reality in all. Love is the best means of realising it, because whatever object we intend to love may become identified with it for the time being.

Friends, let us try to understand this When we love the body, the body is ourself, and for the lover of body, there is no truth higher than it. When we love the mind, mind is our self and there is nothing higher than it. Thus whatever we take the self to be for the time being is loveable for the sake of the self When however, love learns by experience that no object can satisfy it, that no object can permanently engage it, it at lasts transforms itself, as it were, and turns back on its own real self. This is no doubt very difficult, but when it is so turned back, permanent bliss is reached. It is then realised that the reality which is in all the world is one and the same and that Nature is perfect love. Since Love is love, it cannot hate love. And therefore, with the oncoming of love, hatred vanisnes. Thus after a weary search, man finds that there is no object worthy of his love greater than the Lord seated in the hearts of all and ultimately realises that the nature of love is inexpressible.

Friends, we have observed in the present discourse that the chief functions of mind such as desire may be considered to be the different phases of love The mind being nearest to the self, the more it is purified, the more does the self behind shines through it The mind and the self are so intimately connected that the mind is very often mistaken for the self. But the mind in reality is the ILLUMINATED and the

light of the self is the ILLUMINATOR like the ordinary light. To confuse one for the other is a common mistake we commit, especially when light being pure seems similar to the illuminated object. Thus the self illuminating the mind illuminates the whole of Kshetra through the mind. The mind therefore being the nearest catches, as it were, the best reflection of the Self and naturally, the more is the mind purified, the more clearly is the self seen in it and the mind is most purified than all its lowers passions are transformed into Divine love or Bhakti. Hence God is described as sweet love having realised which the soul becomes blissful.

Friends, we have seen what the goal is. But until the mind is thoroughly purified, the goal viz, the supreme love cannot be realised and therefore, the sinful, the ignorant, the lowest of men do not go near the Lord because their knowledge is removed through Maya and they have taken to demonical life. Till supreme Bhakti is attained, therefore a preparation towards that stage is necessary. The Gita divides seekers after truth into 4 classes. These are the afflicted the the inquiring, the interested and the enlightened. These four classes are again brought under two main heads as we shall see in the following verses. Of these the best is the enlightened person whose mind is constantly applied and exclusively devoted to the Lord; for he is greatly beloved of the enlightened man and is also the Lord's beloved. All the Bhaktas are noble indeed but the enlightened man is the Lord's very self, because by constant attachment, he holds on to the Lord as the highest goal. It is evident therefore that the three classes of Bhaktas other than the Gnyanis are in the prepartory stage of Bhakti. Even this preparatory Bhakti is not easily got because only those who are righteous as contrasted to the vicious or demonical persons alone are qualified to enter the prepatory stage.

Friends, Gita does not explain which of the preparatory devotees is the best. But in Narada Bhakti Sutra, it is said that of the three each is preferable to the one immediately following it, according to which the best preparatory approximation to the highest form of Bhakti is Arta Bhakti i. e. to be conscious of the misery of the Sansara and to resort to the Lord with the whole-heartedness to be relieved of this distress. Initiatory to this stage are all other endeavours to purify the mind.

Friends, this brings us to the means of purification of the mind which are three-fold according to the Gita. These are sacrifice, charity, and asceticism Sacrifice is of different kind varying from the grossest workshop with various materials (Dravya Yagna) to the highest workshop in spirit and truth (Gnyana Yagna). The best sacrifice according to Gita is that which is done for its own sake. The best charity is given just because it ought to be given without expectation of any return and in the right place and time and to the right person. Tapas or asceticism is divided into three classes, physical, verbal, and mental. These three-fold exercises done with intense faith and without expectation of reward constitute the best asceticism according to Gita,

Friends, before we proceed further, it seems necessary for clearness of understanding to recapitulate the method of Bhakti Yoga we have hitherto discussed. The first aim of Bhakti is spiritual realisation which puts an end to all speculation through right reasoning. Secondly, education of the heart is its chief business and to give a nobler and higher direction to our feelings transforming them all into one intense religious feeling of supreme love Thirdly, in its preparatory stage, Bhakti allows the use of forms, symbols and other helps of worship Fourthly, all this must be made subservient to the one object of the realisation of God who is menifested in the Universe and who in essence is infinitely more besides. Lastly, it is the personal aspect of God that is chosen The Jivatma is advised to escape from misery through the help of Ishwara or personal God Though the impersonal aspect is not denied, the personal alone is preferred for worship as natural and easy of access. While Gnyan Yoga takes up the impersonal and tries to tackle the problem of live mainly through philosophy, Bhakti Yoga recognises that the majority of mankind are unable to guide their lives by philosophy. Men often thinking themselves to be capable of scaling the heights of philosophy suffer from great falls. To avoid this, Bhakti Yoga offers a natural, smooth, and gentle path. It is said that the way to the unmanifest is beset with difficulty for the embodied. Here the word "embodied" may be interpreted to mean those who are too much attached to the body. Those who cannot shake off the body idea, it is extremely difficult to go at once to the path of highest philosopy which says that the world including the body is unreal. For all ordinary men therefore, the worship of the personal aspect of God is the only thing recommended.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

Prose order:—तेषाम् नित्ययुक्त· एकभक्तिः ज्ञानी विशिष्यते ज्ञानिन. हि अहम् अत्यर्थम् प्रियः स. च मम प्रिय. ॥

Grammar:—तेषां of them, नित्ययुक्तः ever-steadfast; एकभक्तिः whose devotion is to the One, ज्ञानी the wise, विशिष्यते excells; हि verily; अहम् I; ज्ञानिनः of the wise; अत्यर्थं supremely; प्रिय. dear, सः he; च and; मम My; प्रियः dear.

Verse.—Of these the Wise, fore'er at-One,
Devoted to the One, excels.
I to the Wise am passing dear,
And He is not less dear to ME

Explanation—Of them, the wise man, ever-steadfast, (and fire) with devotion to the One, excels, for supremely dear am I to the wise, and he is dear to Me.

Gita Gaurav—O Arjuna, Gnyani Bhakta constantly worships me with one and unchanging Bhava, so much so that he does not forget Me even for a moment. It is on this account that I consider him Superior to the other three types of Bhaktas

viz: Arta, Jignasu and Artharthi. That is *the only reason why* Gnyani Bhakta loves *Me most and so do I love him*

Discourse.—Friends, as discussed above, the status of the Gnjani Bhakta is the highest among all the Bhaktas. He lives constantly in the Parmatman and sees the Lord emanant in the whole Univesee. and contemplates upon Him without a second's break To such a Bhakta, hunger, thirst, loss, gain, victory defeat, happiness and misery etc do not affect him. His attention is in the Lord and anticipates His wishes. His conduct is natural, so much so that he is afraid of none and no one is afraid of him. His confidence in the Lord is so great that he is concerned about his own welfare as we ordinarily understand it because *he knows* that the Lord *is sure to look after him In fact, he loves* the Lord more than his own self. and the result is that the Lord too loves him more than others. In the verse, the Lord describes the highest state of a Gnyani Bhakta and the effect such Bhakti has on him

Friends, as we have already seen a Gnyani is he who has realised the transitory nature of sense objects and withdrawing his mind therefrom abides in self seeking joy within. He is also devoted to the Supreme His whole being, cognition, volition, and feeling are given over to him and there is nothing left to disturb or distract. Men is a *composite of cognition,* volition, and feeling. These cannot be separated for purposes of reflection upon various aspects of the human personality. Any one of the three dedicated to God, without any attempt to bring in the other two, would keep him baund to the world of sense and his subconscious would become and arena of internal conflict In the daily life of those who pass off as pious and God-fearing, there is a constant conflict between the God-bound and world-bound *elements between craving and greed and urge for self knowledge.*

Friends, a true Gnyani therefore is not one versed in theoretical learning only but a Yogi and a devotee combined meaning that true knowledge implies exclusive devotion to the Supreme and turning of the body into an instrument of will divine in normal daily activity–a truly Brahman-like attitude in conscious waking life.

उदाराः सर्वं एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

Prase Order.—**एते सर्वे एव उदारा ज्ञानी तुमे आत्मा एव मतम स हि युक्तात्मा माम् एव अनुत्तमाम् गतिम् आस्थित ॥**

Grammar.—एते These, **सर्वे** all, **एव** surely: **उदारा,** noble, **तु** but, **ज्ञानी** the wise, **आत्मा** self, **एव** very, **मे** my, **मतं** conviction; **हि** verily, **युक्तात्मा** steadfast minded, **स** he, **अनुत्तमाम्** the supreme, **गतिम्** goal, **माम्** me, **एव** verily; **आस्थित** is established,

Verse:—All these are good indeed, and yet
The wise I deem My very Self,
For He has found His Base, at-One,
In Me alone, the Final Goal:

Explanation —Noble indeed are they all, but the wise man I regard as My very Self, for with the mind stendfast, he is established in Me alone, as the supreme goal,

Gita Gaurav —O Arjuna, Arta, Jignasu and Artharthi Bhaktas are no doubt dear to me but Gnyani Bhakta is the best of them all, because I consider him to be My own Self. His absorption in Me is so complete that he forgets everything and dedicates his mind, Buddhi, and Ahankara to Me without slightest reservation.

Discourse —Friends, we have discussed the question at length in our discussion of the 16th verse in this Discourse to give a connected idea of Nhakti and the application of Bhakti Yoga in ordinary life. The word 'Yuktatma' explains the sense of the whole verse which means a state of complete selfsurrender to the Lord and remnining constantly in that state

बहूनां जन्मनामंते ज्ञानवान्मां प्रपद्यते।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

Prose order:—बहूनाम् जन्मनाम् अन्ते सर्वम् वासुदेवः इति ज्ञानवान् माम् प्रपद्यते सः महात्मा सुदुर्लभः ॥

Grammar —बहूनां of many; जन्मनाम (of) birth; अन्ते at the end, ज्ञानवान् the wise; माम Me· वासुदेव· Vasudev, सर्व all; इति thus; प्रपद्यते resorts; सः that; महात्मा the great soul; सुदुर्लभः (is) very rare,

Verse:—Rare fruitage of unnumbered births
The Man of Wisdom comes to ME
"Vasudeva is ALL" says He
The Great Soul, hard to find on earth.

Explanation —At the end of many births, the man of wisdom takes refuge in Me realising that all this is Vasudeva (the innermost Self) Very rare is that great soul

Gita Gaurav.—O Arjuna, a Gnyani Bhakta is very difficult to come across. It is only when men passing through a series of births constantly performing meritorious deeds realises knowledge that in this world everything is the Lord and worships Me and takes refuge in Me that he becomes an ideal Gnyani Bhakta.

Discourse —This verse should be an eye-opener to those who fight among themselves to establish the superiority of one religion over another or of one sect in comparison to other sect Lord is one and therefore He cannot be different according to different sects. Methods may differ but the ultimate goal is the same and one who not only reconciles himself do different religions but sees God emenant in the entire Universe is indeed difficult to find. He grows into full consciousness of the all—

pervading nature of the Supreme. To him, the whole Universe manifests His glory the sapidity, sound, manhood, smell, heat, light, life, seed, reason, strength, desire–in fact everything. He sees Him every where and in everything. Such a man is a true Yogi.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यंतेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥२०॥

Prose order.—तैः तैः कामैः हृतज्ञानाः स्वया प्रकृत्या नियताः तम् तम् नियतम् आस्थाय अन्यदेवता प्रपद्यन्ते ॥

Grammar.—तै. तैः By this or that; कामै. (by) desires; हृतज्ञाना: those; deprived of discrimination; तम् तम् this or that; नियमम् rite; आस्थाय having followed; स्वया प्रकृत्या by their own nature; नियता: led; अन्यदेवता: other gods, प्रपद्यन्ते worship.

Verse:—Those wit-reft by this wish or that
Seek 'other' gods, and take their stand
On this orthodoxy or that
According as their nature bids.

Explanation—Others again, deprived of discrimination by this and that desire, *following this or that rite, devote themselves to other gods, led by their own natures*
(Own nature—Sanskaras acquired in previous lives)

Gita Gaurav:—O Arjuna, those people, whose knowledge is destroyed on account of their endless desires in connection with wife, son, wealth, heaven, and the destruction of enemies etc., worship all kinds of gods and goddesses including the ghosts, driven by their Purva Sanskaras. Such people are veritably blinded in their desire for the satisfaction of their senses and are steeped in the clutches of Maya, who instead of worshipping Me and following the path indicated by Me, follow their own inclination and Swabhava and worship other gods and goddesses.

Discourse—Friends, the world is a curious combination of people of all sorts. Every one lives in a world of his own and strives to better his lot to the utter disregard of those around him. The intellect with which he is endowed is fruitlessly spent away in the satisfaction of his desires *mainly of the senses. Such people become so very short-sighted that they seek the help of those who give them immediate success in the* satisfaction of their desires. and thus, resort to all sorts of gods and goddesses and even to ghosts and the like. We therefore see around us all sorts of new faith-inspiring devices being set up for the immediate attainment of worldly objects. Thus, in sharp contrast with the man of knowledge, (Gnyani) who views the whole panorama of Nature as a manifestation of the Supreme and who always minds the underlying unity beneath seeming diversity are those who are entangled in the meshes of desire. They live on the surface and regard apparent diversity as real They notice particular desires being satisfied by particular objects and *look to the forces which fashion them as their Devatas for fulfilment of desires. Their attention is not rivetted to one Entity only, because of*

the diversity of their cravings which cannot all be satisfied by one particular Entity. According to their limited knowledge and understanding, they adopt the practices current to invoke those forces which in their view lead to a desired result. Thus for wealth, we worship Laxmi, for son, we resort to some Pir, for health to Shitala Mata and to escape from fear of raptiles, we worship the serpent. These are some of the instances to show how even so-called learned and wise men keep faith in such devices.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१॥

Prose order:—यः यः भक्तः याम् याम् तनुम् श्रद्धया अर्चितुम् इच्छति तस्य तस्य ताम् एव श्रद्धाम् अहम् अचलाम् विदधामि ॥

Grammar.—य य. whatever; भक्त: devotee; याम् याम् whatsoever; तनुम् form; श्रद्धया with Shraddha; अर्चितुम् to worship; इच्छति desires; तस्य तस्य of him; ताम् that; एव surely; श्रद्धाम् Sharddha; अहम् I; अचलाम् unflincing; विदधामि make.

Verse —Whatever from a devotee
Feels moved to worship in good faith;
That selfsame steady faith of his,
Is really bestowed by ME.

Explanation —Whatever form a devotee seeks to worship with Shradda—that Shraddha of his do I make unwavering.

Gita Gaurav.—O Arjuna, if a Bhakta with a vidw to fulfil his desire worship Me in the form of any God, with faith and devotion, I stead it (faith) in that God. In other words, I do not force any one to worship Me in My form as Vasudeu but I am so adaptable that a devotee who has faith in any God or Goddess assumes My form, and through them, he realises Me.

Discourse.—Friends, in the preceding verse, the Lord has told us that men who are ignorant resort to all gods and goddesses but knowing him with a view to fulfil their desires. Why is it that the Lord does not prevent them from following such a path, to which this verse is a reply. Tanu i. e. body is used here in the sense of Devata. It is quite clear that Tanu can include almost any manifested form visible in Nature as the same is a body of the Supreme Eternal. It all depends upon the knowledge and disposition of a particular individual what objects he would treat as his Devata for the time being to gain a particular end According to the intensity of his craving and strength of belief based on the experience or advice of those whom he trusts or reading books on which he relies, he looks upon a particular manifestation of the Supreme-whether under a symbolic name like Indra, Mahadev, Vishnu, Varuna, Laxmi, Saraswati, Kali or natural name like Fire, Earth, Water or Energy as the Entity who would fulfil desires As he bends all his energies to gain his end through that Entity, his faith in the capacity of that Entity to satisfy him is rendered firm.

Friends, in the 26th. Verse of the Third Discourse the Lord has advised us that one should not unsettle the understanding of the ignorant attached to action: the wise while steadily acting themselves should engage the ignorant in all work Ordinarily, a *man says to himself I shall perform this action and thereby attain that object.* A wise man by confounding him by talking abstract ethics should *by his own conduct* demonstrate to him that man's object so far as it is necessary for efficient discharge of *duty to himself* and *others is truly* gained by keeping in mind the interest of all while acting. Without the cooperation of others, it is impossible for men to gain anything and this cooperation is secured easily if they are satisfied that in giving it, they are equipping him better for their service which, in turn, would make them better men We are treating here this point from a different aspect viz the method by which one *progresses in the path of action and to keep them steady in it.* As *we have seen,* every man or woman has a *variety* of desires and *yet* there is one *desire which is* uppermost in his mind urging fulfilment Ignorant, as he or she is, looks about to find out a method by which it can be fulfilled It is in this manner that one takes to worship or some god or goddess or puts faith in the efficacy of some natural phenomenon and when through faith and devotion in that object, one fulfils his or her desire, the faith becomes more steady. And as we have seen before, the Sakama Bhakti in the initial stage develop into Nishkama Bhakti when the idea of mutuality i. e service takes root in the mind Once this is done, the good of all would soon become the spring of all actions and not the imperative demands of body and relations which are the primary cause of attachment This consciousness would gradually expand and treating body activity as a play of Nature in the interest of sentient life, he would dedicate it to the Supreme Director The Lord therefore *tells* us that He does not *dissuade even an ignorant from putting his faith in any god or goddess nay, even* in anything, be it the son or a serpent. but on the contrary, by bringing about the fulfilment of desires to which faith and devotion is directed. He steadies the devotee's faith in the emblem he worships, because were He to shake the faith in things about Himself, he would become an etheist and get steeped in ignorance all the deeper. To a Gnyani, however, "Vasudeva is *all* and therefore, the *Lord is omnipresent to* him, be *it in an idol or* a *natural phenomenon* This is of course the highest stage which can be reached only gradually by developing faith in the powers of the Sakara Brahma which though do not reside in the objects outside but within in devotee himself. These powers are brought out through devotion and faith, resulting out of of concentrated attention to some object The Lord is like a king who is served through His officers and servants and the *respect given to them is* in *reality the respect shown to the king himself.* It is the unseen power which gives status to individuals and yet the ignorant people believe that unseen power and the individual as one not realising that the individual apart from the power that he wields is not

worth anything and the power though wielded by anybody belongs to the king and not to the individual. This is what the Lord tries to convey by saying that whatever form a devotee seeks to worship with faith–that faith of his does the Lord make unwavering. Were a king to grudge the respect being given to his officers, he would surely not be respected himself and the result would be sheer lawlessness. It is from this point of view that a king in the Hindu Heirarcly is considered to possess the element of god–hood: and just as through faith in the Lord, the whole Universe is kept in harmony, devotion to a king as His representative helps to maintain orderly society.

In answer to Arjnna's query as to how such a faith helps a devoteee, the Lord explains it in the following verse.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हितान ॥२२॥

Prose order:—तया श्रद्धया युक्तः सः तस्य आराधनम ईहते ततः च मया एव विहितान् तान् कामान् हि लभते ॥

Grammar:—सः He; तया with that; श्रद्धया (by) Shraddha; युक्तः endued; तस्य of it; आराधनम् worship; ईहते engages; in; च and; ततः from that; मया by Me; एव surely; विहितान् dispensed; तान् those; कामान् desires; हि verily; लभते gains.

Verse:—In such a faith at-one, he seeks
To win the favour of his 'god',
From whom he gets the boons he craves,
Bestowed (in fact) by none but Me.

Explanation.—Endued with that Shraddha, he engages in the worship of that, and from it gains his desires, these being verily dispensed by Me alone.

Gita Gaurav:—O Arjuna, mark the manner in which I reward a devotee of any god or goddess for his faith in them which he believes through ignorance to be emanating from that idol: but the wise know that the reward does not come from the idol but it comes from Me through the idol. I fulfil the desires of all devotees to whomsoever devoted with faith

Discourse:—Friends, in the beginning stages of Bhakti, one seeks fulfilment of transient desires and at every stage, he has to lean on something in the hour of weal or woe and believes that the support which he seeks for the fulfilment of his desires to be itself active. Gradually, as such faith gets steadied. he sees light and realises the existence of a power behind apparent manifestations. This is the goal which the Lord wants everyone to reach. How does he do it ? It is done by rewarding faith and devotion according to its intensity. Imbued with faith, a man adopts the prescribed rituals or means to invoke his God for the time being and moulds his conduct accordingly. If it so happens that all other factors which must combine together to bring about the

desired result are brought in proper relation, he attains his object. But *this consumation* is neither in his hands nor in those of his God but the Supreme who alone controls and operates all factors neceseary for fruition of desires including his Devata. So ultimately whatever a man gets is really a gift from the Supreme, *though to his* warbed vision; a particular manifestation appears to be the donor deity. Let us apply this in case of a king in relation to his subjects. It is really the king who lends protection and bestows *the various amenities to his subjects, and yet the common* people believe his ordinary officers to be the source of protection and the amenities and it is through this ignorance that people flatter officers to get a title or some distinction from the king. The result, however, is that when a title is bestowed by the king, the person concerned, through his ignorance, thinks the same as a boon from that particular officer and not the king who is the real bestower. This equally applies to lesser gods and goddesses who are nothing but instruments through whom the Lord fulfils the desires of His devotees. Whichever way you turn, the Lord is everywhere and all your devotion and faith ultimately reaches *HIM* wheresoever directed and its reward emanates from the same source. Arjuna here raises a query as to what is the difference in the result of devotion directed towards lesser gods and goddesses and *directly to the Lord Himself. This is explained in the* following verse.

अंतवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यांति मद्भक्ता यांति मामपि ॥२३॥

Prose order:—तेषाम् तु अल्पमेधसाम् तत फलम् अन्तवत् भवति देवयजः देवान् यान्ति मद्भक्तः अपि माम् यान्ति ॥

Grammar:—तु But; अल्पमेधसाम् तेषाम् of those of little understanding: तत् that; फलम् fruit; अन्तवत् limited; भवति becomes; देवयजः the worshipers of the Deves. देवान the Devas; यान्ति *go to;* मद्भक्तः My devotees; माम् *Me; अपि too;* यान्ति attain.

Verse:—But transient the reward that comes
To these small-minded devotees
To 'gods' go they worship 'gods'
My Devotees come unto ME.

Explanation—But the fruit (accruing) to these men of little understanding is limited. *The worshippers of Devas* go to the Devas My devotees too come to Me.

(These men of little understanding Though the amount of exertion is the same (in the two kinds of *worship) these people* do not take *refuge* in Me, by doing which they may attain infinite results).

Gita Gaurav—O Arjuna, people with *limited intellect aim at things transient* without knowing their nature, and naturally therefore, seek refuge in lesser gods and godesses. The idea of worship is to merge oneself in the diety i.e. one has got to

be that God whom he seeks to worship with the result that those who worship lesser gods become lesser gods and those who worship Me become my own self.

Discourse:—Friends, you must clearly understand what the Lord wants to convey here by sayiny that those who are ignorant do not get the same benefit as those who are Gnyani in their Sadhana. The fulcrum of this Sadhana is the steady development of faith, no matter how brought about. Satisfaction of craving as such is an impossible task as there is no end to craving in the life of a man who is not rooted in the Divine. One desire is hardly satisfied before another occupies its place making an incessant demand for satisfaction. Thus, there is always dissatisfaction with ones lot, howsoever placed. Those who are materialists remain always involved in the net-work of Nature, either in the craving or satiation stage. How can there be peace to such people? While those who view the universe of objects as operated by the Lord discard the objective side of things and diving deep root themselves in the power which moves the diverse objects regarding cravings as body affections and give them their due place. Naturally, attachment to objects gradually loses its force. They thus ultimately attain and even outlook and rising beyond the play of desire merge themselves in the Lord.

Friends, how is this to be brought about? The Lord has already given us the answer—by practice (Abhyasa,) and renunciation (Vairagya); but this is not as easy as it looks. The silencing of the forces of Prakrutti is difficult of achievement which is absolutely necessary for a spiritual life. A Sadhaka, therefore, has to make a beginning by taking a vow of silence. Much energy is wasted by idle gossiping which should otherwise be conserved and transmuted into Ojas Shakti. By so doing, meditation will be made easier. Speech is Tejo Maya according to Chandogya Upnishada The gross portion of Fire goes to constitute bone middle portion to form marrow. and the subtle portion to form speech. Speech, therefore, is a very powerful energy. In the practice of silence, one should not communicate one's thoughts to others even in writing or by signs. Speech is not only that is heard but it is more subtle still and manifests itself either through signs. When the senses (Indriyas) are silenced, Karana Mauna is achieved. When you keep the body steady and immovable, it is known as Kashta Mauna In deep sleep, there is Sushupti Mauna This real sign comes only when there is absence of duality and separation, when all mental modifications cease This is Maha Mauna or in other words, the state of Para Brahman. This is achieved gradually by the practising of Nishkama Karma Yoga. Friends, remember that Karma is only external and is different from the four-fold means of Salvation viz Viveka (discrimination), Vairagya (renunciation), Shat Sampati (Sama, calmness of mind: Dama, control of senses, Titiksha, power of endurance, through constant balance of mind in the midst of pleasure or pain, heat or cold etc Uparati, satiety: Samadhana balanced state of

mind and Shraddha, faith in scriptures and words of the Guru.) Mumukshatwa which is the fourth means is the intense longing after liberation.

Of these, the first two-Viveka and Vairagya should be properly understood. Viveka connotes the discriminating power between Atma (self) and Anatma (not-self) Sat (real) and Asat (unreal), Nitya (eternal) and Anitya (non-eternal), changing and unchanging, and Drik (subject) and Drishya (object). Viloka is the result of purity of thought (Chitta Suddhi) through Nishkama Karma.

Vairagya is indifference to the enjoyment of objects, both in this world and beyond. What is Vairagya which is the result of the practice of Viveka? The fruit of real Vairagya is Brahma Gnyana and results in extreme satisfaction-state of Purna Kama. *In this, there is destruction of the senses, so much so that there is no* remembrance of past sensual indulgence. There are four kinds of Vairagya is that Vairagya which comes after Brahma Gnyana.

As stated above, Karma is only an external manifestation of the effort made by the Sadhaka in this direction. Shravana is more external than Manana or *reflection* of what is heard through teacher or books. Manana is however more external than Nididhyasam. The real Sadhana wich is not manifested is the deep meditation on Maha Vakya like AHAM BRAHMASMI and its meaning

Sadhana has to be discriminated between Bahiranga (external) and Antaranga *(subjective of or internal). Yama*, Niyama, Asana, *Pranayama and Pratyahara are the* BahirangaSadhana: while Dharana, Dhyana and Samadhi are Antaranga Sadhana.

Friends, all these methods aim at developing faith in one's own self. Every one should know and practise the means by which this can be developed. Auto-suggestion is a method of this kind. It is a practice suggested in Vedantic Sadhana. Auto-suggestion consists in making powerful assertions. These have to be constantly repeated mentally and one has to dwell on these thoughts and naturally, as you think, so you become. Think you are strong, strong you become. Think you are weak, weak you become. If this is true, if you think you are Brahman, Brahman you decome. Remember, friends, that our mind which really makes hell of heaven and heaven of hell is the cause of bondage and liberation. Even if you are the poorest of the poor, the dullest of the dull, never move a fraction of an inch from your real position, because Tat Twama Asi-Thou art Brahman; You are the sun: the whole world moves around you. There is no superior to you in the whole world. Assert this strongly. Affirm. You will *feel* tremendous strength and power. A *word of caution is however* necessary. You cannot derive the beneficial results through this practice in a couple of days. You must calmly wait for some time and through constant practice, establish a mental habit. Then the subconscious mind will do the work for you.

Friends, if you cannot do anything else, at least practise auto-suggestion. It is a powerful but cheap agent to *develop your will power. Through this, you can*

get over any difficulty. You can tide over dispairing situation. You can smile over any adverse circumstances Our goal is power, strength and vitality, but it comes to those who forsake all desires and go onwards free from yearnings, selfless and without egoism. The man who is full of faith obtains wisdom and who has mastery over his senses having obtained wisdom, goes swiftly to the supreme peace. The yogi ever united thus with the self, with the mind controlled goes to peace, to the Supreme Bliss that abides in the Lord

Friends, you will find silence and solitude as great helpers in the achievement of peace. Development of virtues such as Daya, Karuna, Prema etc., will remove the cruel nature of the heart. Pranayana, Vichar and meditation will check the restless nature and will destroy emotions and passions. You will thus rest in peace. What is wanted is steady Abhyasa Haste is really harmful, because peace comes gradually, slowly, stage by stage, and step by step ..If evil thoughts come to you, do not make violent efforts to drive them away. Remember always that it is a wave and will soon pass away. Do not think of worldly concerns any more than it is necessary as part of your daily duty. Do your duty and leave the rest to God. Unless you are prepared to give up all you have for the service of the Lord and the mankind, you are quite unfit for this spiritual line. Keep aloof in difficulties, pray fervently from the bottom of your heart and wait. Help is bound to come to you. God lends His gracious ear only to those who do not lose heart, faith, or courage. He will give you sufficient strength to bear the pain and it is He who will remove all obstacles and difficulties. Power of endurance has to be developed and one has to learn to bear happiness and misery evenly without losing the tranquility of the mind. Slowly give up one habit after another and the craving for all sensual objects will die away one by one. Even then gradually enjoy real freedom and be conscious of your individuality. In giving up sensual objects, you will gain a lot. Of course, there is pain in the beginning, but the results will be more soothing. All kinds of trials will bring you benefits in the end You can never be lost or deserted even in the midst of waves of darkness and the pressing thoughts Even these are necessary for your own teaching education and learning experience and knowledge for your own growth. Remember always that it is only to the select few that the Lord sends repeated trials and therefore, cultivate the faculty of patience Friends, utmost sacrifice is demanded of you and your own progress is a matter of secondary importance. Through work for others, you have to work for yourself. It is from this point of view that Siddhis i. e. personal achievements are real obstacles in the path The reason why your trial is more severe than that of others is simply because you have taken a more earnest and determined stand against the evil propensity in you. It is brought to the surface and laid bare to your eyes so that you will know it fully at the very threshold of your journey. In the initial stages, you

must become conscious of your weaknesses. Once you do this, help will come to you from inside. You will then have no doubts about your real enemy. You need not look for him outside.

Friends, as we are discussing this, we may look back to the meaning of the verse that we are just discussing. What are we after? A little nourishment or some special power to sustain us in the midst of desires awaiting fulfilment. This comes from God to those who have a pure and steady love for humanity an unfaltering devotion to the laws of compassion and unswerving wish to serve God above and the world below. It is therefore necessary that we should restrain our self from acting under the influence of personal impulses. Greater this force of restraint, speedier the spiritual growth. Patience and faith go side by side and the real test of growth is the inner unaffected attitude towards outward surroundings, no matter whatever be their nature.

Friends, we must be clear about one point in our Sadhana. It is a mistaken belief that the world vanishes in Samadhi. World is not different from Brahman. On the contrary, a conviction is borne is us in Samadhi that the Brahman is all; thereby, objects with their names and forms do not vanish. What alters is our subjective conception of it. The angle of vision changes. The inner ruler knows everything that goes on in our mind. He hears the even sound of a fall of a pin. Do not therefore try to cheat Him. It is impossible. You may tell lies to all around you but you must tell the truth to yourself. Therefore, develop straightforwardness in thought, word and deed. Clarify your ideas again and again. Think clearly. Have deep concentrated right thinking. Introspect in solitude and purify your thoughts. If you find difficulty in doing this, still the thoughts and silence the bubbling mind. Let one thought rise in the mind at a time and until it settles down, do not allow another to enter. Drive off all extraneous thoughts that have nothing to do with the subject matter in hand. An efficient control over the thoughts through long practice is absolutely necessary for the successful concentration and mediation

Friends, develop universal sympathy. It is this sympathy which will mitigate your pain and bring you relief from unexpected quarters. Again love of humanity distroys your little, personal self, because it is the love of God in another form. By serving humanity you serve HIM. It is ignorance to think that humanity exists apart from you You must bring about yourself to feel this constantly. and as you do, you will derive a novel infinite happiness In serving others, you serve your own self. In helping others, you help your own self. In feeding others, you feed your own self. This is a great secret, and our goal is to fathom it. The greater and purer your love more keenly you will be able to feel for others. and the higher you station in the spiritual regions, nearer you are to the Lord. What obstructs your growth is selfishness and petti-mindedness. You have to expand yourself: and therefore, awke and arise: lead the life

of oneness and unity: and the hidden powers in you will be gradually manifested. Remember always that care, worry, anxiety, fear, lust, greed and desire are the real enemies of peace. It is to the ignorant that these appear insurmountable. Knowledge of Atma alone can give real peace, happiness and immortality.

How the ignorant regard the Lord who is unmanifest limited through name and form according to their own ideas is discussed in the following verse.

अव्यक्तं व्यक्तिमापन्नं मन्यंते मामबुद्धयः ।
परं भावमजानंतो ममाव्ययमनुत्तमम् ॥२४॥

Prose order:—अबुद्धयः मम परम् अनुत्तमम् अव्ययम् भावम् अजानन्तः अव्यक्तम् माम् व्यक्तिम् आपन्नम् मन्यन्ते ॥

Grammar.—अबुद्धयः The foolish; मम My; अव्ययम् immutable; अनुत्तमम् unsurpassed; परम् supreme; भावम् nature; अजानन्तः not knowing; अव्यक्तम् the unmanifested; माम् Me; व्यक्तिम् manifestation; आपन्नम् come to; मन्यन्ते regard.

Verse:—Th' Unmanifest made manifest
Thus do the witless think of Me-
Unconscious of My deeper Self
Unmodifed, transcending all.

Explanation.—The foolish regard Me the unmanifested as come into manifestation not knowing My supreme state,—the immutable and transcendental.

(The ignorant take Me as an ordinary mortal, assuming embodiment from the unmanifested state, like all other men, being impelled by the force of past Karma. This is due to their ignorance of My real nature, hence they do not worship the One without a second.)

Gita Gaurav:—O Arjuna, the ignorant do not know Me as the supreme element which pervades everywhere and as I am not manifest to them, they limit me to some name or form, either as a man, animal, or raptile.

Discourse:—Friends, before realising the Lord, one must know HIM as unborn eternally existant, and change-less. The Avatara i. e. the incarnation of the Almighty reveals only a very partial aspect of the formless attributeless, omnipresent, omnipotent, and omniscient Para Brahma Parmatma. The Lord is never born, nor does He die and yet the ignorant celebrate His birth anniversary and resort to mourning as if He passed away. It has, however, its value provided they outlive ignorance and realise Him truly. It is ignorance which is responsible for creating water-tight forms of religions and sects, giving rise to animosity between each oth-r. If the Lord were to be limited to particularly one name or from, He would certainly be subject to censure ridicule, and enmity, but that is not really the case. The Lord is not in one particular place but is omnipresent alike in sentient and insentient objects and as He is invisible, the ignorant conceive Him, according to their own mental development and worship HIM just as that conception of him is limited, so are their desires which are perishable

and transient. The ignorant mistakes particular forms operated by the Supreme Lord for Himself. In reality, He is unmanifest and yet operates all manifest objects by His power. Those who cannot realise Him as such, treat the part as the whole and naturally, their knowledge is partial and incomplete which keep them ever ignorant of HIM.

Friends, mark the gradual development of the idea of the omnipresent, omnipotent, and omniscient Lord. The Lord revealed to us how He manifests His potency through any name and form in the 21st. verse of this Discourse, and this potency lies not in objects worshipped but in the worshipper himself. It is the veil of desire that prevents him from getting an insight into the secret. So long as one does not develop faith in the thing eternal, the result is bound to be temporary and transient. This leads us to the conclusion that until one shakes off the habit of depending on things outside i.e. objective dependence and turns inward, seeking and developing dependence on his own self, the goal will not be reached. Real self-confidence which is akin to the confidence in the Lord is not possible for those who look upon the world as anything different from themselves. It is only when one loses one's own individuality in the world around him that one merges oneself in the Parmatman. This is what is indicated by the Lord in the present verse. The value of Avatara lies in removing the apparent delusion. The Lord manifests HIMSELF through every possible object, sentient or insentient and that He is not limited to any name or form. Why is the Lord not revealed to one and all of us is discussed in the following verse.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

Prose Order.—योगमायासमावृतः अहम् सर्वस्य न प्रकाशः अयम् मूढः लोकः अजम् अव्ययम् माम् न अभिजानाति ॥

Grammar:—अहं I; योगमायासमावृतः voiled by Yoga-Maya i. e. illusion born of Yoga or the union of the three Gunas:-सर्वस्य to all: प्रकाशः manifest. न not: मूढः the deluded. अयम् this: लोकः world: अजम् the unborn: अव्ययम् the immutable: माम् Me: न not: अभिजानाति knows.

Verse:—By sheer All-presence well-concealed,
I shine not forth to every soul.
This senseless world is not aware
Of Me, (its Self) unborn, unchanged.

Explanation:—Veild by the illusion born of the congress of the Gunas, I am not manifest to all This deluded world knows Me not the Unborn, the Immutable.

(This Yoga-Maya spread over the Lord, which veils the understanding of others in recognising Him, does not obscure His own knowledge, as it is His, and He is the wielder of it,—just as the glamour (Maya) caused by a juggler (Maya in) does not obstruct his own knowledge. This illusion which binds others, cannot dim His vision.

Gita Gaurav:—O Arjuna, enveloped as I am in my Yoga Maya, I am not visible to all. Only a few Gnyani know me as I am. The world is deluded through this Maya and therefore does not know Me who am unborn and without limit. They weigh me on their own scales and believe me to be eternally born and dead.

Discourse:—Friends, screened off by this universe which is a manifestation of the Lord's might and majesty, He is not visible to those who revolve round and round, deluded within this fence of birth and death but to those alone who can pierce through this screen of Maya by knowledge of the essential truth and mould their life accordingly with inflexible determination and unwavering devotion, ever refuge in the Lord who is the unborn, supreme, eternal. Friends, God is not a mere intellectual abstraction nor a mode of thinking. He is a being realised and realisable and yet He is beyond mind and thought. When this Being beyond thought is given a name within the domain of thought by the seers who realise HIM, this name appears like Theism or some such idea and yet He remains vastly different from the intellectualised God-idea of the West. The idea of God is no shrinking and gingerly theism afraid of the world's contradiction. In other words, the seers who have realised God are not afraid of contradictions. They are firm in their belief as every one of us is firm in one's own subjective convictions, because they see God as the omniscient and omnipotent, the sole original Being, who manifests in Himself all, whatever it may be, good and evil, pleasure and pain, light and darkness as stuff of His own existence and governs Himself what in Himself He has manifested Behold how unaffcted by His opposition unbound by His creation, exceeding yet intimately related to this Nature and closely one with her creatures, their Spirit, Self, highest Soul, Lord Lover, Friend, Refuge. He is ever leading them from within them and from above through mortal appearances of ignorance and suffering and sin and evil towards a supreme light and bliss. This is the fullness of the liberating knowledge. It is the knowledge of the Divine within us and in the world as at the same time, a transcendent Infinite. The Lord is an Absolute who has become all i.e. by His Divine Nature, His effective power of spirit, He governs all. He is intimately present in every creature and is the Cause, Ruler and Director of all cosmic happenings. And yet He is far too great, mighty and Infinite to be limited by His creation. In the ultimate oneness, there exists no 'I' or 'Thou' but only one impartible, self-luminous, blissful existence. The ideal of a personal God is certainly present in the Gita, but it is as ideal of an impersonal-personal deity. This truth of absorption in the Absolute and perfect union by identiy, may not at first be evident to a Sadhaka so long as he weighs HIM in the values of the finite world. But as soon as a devotee grows out of his idea of Lord existing as some Divine personality becomes conscious of the mystic experiences of the sages and devotees.

Friends, as we have seen, the Lord is not visible because He is enveloped in His Yoga Maya. What this Yoga Maya is can be better understood if we can analyse faith,

truth and belief and distinguish one from the other. Faith is the subject. Truth is the object, and belief is the subject-object synthesis and movement of consciousness. All belief is sheer believing in the perpetual movement of an idea which is not verified by independent thought. Faith is the fact force and freedom of believing. As one goes on examining beliefs, his faith grows stronger and stronger everyday until truth is churned out of the vortex of conflicting beliefs and is indeed achievement and fulfilment of belief. Thus belief proceeds from faith to truth and lives to develop itself to the full distinction and dimension of definitive truth. In other words, it is the blessed union and identity of faith and truth This can be compared to the idea that lies between the body and its beauty, the mind and the soul and the relation between the two is such that one cannot exist apart from the other. Thus, the relative idea of belief based on truth through faith is a doubly developing force and energy and inspiration and ecstacy. All the same, faith not only precedes, or proceedes with but exceeds all believing, because it is faith and not belief which gives birth to truth through the union of subjective and objective belief. At the same time, faith is not a dual concept. When faith becomes Fact, Truth becomes Deed ann belief becomes Doing. The spontaneous fusion and transfusion of faith, truth and belief illustrates beauty and complexity of life. The Yoga Maya is symbolised to describe the world of accepted certainty as the instrument and mirror of reality which is at once a revealation to those whose faith throws itself in an attitude of affirmation and acceptance by the subjective observer and experiencer. The prophetic for-sight comes out of possessive experience which is part and parcel of its own achieved path and anticipated future.

Friends, our life becomes impossible if we have no faith of some kind. The ground of life is faith. Life's growth and development is belief, and the gathering harvest of all events and experiences is truth. Faith is creative affirmation, coupled with affirmatory appreciation; belief is mutually stimulating subject-object appreciatory confirmations, and truth is conscious realisation. Faith buoys up and upholds the breath and energy of living life. Belief warms and animates it, but truth is its fulfilment. Thus, life that we live is the indivisible unity of faith, truth, and belief. There is no movement but what is belief-born and belief-maintained; nor is there any breath or throb of life-activity devoid of the warmth and vigour, of the touch and taste of truth. The Lord is enveloped in His Yoga Maya and lies hidden behind the veil in the form of a mirror and remains unseen on account of the reflection it gives out due to the paint that obstructs the view of the Lord. The world that we see is like the mirror, dazzling and casts reflection all round, not of Him that sustains it but that veils it. It is on this account that the Lord has described His Maya to be insurmountable so much so that the world appears like a mirage and one sees in it what really does not exist and more you pursue it, farther it goes and cannot be grasped. Even the learned have fouud it difficult to cut asunder the veil and see the truth.

वेदाहं समतीतानि वर्तमानानि चार्जुन।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

Prose order. –अर्जुन समतीतानि वर्तमानानि च भविष्याणि च भूतानि अहम् वेद माम् तु कश्चन न वेद ॥

Grammar —अर्जुन O Arjuna: समतीतानि the past च and: वर्तमानानि the present. भविष्याणि the future: च and: भूतानि beings: अहम् I; वेद know: तु but माम् Me: कश्चन any one: न not: वेद knows.

Verse:—I know what creatures once have been,
What creatures are, O Bharata,
And what in time are yet to be:
There is no creature knowing Me.

Explanation —I know, O Arjuna, the beings of the whole past, and the present, and the future, but Me none knoweth

Gita Gaurav.—O Arjuna, in the 6th. verse of the Fourth Discourse, I have told you that though unborn, eternal and Lord of all beings, I assume form by my power getting into my Atma Maya (Nature–Prakrutti). It is this Yoga shakti through which I create the world and this power is known as my Yoga Maya. When I descend on earth in a human form, I spread the power of My Yoga all round behind which I lie concealed, so much so that the ignorant do not perceive Me as I am on account of my being enveloped in My Yoga Maya. Naturally, the common people look upon Me as an ordinary human being and I am only revealed to those who are devoted to Me and who have full faith in My attributes, power, and form. Thus, I am aware of creatures who have existed before and are present now, as also of those to come, but scarcely any one knows Me.

Discourse—Friends, when the embodied self abiding in the self properly sees the self by concentration, then there is no ruler over him, as he himself becomes the Lord of the three Regions. He then assumes various body forms at pleasure and casting aside decay and death, neither grieves nor rejoices So fascinating is the effect of this play of qualities upon men that seldom does any get to know Him. Not that the screen is thick–nay, it is very thin, it is almost transparent but resisting. Every one during the course of his journey here gazes in blank wonder at times; a feeling of utter helplessness and presence of a mighty mysterious power dominating us creeps over our being: but such moments are few. Again, the illusory sense objects prove more powerful and swamp the mind and the senses We leave this mysterious power to go its even pace in the Universe unattended, but expect it always to be mindful of our welfare and well being according to our erratic notions of joy and sorrow, So the cycle moves on.

Friends, in this Universe, the moment Jivas are born, *they become deluded* through desires of all kinds and therefore, they lose the power of knowing HIM. But the Lord who reveals His omniscience in this verse is All-knowing and neither past, present or the future remains concealed from HIM, because He is Himself Maha Kala The Lord is the Supreme Director of His Lila and therefore, He knows all the stage of the drama of life. One point has to be cleared in connection with the Yoga Maya which veils the existence which is omnipresent and omnipotent. Just as a person hiding behind a curtain sees everybody outside and yet he remains concealed from the gaze of those on the other side of the curtain, the Lord lying concealed behind His Yoga Maya sees the entire Universe and yet those who constitute the Universe do not see HIM. It is on this account that even though Atheism may disprove the existence of the Lord, *He still persists.*

Friends, in the third verse of the present Discourse, the Lord has already told us that amongst thousands of men scarcely any strives for perfection and amongst those striving for perfection, scarcely any knows Him in essence. Then again, *He tells us in the following 29th. and 30th. verses that those who strive for liberation from decay and death refuge in the Lord, come to comprehend Brahman, Adhyatma and* Karma and those who know the Lord along with Adhi Bhuta, Adhi Daivya and Adhi Yagna continue to know Him at the time of leaving the mortal coil provided they possess a steadfast mind steadied in Him. We shall also see later on in the 54th. verse of the 11th. Discourse that by unswerving devotion, the Lord can be known and seen and thorough knowledge of reality attained It is on this account therefore that the Lord tells us that only ignorant fail to know Him as He is. The ignorant are those who are devoid of faith in and devotion to the Lord. In the following verse, the Lord gives another reason why the ignorant do not *know Him. It is by the delusion of opposites born of desire and aversion* that all creatures become confused at tth eme of creation. Why the ignoaant fail to possess the requisite faith and devotion in explatned by the Lord in the followin verse.

इच्छाद्वेषसमुत्थेन द्वंद्वमोहेन भारत ।
सर्वभूतानि समोहं सर्गे यांति परंतप ॥२७॥

Prose order:—परन्तप भारत इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन सर्गे सर्वभूतानि सम्मोहम् यान्ति ॥

Grammer:—परन्तप O Scorcher of foes, भारत O descendant of Bharata, सर्गे at birth, इच्छाद्वेषसमुत्थेन arisen from desire and aversion; द्वन्द्व मोहेन by the delusion of the pairs of *opposites;* सर्वभूतानि all beings; सम्मोहम् delusion; यान्ति go to,

Verse:—With longing and repulsion born
The contrast-glamour, Bharata
Makes all these creatures walk the world
In madness, O thou Scourge of foes.

Explanation —By the delusion of the pairs of opposites, arising from desire and aversion, O descendant of Bharata, all beings fall into delusion at birth, O scorcher of foes.

(To one whose mind is subject to the dualistic delusion, caused by the passions of desire and aversion, there cannot indeed arise a knowledge of things as they are, even of the external world far less can such an intellect grasp the transcendental knowledge of the innermost Self)

Gita Gaurav:—O Arjuna, on account of happiness and misery, sorrow and infatuation etc, which arise out of attachment and aversion, all beings become infatuated soon after birth. The result is that they have no knowledge, either of the past or the future, and cannot comprehend the present No wonder then that they cannot see Me. It is the veil of desire which is a covering which prevents them to look back or ahead of them.

Discourse.—Friends, when in the beginning of creation, the souls assume of body forms, automatically there comes into operation the instinct of preserving the same and there springs up a desire for objects which help preservation and aversion to those having the opposite effect. This gives rise to the pairs of opposites viz heat, cold, pleasure, pain, joy, sorrow, success, failure, gain and loss—all referring to the preservation of the body form The body makes the heaviest call on our time and attention and becoming the dominant partner forces the self-partner to recede into the back ground, turning him into a slave. So the embodied self fascinated by this games of opposites loses all power of discrimination. He forgets that what he so keenly desires is only transitory. Similarly, his desire that the agreeable may last for ever can never be fulfilled, as the body itself which desires it is changing. With changing moods and emotions, the very agreeable moment becomes disagreeable. Our attachment or aversion to objects seen in the light of the body needs makes no difference to the moving stream without which goes on its course unaffacted. The confusion that arises out of the conflict between his sub-conscious load of desire and the passing phenomenon is the cause of the cycle that moves on

Friends, as we have discussed in the preceding pages, self-confidence and self-contentment are the first visible signs of our having attained to God-union. Self-confidence and self-contentment can arise only when both the mind and the body are well-fed and kept in a healthy condition. The sign of health is the ability to have more and more moments and periods of spontaneous exaltation. Unless there is the ability to enjoy the running moments of living life, the continuous process of life functioning becomes a burden and the feeling, mind and heart come to be weighed with

the overbearing oppression of sheer physical existence. Much of such misery is due to unappeased hunger and consequent slow starvation. In this world of ours dominated by intense capitalism, we see the tyranny of the rich and the powerful who organise themselves to cheat the honest workers of their legitimate share in the newly produced wealth and useful products of human use. They profit mostly, if not solely, by and through the labour and industry of the underpaid many. Those who do hard work and let themselves be cheated of their proper share of just wages and profits are cowards and weaklings who hove not yet risen to a sense of self-confidence and self-responsibility. To them, the Lord is non-existant. Such people believe only in blind faith or destiny : and their hearts are never strong with any sense of profound satisfaction, nor are they impelled by any sense of strong dis-satisfaction or indignation. That satisfaction or dis-satisfaction which would not arouse our higher power of ambition and aspiration is worse than animal sluggishness and doggish wretchedness. Hunger calls forth the fire of all conqnering desires to acquire and possess some positive wealth and assured means of steady confidence and self-satisfaction. Friends, it is how we have to guard against a false sense of self-contentment which is a real obstacle to progress. One must possess a divine discontent, not to rest even for a moment but steadily proceed onwards from higher to still higher stages culminating to perfection. When the mere satisfaction of the momentary hunger lulls the living body mind to sleep, the dissatisfaction arising out of the un-appeasement of such an hunger would not at all be able to rouse the sense of strong indignation for wrong self-respect. Satisfaction that leads to strength coupled with dis-satisfaction that leads to more strenuous exertions and enterprises of still more daring and determined strength is a sign of sane and healthy life. All senses and sensibilities-physical, psychical and spiritual energies of life function are then brought into active play in the course and process of healthy and happy living. In this we find the secret of every man's or woman's faith in his or her living self and the instinctive sense of security or fear felt by each.

Arjuna here wants to know that if all beings becoming prey to infatuation do not realise the Lord how is it that we come across a Gnyani and a Bhakta who claims to know the Lord. The Lord explains this in the following verse.

येषां त्वंगतंपाप जनानां पुण्यकर्मणाम् ।
ते द्वंद्वमोहनिर्मुक्ता भजंते मां दृढव्रता : ॥ २८ ॥

Prose order : येषाम् तु पुण्य कर्मणाम् जनानाम् पापम् अन्तगतम् ते द्वन्द्वमोहनिर्मुक्ताः दृढव्रता . माम् भजन्ते ॥

Grammar : तु But: पुण्यकर्मणाम् of men of virtuous deeds; येषाम् whose: जनान म् of men: पापन् sin; अन्तगतम् is at an end· द्वन्द्वमोहनिर्मुक्ता. freed from the delusion of the pairs of opposites. ते they: दृढव्रता men of firm resolve: माम् me: भजन्ते worship.

Verse.— As for those men of selfless deeds:
In whom sin's death-in-life is dead,
From contrast-glamour wholly freed,
In changeless Faith They worship Me.

Explanation —Those men of virtuous deeds, whose sin has come to an end,-they, freed from the delusion of the pairs of opposites, worship Me with firm resolve.

Gita Gaurav.—O Arjuna, but those men of righteous deeds whose sins have come to an end get themselves freed of the delusion of pairs and worship me with firm resolve

Discourse :—Friends, without steady determination concentration of the mind is not possible and without the mind concentrated, worship of the Lord is not possible But how is determination to be developed ? It comes about only when one purifies one's Antahkarana of the load of desires. For the thinning process of desire, one has to resort to unselfishness, culminating into selflessness and thus dedicating all actions to the Lord. The highest worship of the Lord consists in the closest approach to Him The veil of Maya comprising Karma or habits, tendencies and actions prevents a man from nearing the Lord i e. realising his own self. By working out one's Karma alone, according to the law of one's own being, can this veil be rent and the end accomplished. Through the fulfilment of the law of one's own being and by offering all work and duty and virtues as worship to the Lord, one may attain purity of heart, self control and dispassionateness of soul Then it is that he renouncing all egoism, power, pride, lust, wrath and property, freed from the idea of Me and Mine and attaining tranquility of heart, becomes fit for realising his oneness with Brahman.

Friends, human society is a graded organisation and as such, though the highest goal of the life is the same for all men, certain truths are universal, these matters of highest import cannot be attained by all in precisely the same way. The special requirements of individuals, their varying natures, tendencies and temperaments-must be recognised and man has to be treated as a spiritual being in the process of formation. Hence the necessity of an accepted scripture or a spiritual teacher to provide the right means by which a person may understand those graded ideals which would help him, according to the law of his own life and being to move towards the spiritual development and self-perfection

Friends, Chitta Shuddhi i. e purification of the heart is the first step in the process of self-realisation leading to God-realisation and therefore, it is not the end but the means to the goal. This is explained in the following verse.

जरामरणमोक्षाय मामाश्रित्य यतंति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥

Prose order.—ये माम् आश्रित्य जरामरणमोक्षाय यतन्ति ते तत् ब्रह्म कृत्स्नम् अध्यात्मम् अखिलम् कर्म च विदुः ॥

Grammar:—जरामरणमोक्षाय For freedom from old age and death: माम् in Me: आश्रित्य having taken refuge: ये who: यतन्ति strive: ते they: तत् that: ब्रह्म Brahman: कृत्स्नम् the whole: अध्यात्मम् Adhyatma: अखिलम् the entire: कर्म Karma: च and: विदुः know.

Verse:—They who, in Me safe-harboured, strive
For freedom from decay and death,
They know That Brahma, My whole Realm
Subjective, and the whole Act.

Explanation:—Those who strive for freedom from old age and death, taking refuge in Me, they know Brahman, the whole of Adhyatma, and Karma in its entirety.

(They know) the whole of Adhyatma: they realise in full the Reality underlying the innermost individual Self.)

Gita Gaurav:—O Arjuna, those people who have freed themselves from the infatuation of pairs of opposites through Nishkama Karma get purified and when they seek My refuge and worship Me obtain liberation from the bonds of old age and death. Through constant endeavours these people gain the knowledge of the Brahman and along with it the knowledge of Karma.

Discourse:—*Friends, those who realise the pangs of birth and death and helpless old age should endeavour to obtain speedy salvation by taking refuge in the Lord and constantly worshipping Him.*

In the first verse of the present Discourse, the Lord has told us that mind devoted to Him and refuged in Him will know Him entirely. At the end, He reminds us of this and directs us not only to merge our mind in Him but put complete reliance on Him to free us from the torments of bodily existence. Arjuna, therefore wants to know that how is it that a person remembering the Lord with mind fixed in Him obtains salvation, especially when in the old age, senses cease functioning, so much so that even the power of memory is lost. How can one in such a circumstance remember the Lord in his last moments ? The Lord gives the reply in the following verse.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥

Prose order—ये माम् साधिभूताधिदैवम् साधियज्ञम च विदुः ते युक्तचेतसः प्रयाणकाले अपि च माम् विदुः ॥

Grammar:—ये who: च and: माम् Me: साधिभूतम् साधिदैवम् साधियज्ञम् with Adhibhuta, Adhidaiva, and Adhiyajna: विदुः know: ते they: युक्तचेतसः steadfast, in mind प्रयाणकाले at the time of death: अपि even माम् Me: विदुः know.

Verse:—They who with Form-side mingle Me,
With Power-side, and Sacrifice,—
They, at the time of going forth,
If poised in Heart, may wake to Me.

Explanation:—Those who know Me with the Adhibhuta, and the Adhidaiva, and with the Adhiyajna, (continue to) know Me even at the time of death, steadfast in mind. (Their consciousness of Me continues as ever, unaffected by the change of approaching death.)

Gita Gaurav:—O Arjuna, those who know Me with the Adhibhuta, the Adhidaiva and the Adhiyajna, having mind devoted to contemplation of Me, know me at the time of departure from this world.

Discourse:—In the current Discourse, what the Lord has called Apara Prakrutti is indicated as Khshara Purusha in the 15th. Discourse. The entire insentient creation which is subject to destruction is known as Adhibhuta. In the 8th. Discourse, what is indicated as a Brahma is Adhidaiva and in the 4th. 5th. and 6th. verses of the 9th. Discourse, the Lord has described Himself as Himself, pervading the whole cosmos by His unmanifested form as the mighty moving wind abides in the Akasha. This is known as Adhiyajna.

Friends, the aforesaid Brahma is the callective form of the entire creation of sentient and insentient: Adhyatma indicates the first resolve which brought the creation into existence, symbolised in Karma. Thus Adhibhuta, Adhidaiva and Adhiyagna are only the different aspects of the omnipresent, Omniscient and omnipotent Lord The Lord had promised to describe His form in the first verse of this Discourse and in the 7th. verse, He had made it clear that beyond Him, there is nothing whatever as everything is strung together in the Lord like gems in a string. In the 12th. verse again, He tells us that the Rajasic, Tamasic and Satvic states of existence arise out of Him yet He is not in them but they are in Him, like the sky remaining untouched by the clouds which arise in it and yet not polluting it. In the 19th. verse again, the Lord tells us that at the end of many births, the knowing goes to the Lord saying: "Vasudev is all" is a mighty soul very rare to find. The Discourse is brought to a close by describing how He pervades the entire creation, right from the smallest atom. Even the atom, the cloud, the smoke, water etc., constitute his watery element. Similarly, Brahma, Adhyatma, Karma, Adhibhuta, Adhidaiva and Adhiyajna is Vasudeva. One who knows the Lord as such really knows Him. Knowing Him thus, if one departs from this world, even in his last moments, obtains the Brahmi Sthiti described in the 72nd. verse of the second Discourse.

Friends, we have to recall here Arjuna's mental state which prompted the Lord to give him the message of the Gita. It may be summarised thus:

"I know not what I am. I know not what I should do I am ignorant of myself, of the field of my activity, the universe, and my relation thereto or my place in it. So I am unaware of the basis of man's relation with other beings and I do not know how to react to a given set of circumstances. The mental machinery has failed, It won't work and I know not how to bring it under my bidding. So I seek Thy

shelter, O Master, come to my rescue. I am Thy disciple. Do give me proper instructions. My grief is so great that I am unable to find my way out. Torn between doubt as to realisation of my cherished desires which have dominated by being and the feeling of sinfulness in certain slaughter of kinsmen in case I fight, my whole being is overwhelmed with grief so much so that even the lordship of the three worlds is not anenough temptation to induce me to fight under these condition.

Friends, here is a problem of synthesis linking and coordinating the constituents of the disjointed organism called Arjuna–soul, body, senses, mind, reason, sub–conscious and egoism–into a personality soul is the constant factor aware of his tools and of his helpless state. Knowledge of self and knowledge of duty is sought. But knowledge of duty involves a knowledge of the world–the field of duty and its relations thereto. This means a knowledge of the creative and sustaining power behind himself and the world. Or how else could the nature and limit of human action be determined? Thus, friends, we are faced with three distinct problems compelling immediate solution: (i) What is the embodied self (soul and body) and what is the interrelation of the components? (ii) What is this Universe, the field of man's activity, his relation thereto and the nature of his activity therein? and (iii) What is the basis of individual and universal activity, what is the nature of creative and sustaining power, and its relation to both the activities and both the entities–Man and the Universe?

Friends, as we have seen before, the link between man and Universe are the senses only. But their action does not lead to sensation unless the mind interests it self. So mind is subtler and more powerful than the senses. Similarly, mind though able to invite attention of reason cannot compel it to act according to its wishes. It may reject the sensations as undesirable or may accept it as desirable and act accordingly. Thus, within the body the ultimate authority is that of the understanding or reason. It controls the machinery by which body is brought in contact with the world outside. It can check the influence of outside objects by restraint of the senses. On the other hand, outside objects force themselves upon the Self by overwhelming reason through the powerful action of the senses which are in league with them. If senses are dominated by outside objects, the man becomes a prey to the changing phenomenon without. If they are governed by his reason, he is self–controlled and external phenomena cannot delude him into false paths. So the way to conquer Universe is that understanding or reason should control senses through the mind. Understanding being a mere tool can only act under direction. There are only directing agencies, the self and the not-self (body and world without). If directing agency is the self, reason acts with uniformity under a single direction. While if the directing agency is the world without composed of innumerable objects producing diverse impressions upon the mind, reason becomes the play thing of these objects and decision

becomes impossible. The problem becomes complicated by these objects themselves changing, while reason is still operating, either on impression or memory. Then again body too is undergoing constant changes, producing a corresponding change in its needs and in the midst of this tangle, reason becomes thoroughly confused and finds itself wholly unable to handle the situation properly. In such a pass, it has no time to direct attention within but is always engrossed in the craving of the senses and the mind. As the calls of the senses and the body are for the mind, the whole machinery begins to live for its own sake and the dweller within find himself helplessly involved in the body affections. It is therefore necessary that one should have a very clear knowledge of one's eternity and indestructibility as self and the changing and transient nature of the body chariot and physical objects without. Control of mind machine is the means which restores the position of command to reason, taking orders from the dweller within to whom alone it, in reality, owes allegiance.

Friends, at the end of the Sixth Discourse, the Lord gave the directions to Arjuna to steady the Anatar-Atman in the Lord and worship Him through faith and love. But how was he to worship Him without knowing the form, attributes and power of the Lord, because he would then find to concentrate in Him? It is also necessary to know the method of approach to the Lord. It is therefore that the Lord describes His own form, attributes and power which form the basis of Bhakti yoga. The pre-requisites of knowing Him are indicated in the first verse through mind devoted to Him and refuged in Him and thus practising yoga. This is the key for the acquisition of knowledge knowing which nothing further remains worth knowing To curb Arjuna's impatience, the Lord warns him that it is not as easy as it looks because among thousands of men, there are scarcely any who strive for perfection, and among those who do strive for perfection, there are hardly any who know the Lord in essence Thus in the first three verses, the Lord bestows His graces on his disciples by promising to reveal Himself in entirety to him From the fourth to the seventh verse, the Lord discusses the nature of Para and Apara Prakrutti and goes on to describe Himself as pervading the entire creation. From the twelth verse, we have the description of the Maya of qualities. The ever shifting phenomenon keeps the self so busy with itself that it leaves him no time to draw in and reflect upon his true nature. He only knows himself to be a live and active body. At the same time, he finds everything active within and without and the need for adjustment between the two is so great and the body needs so incessant and imperative that he seldom concerns himself with the question as to who causes this activity, whence this activity, what is its aim, what am I, what is my relation to this outside activity and why, who has given me the body, so elaborate and so complicated and why? Thus entangled in this net, he is not able to look beyond and know the Lord who is responsible for it all. But those who acquire a distaste for

objects of senses are filled with a keen desire to escape from the miseries of sense enjoyments and begin to reflect upon God. They cut through this net and attain the Lord. The rest remain confounded in the magic spell of His Maya. This is Vignyana.

From the 20th. to 23rd. verse, we have the description of Adhidaiva arising out of the desire-ridden instinct, culminating into Adhibhutam through the delusion of opposites discussed from 24th. to 26th. verse, Adhiyajna is indicated, leading to Anta Kala Sthiti similar to the Brahmi state described in the 2nd. verse of the Second Discourse. This leads us to the beginning of the Eighth Discourse, which describes the yoga of imperishable Brahman and tells us that last thoughts determine next births, the goal being to realise the unmanifest nature of the unmanifest Supreme. Two paths are indicated. One is the Devayana (देवयान) path and the other is Pitriyana (पितृयान) path.

Thus ends seventh discourse styled Gnyana Vignyana Yoga of Gita Gaurav of Shrimad Bhagwad Gita preached by Shirimad Paramhansa Parivrajikacharya Gita Vyas Lok Sangrahi Shree 108 Jagad Guru Shree Mahamandaleshwar Swami Shree Vidyanandji Maharaja.

EIGHTH DISCOURSE.

अर्जुन उवाच।

किं तदब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥

Prose order: अर्जुन उवाच। पुरुषोत्तम तत् ब्रह्म किम् अध्यात्मम् किम् कर्म किम् अधिभुतम् च किम् प्रोक्तम् अधिदैवम् किम् उच्यते ॥

Grammar: अर्जुनः Arjuna: उवाच said: पुरुषोत्तम O best of Purushas: तत् that: ब्रह्म Brahman किं what: अध्यात्मं Adhyatma: किम् what: कर्म Karma: (च and) किम् what: अधिभुतं Adhibhuta: किं what: प्रोक्तम् called: किं what: च and: अधिदैवम् Adhidaiva उच्यते is said.

Verse:—Arjuna said:

What is that Brahma, what Thy Realm
Subjective, what, O'erman, is Act?
What is it that is 'Form-side' named,
By 'Power-side' what thing is meant?

Explanation:—Arjuna said: What is that Brahman, what is Adhyatma, what is Karma, O best of Purushas? What is called Adhibhuta, and what Adhidaiva?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसिनियतात्मभिः ॥२॥

Prose order मधुसूदन अत्र अस्मिन् देहे अधियज्ञः कः कथम् नियतात्मभिः च प्रयाणकाले कथम् ज्ञेय असि ॥

Grammar. मधुसूदन O destroyer of Madhu. अत्र here. अस्मिन् in this: देहे body कः who कथं how. अधियज्ञः Adhiyagna च and: प्रयाणकाले at the time of death नियतात्मभि by the self-controlled: कथं how. ज्ञेयः knowable: असि art.

Verse:—How, and, what, here is Sacrifice
In this form, Slayer of Madhu
And how, at time of going forth
May'st Thou by heart—poised souls be known ?

Explanation—And who in what way is Adhiyajna here in this body, O destroyer of Madhu ? And how art Thou known at the time of death, by the self-controlled ?

Gita Gaurav:—Arjuna says O Purushottama, what is Brahma ? What is Adhyatma ? What is that Karma ? What is known as Adhibhuta and Adhidaiva ? O Madhusudana, who is Adhiyajna here ? And how does it remain in this body ? And how are you cognised by those who have their mind controlled at the time of death ?

At the end of the 7th. Discourse, we have the last two verses in which the Lord mentions Brahma, Adhytma, Karma, Adhibhuta, Adhidava and Adhiyajna to describe the Paramatman On hearing this, Arjuna puts to the Lord the aforesaid questions.

Discourse:—Friends, Arjuna has put forward these seven queries with a view to gaining knowledge about the Parmatman. The first six questions relate to the technical side about the Parmatman and the seventh question is the result of Arjuna's surprise at the fact that those who have controlled their mind and the senses do not get perturbed at the oncoming of death, but on the contrary steadily meditate on the Parmatman. Death in an extraordinary event which unsettles even the learned. It is all the more so in case of ordinary people, because in the hour of death, they see before their mind's eye the object of senses screened, drawing them into the picture of their past doings. This brings about a fit of repentence and lingering attachment for evil and good deeds performed The egoism makes the experience unbearable. Childhood, youth and old age bacome once more green in the memory infatuating the Jivatma. In such a condition, one who has regularly practised the control of the mind and the senses and has succeeded in doing so is able to contemplate on the Lord even in his last moments But this is the exception rather than the rule. We come across cases where the aged and the infirm who have no interest left in their life do not disire death but prefer to suffer the torments of old age and

disease. Why is this so? Man is prepared to bear all miseries but he does not prefer death which puts an end to these miseries. The greatest of all miseries therefore is death to a majority of people and the fear of death makes Jivatma cling to the body. When such is the case, mental balance is out of question. Fear of death brings about impatience aud when that is the case, there is no possibility of mental tranquility. How can such a man think of the Lord when he is used to think of the body every minute of his life? The Lord takes up these seven questions one by one in serial order in the following verses.

श्री भगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

Prose order:— श्री भगवान् उवाच । परमम् अक्षरम् ब्रह्म स्वभावः अध्यात्मम् उच्यते भूत भावोद्भवकरः विसर्गः कर्म संज्ञितः ॥

Grammar: श्री भगवान् The Blessed Lord; उवाच said: अक्षरं the Imperishable: परमं Supreme: ब्रह्म Brahman: स्वभाव: (His) nature, the dwelling of Brahman in each individual body: अध्यात्मं Adhyatma: उच्यते is said: भूतभावोद्भवकर: that which causes the existence and genesis of beings: विसर्गः offering (to gods): कर्मसंज्ञित: is called Karma.

Verse:—The Blessed One replied:

Th' Unwaning Ultimate is 'Brahm':
Inherence, My Subjective 'Realm',
The Throwing-out wherefrom springs forth
The Creature-State, is known as 'Act'.

Explanation:—The Blessed Lord said. The Imperishable is the Supreme Brahman. *Its dwelling in each individual body is called Adhyatma: the offering in sacrifice which* causes the genesis and support of beings, is called Karma.
(Offering in sacrifice:—includes here all virtuous works. Karma —Cf. 111. 14, 15)

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥४॥

Prose order: देहभृताम् वर अत्र देहे क्षरः भावः अधिभूतम् पुरुषः च अधिदैवतम् अधियज्ञः अहम् एव ।

Grammar:—देहभृतां Of the embodied: वर the best· क्षर: Perishable: भाव: existence: अधिभूतं Adhibhhta· पुरुष indweller: अधिदैवतं Adhidaivata· च and: अत्र here: देहे in the body: अहं I एव verily अधियज्ञ Adhiyagna.

Verse:—The 'Form-side' stands for all that wanes:
The 'Pow'r-Side' is summed up in Man:
Sacrifice am I here, Myself,
In this form, best of Souls in form.

Explanation—The perishable adjunct is the Adhibhuta and the Indweller is the Adhidaivata I alone am the Adhiyajna here in this body, O best of all embodied.

(Adhibhuta that perishable adjunct which is different from, and yet depends for its existence on the self-conscious principle, i e everything material, everything that has birth.

Adhidaivata The universal Self in Its subtle aspect the Centre from which all l ving beings have their sense-power

Adhiyanja the presiding deity of sacrifice-Vishhu.

Gita Gaurau—O Arjuna, know that Parama-Akshara Paramatma as Brahma because that is imperishable and never destroyed, and it is that element which sustains the Universe. That Parmatma or Para Brahma resides in the body of every living being and that Antaratma Bhava is known as Swabhava. Karma may be defined as the renunciation of discarding process of the Jiva Bhava. In other words, the Yagna performed to propitiate the gods is an act of renunciation and therefore that Yagna of renunciation is known as Karma. It is from this Karma that all Jivas are created. O Arjuna, that imperishable element in all beings and which creates Jiva and gradually disappears in death is called Adhibhuta and the Jivatma which resides in the body is Adhidaiva. Vishnu is Yagna itself, means that He is the Adhiyagna in all bodies. All kinds of Yagna are performed through the body and therefore, Yagna has an intimate relation with the body. It is therefore that the Lord says here that Vasudev Parmatma is the Adhiyajna.

Discourse:—Friends the Vedas, scriptures, Puranas, History, Upnishads, Smriti etc. describe Brahma as Attributeless, Formless, Unchanging and Imperishable. To know this Brahma, Arjuna here questions the Lord. The reply given is that the Para Brahma is Akshara i. e. it pervades with the same intensity alike in an ant and in an elephant. That element is neither destroyed nor does it change in volume and remains in the same condition in the midst of creation, existence, and annihilation of matter. Akshara is the Swabhava of Brahma and this Swabhava is known as Adhyatma. It is through that Swabhava or Adhyatma of Brahma that this Universe is created. The process of creation, gradual development, and ultimate absorption is known as Karma. Thus it is clear that a thing which is ever changing whose Swabhava does not remain constant is known as Adhibhuta. The Purusha who has the power to create is Adhidaiva and this Adhidaiva is described in the Gita as the Lord residing in the heart of beings and rotating the Jivatma on the wheel of Maya. The answer to the seventh question is given in the following verse as to how a man who has controlled his mind and senses cognises the Lord and becomes in tune with him.

अतकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥

Prose order:—अन्तकाले च यः माम् एव स्मरन् कलेवरम् मुक्त्वा प्रयाति स मद्भावम् याति अत्र संशयः न अस्ति॥

Grammar:— च and; अन्तकाले at the time of death; माम् me; एव only; स्मरन् remembering; कलेवरं body; मुक्त्वा leaving; यः who; प्रयाति goes forth; सः he मद्भावं my being याति attains; अत्र here; संशयः doubt; न not; अस्ति is.

Verse:—And who, at End-time, leaves the form,
While bearing none in mind save Me,
To my Estate that Man attains,
Of this no doubt at all can be.

Explanation:—And he, who at the time of death, meditating on Me alone, goes forth; leaving the body, attains My Being there is no doubt of this.

Gita Gaurav:—O Arjuna, one who at the last moment thinking of Me abandons the body, attains My state. In this there is not the slightest doubt.

Discourse:—Friends, every man has a definite outlook on life, a definite attitude towards other beings and possesses definite ideas of pain and pleasure, joy and sorrows and definite cravings and hopes. This complex is the resultant of his innate disposition, the impressions which have become part of his sub-conscious, and experiences which have left their impressions on his mind. It furnishes the back-ground of his craving and estimate of individual happiness in daily normal activity. But at the time of death, the entire store-house is churned down and the most cherished of the desires take hold of his personality, they insist on satiation afraid of the impending departure. This churned up cream, the resultant of the entire aggregate of cravings and affections which kept him tossing about in the sea of sense-objects during life confronts him and vibrates his consciousness with arresting vividity. He thinks of it alone and remembers nought else. If he departs from this body before its satisfaction, then his mental body (Karana Sharira) is permeated through and through with it and he incarnates in the next body with this complex of craving as the predominant trait of his life.

But though this resultant craving becomes the ruling factor determining his body activity, he is himself the author of it. He planted it in his sub-conscious and allowed it to germinate and grow till it assumed such proportions He could as easily have planted any other craving instead.

Man therefore can always determine what his normal state of being is to be, as it is the result of the training which he has given to his senses, mind and reason and of materials which his activity has supplied to the sub-conscious. He has sought for happiness in the world without. He has identified himself with his body-chariot and made its needs his own. Instead of treating the body-needs as deserving his attention because of the necessity of keeping the machine in a state of high efficiency to facilitate his task of attaining the goal of self-realisation, he forgetting the end, has begun to live for them. He has mistaken the whole purpose of his existence.

Therefore, if he realising his relation with the body and the capacity of the sense-world to yield him no more joy than that of satisfying body-needs, turns away from the world and looks for joy within in the company of his self and striving for self-illumination by constant reflection within and non-fruit regarding activity without, attains the Brahman-state wherein He sees the Supreme every where and all in Him then there will be no other craving left in him, but one for the sight and company of the Supreme Eternal. At the time of death too, He would vibrate in his consciousness, He would occupy his mind and so he will in Him, which means termination of birth-cycle

Friends, as aforesaid every man has his doubts and religion aims at removing these doubts by various methods. To a Bhakta, Nama Smarana (नामस्मरण) is a very efficacious method and what the Lord does not directly do is achieved by a Bhakta through His name For constant Nama Smarana i. e. remembrance of the Lord, Satsanaga is necessary But Satsanga has its usefulness to people according to their power of receptivity. There are three classes of people. The best Sadhakas are those who discard the useless and retain the useful. While there are others who take a mixture of both. But the third type which is usually found everywhere throws out the good and retain only the evil part of it. When death comes to these people, the people belonging to the first type are ever ready to face death and they do not need any special effort to remain in communion with the Lord, at the time of leaving the body.

यं यं वापि स्मरन्भावं त्यजत्यंते कलेवरम् ।
तं तमेवैति कौंतेय सदा तद्भावभावितः ॥६॥

Prose order: कौन्तेय सदा वा तद्भावभावितः यम् यम् अपि भावम् स्मरन् अन्ते कलेवरम् त्यजति तम् तम् एव एति ॥

Grammar.—अन्ते At the end यं यं whatever. भाव idea (object) वा or: अपि even: स्मरन् remembering कलेवर body त्यजति leaves कौन्तेय O son of Kunti सदा constantly: तद्भावभावित. devoted to the thought of that object: तं तं that एव alone: एति attains.

Verse:—Nay, what'er state he bears in mind
While casting off his mould at last,
To that same state he wings his way,
Invariably transformed thereto.

Explanation —Remembering whatever object, at the end he leaves the body, that alone is reached by him, O son of Kunti (because) of his constant thought of that object.

(Constant thought. the idea is that the most prominent thought of one's life occupies the mind at the time of death One cannot get rid of it, even as one cannot get rid of a disagreeable thought-image in a dream, so the character of the body to be next attained by one is determined accordingly i. e. by the final thought.)

Gita Gaurav:—O Arjuna, in this world; when a man resorts during his life time to worship of a particular diety and gets attached to him through devotion, he becomes in tune with that diety at the time of death and accordingly, *he assumes* his form in the next birth. Similarly, a person if he gets attached either to friend, son, wife or so forth and thinks of one of them at the time of death, he takes the form of that person to whom he is most attached in his next birth Same is the case with animals and birds.

Discourse:—Friends, in this verse, the Lord tells us that one has to be very careful during one's own life time to see that he remains alert at the time of death he has to lead a life of purity and non attachment and concentrate in the Lord so that through Abhyasa and Vairagya, he is able to be in tune with Him in the hour of death. By so doing, he wards off the bondage of birth and death and escapes from the cycle. Just as you think, so you become. You take the same form in next birth *to which you are attached in this life and think of it at the time of death. It* is on this account that it has been laid down in the scriptures to resort to Nama Smarana and the reading of the scriptures at the time of death, so that the mind is turned away from worldly attachment and concentrated in the Lord As we have seen before, it is the relish of desires that is responsible for the cycle of births. And to escape from it, we have been directed by the Lord to develop and acquire the state of complete desirelessness through the practice of Nishkama Karma Yoga

Friends, the word 'Bhava' used in this verse refers to Ishwara, diety, man, animal, bird, insect, tree, house, land etc., both *sentient and insentient. To think* of either of these at the time of death is to contemplate upon them Anta–Kala referred to here indicates the moment when Prana, Indriyas, Mana and Buddhi along with the Jivatma leave the gross body. Whatever action is performed by a man has its impress upon the Antah–Karana and this impression is known as Sansakara In this manner, innumerable impressions are collected in the Antah Karana and according to circumstances, these sanskaras in the Bija form arise through Vritti and Smriti. When due to preponderence of Satvic actions satvic Sanskaras preponderate, he leads a Satvic life and according *to it, his Smriti (remembrance)* also is Satvic Same is the case with Rajas and Tamas Sanskaras arising out of Rajas and Tamas actions. The series of births are due to the combination of Karma (action), Guna (attribute)–Satvic, Rajasic, or Tamasic as the case may be–and *Smriti. If a man were to think about* land, building, etc, at the time of death, he becomes that in his next birth. In this manner, a man is the architect of his own future in his present life. It is on this account that the Lord tells us that whatever he thinks about at the time of death, that he becomes But why is it that he thinks about that particular object at the time of death The Lord tells us that the thing uppermost in his mind at the time of death is a thing to which he

remains attached throughout his life It is something like a physician so mixing up medicines that it gives it a particular flavour, the life of a person is made up of Purva Sansakara–association, atmosphere, attachment, desire, fear and Abhyasa. The Abhyasa is the culmination of all these and according to Abhyasa, one develops one's Bhavana. *And this Bhavana is uppermost at the time of death. This is true in most* cases but in some exceptional cases where like Jada Bharata becoming an antelope in his next birth on account of his attachment to it at the time of death, some people become in the next birth to which they are attached in the hour of death. In the Anta Kala, the man's state is like the plate of a photograph which takes that impression which it receives at the time of exposure and no other and therefore, what he contemplases upon before leaving the body becomes impressed for the creation of a fresh body in the next birth. Here, the Antah–Karana is the plate of a camera. The Smarana is the reflection and the formation of gross body is the picture coming out of it. A photographer warns person to be alert and not move about but keep his gaze fixed to the camera in order that the picture may not be spoiled. In the same way, the Lord who is the photographer of all beings warns them at the time of death that the hour has arrived to be photographed for the next stage in the evolution and if they do not think about their own self which is the form of the Parmatman himself and therefore do not concentrate upon the photographer the picuter is likely to be spoiled. The picture becomes only good when the photographer, the photographic plate and the thing photographed become one, in tune with one another. This applies to the Jivatma as well who has to direct his attention to his Antah–Karana within and seek refuge of the potographer so that the result is the complete merging of himself in his Antah–Karana with his photographer himself. Therefore, the Lord exhorts Arjuna at all times to remember the Lord and at the same time remain engaged in the battle of life in the next verse.

तस्मात्सर्वेषु कालेषु मामनुस्मर युद्धय च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥७॥

Prose order:—तस्मात सर्वेषु कालेषु माम् अनुस्मर युद्धय च मय्यर्पितमनोबुद्धिः माम् एव असंशयम् एष्यसि ॥

Grammar:—तस्मात Therefore; सर्वेषु कालेषु at all times; मां Me; अनुस्मर remember: युद्धय fight: च and: मय्यर्पितमनोबुद्धिः with mind intellect devoted to Me: असंशयम्: without doubt: मां Me: एव verily: एष्यसि shalt come to.

Verse:—Therefore at every time, O Friend,
Do thou remember Me, and fight,
Thy Mind and Will infused in Me,
Thou'lt surely come to none but Me.

Explanation:—Therefore, at all times, constantly remember Me, and fight. With mind and intellect absorbed in Me, thou shalt doubtless come to Me.

(Remember Me and fight.—Do thou constantly keep thy mind fixed on Me, and at the same time perform thy Swadharma, as befits a Kshatriya and thou shalt attain the purification of the heart).

Gita Gaurav:—O Arjuna, as Bhavana entertained at the time of death is the cause of uplifting or degrading the life to come in next birth, you should at all times think of me and fight the battle of life: and in so doing, if you dedicate your mind and reason to Me, you shall surely attain Me.

Discourse:—Friends, it may be recalled that Arjuna had asked seven questions in the beginning of the present Discourse of which reply to the question as to how people can cognise the Lord at the time of death is given here. This is also a reply to the doubt raised by Arjuna in the 44th. verse of the First Discourse when he stated that when family traditions are destroyed, one has to take his permanent abode in hell. It may be recalled that Arjuna had lost all control over his mind and reason. Doubt had taken hold of his heart and the idea uppermost in his mind was to avoid purposeless slaughter of kinsmen. When all the faculties failed him egoism came to his rescue and ignoring the true cause, he advances a very curious argument to support his attitude. But Arjuna had lost all power of discrimination and was wholly unable to see their fallacious nature or the conclusion to which they really led. It was the rambling of a lost head. His reasoning indicated total failure of memory and reason and the reign of egoism indiscriminately drawing upon the past reservoir to fulfil its immediate purpose without regard to the rationality of its position. What he is afraid of is seen arising out of his actions in destroying the Kauravas and in so doing, destroying family traditions. It is on this account that the Lord tells him that he will not be commiting a sin if the were to dedicate his mind and Buddhi to the Lord while fighting his battle of life and in so doing, surrender the fruits of his actions to Him. Once again, the Lord makes a pointed reference to the practice of Niahkama Karma Yoga here which involves constant remembrance of the Lord while performing his daily allotted task. The remembrance of the Lord is not merely for show to cheat others but it must be from the bottom of the heart so that his actions are not at variance with his Bhavana. But this is only possible if mind and Buddhi are dedicated to the Lord while actions are performed. This direction has an intimate relation to the life beyond. As the predominant idea at death is what in normal life has occupied his attention most, Arjuna is enjoined to dwell in the Supreme at all times even when engaged in the battle of life. The whole mental machinery has to be dedicated to Him and by so doing, he is undoubtedly bound to attain to Him as that is the Law, because the predominent trait determines the future.

Friends, the human body is transient and there is no knowing when one will have to leave it. Should the Lord's remembrance be not con-

stant and should one remain attached to the body and to the enjoyment of the object of senses, one more life will be spent away in vain. By the word 'battle' in this verse, the Lord means to convey not only the fight on a battle-field but the battle of life involving mainly battling against evils One has to fight one's evil propensities through the practice of Nishkama Karma Yoga and to assist him in doing so, he has to keep constant remembrance of the Lord. Unless one's Antah-karna is purified by good Bhavana and good actions, remembrance of the Lord cannot remain constant. Attention is therefore drawn once again to the directions given in verses 14th to 30th. in the Third Discourse which may be summarised as under.—

Action has its source in the Vedas: the Vedas come from the Indestructible: therefore the all comprehending Vedas are always concerned with sacrifice. He who in this world does not turn round the wheel revolving thus is of sinful life indulging in senses and therefore lives in vain. But the man who is attached to his self only is contented in his self and is pleased with his self has nothing to do. He has no interest at all in what is done and none whatever in what is not done in this world nor is any interest of his dependent on any being. Therefore, the Lord has directed that one should always perform actions without attachment and in so doing, he attains the Supreme. By actions alone, did the sages like the Janaka and the rest gain perfection. At the same time, one has to keep in view his duty towards others while performing actions. Whatever a great man does that other men also follow. For instance, there is nothing for the Lord to do in all the three worlds as He has nothing left to acquire which He has not already acquired and still he remains engaged in actions Were He not to do so, men would imitate Him with the result that the world would be destroyed and He would be responsible for ruining those very people whom He is supposed to lead. As the ignorant act with attachment to action, a wise man should act without attachment, wishing to keep the people to their duties, Under no circumstances, should a wise man shake the convictions of the ignorant who are attached to actions, but acting with devotion himself, should make them apply themselves to actions. A warning has to be born in mind that one whose mind is deluded by egoism thinks himself to be the doer of actions which in reality are done by the qualities of Nature. But he who knows the truth about the difference from qualities and the difference from actions forms no attachment believing that qualities deal with qualities. But those who are eluded by the qualities of nature form attachment to the actions of qualities. A man of perfect knowledge should not therefore shake these men of imperfect knowledge in their convictions. Therefore, the direction here given by the Lord is that while dedicating all actions to Him with a mind knowing the relation of the Supreme and individual self, he should engage himself in the battle of life without desire and without any feelig that this or that is mine, regardless of the consequences of actions thus performed. And the Lord gives the

assurance that should they perform actions in this manner with full faith and without carping, they *will be released from all actions. But at the* same time man's conduct should be self-determined–the fruit of deliberate thought and careful weighing of the pros and cons–with due regard to his capacity and the imperative demands of the situation. It should not be the plaything of an impression, suddenly flung upon the mind by erroneous interpretation of an external situation, because under the excitement, the reading is bound to be erroneous and the judgment likely to be carped leading to a sinful course of conduct.

Friends, though remaining always in actions it must not be forgotten that renunciation is *indeed the beginning, the middle, and the end of spiritual life. This spirit* of passionless renunciation is inseparable from any of the yogas taught in the Gita. Renunciation does not, however, necessarily imply the adoption of monastic life. For it is a discipline that has to be practised by all, whether he be a monk or a man of the world discharging one's respective duties. *Other worldliness, inspite of the* associations of the world, does not imply escape into the forest, shunning the duty of everyday life and *society. Throughout, the Gita insists on the performance of duty of life* with a heart free from attachment and thoughts of worldly gain, and devoted entirely to the *adoration of* God. On the contrary, it *condemns in unmistakable terms the* acceptance of monastic life if the spirit of renunciation is lacking in the heart, removing thereby the misconception that the ideal of renunciation can be practised only away form society in lonely cave or within the walls of an Ashram.

Friends, the failure to grasp the true spiritual outlook of the Gita has led many in modern times to read the ideals of modern secularism into the pages of this ancient Indian Scriputure. Indeed, of the ideal of renunciation–the denial of 'Me' and 'Mine' and the conversion of the lusts of the flesh into a passionate love of God–they find in it only a condemnation of other worldliness and an insistence on the living in this world for the performance of the *world's works. The ideal of knowledge, devotion,* meditation and non-attachment are made subservient to Karma, the central doctrine of the Gita according to them. So the Western ideals of humanitarian service and social uplift, besides political activity and family life, have been identified with the Karma Yoga of the Gita. *All these objectives and ideals are of course laudable, and* the Gita does not condemn them, but it is also certain that it does not teach them as Karma Yoga. *Granting that these* ideals are recognised in the Gita, unless they are themselves spiritualised they have no relation to Karma Yoga. Not Karma i. e. mere action but Karma Yoga i. e. Union with God through actions is the essence of the teaching of the Gita

Friends, the Lord does not exhort us to sacrifice for humanity for its own sake but to render service to humanity as a sacrifice unto God whose image we learn to see in man. This is the true ideal. Not political activities undertaken with a selfish

motive but duties performed as worship of God: not merely family life and the performance of the ordinary domestic duties, but a life of non-attachment in the midst of these duties, combined with the knowledge of the nature of one's immutable eternal self-this is the real message of the Bhagwad Gita. It is only as these worldly affairs are spiritualised and transformed that they become a part of Karma Yoga expounded in the Gita Gita tells us that temporal life and spiritual values stand in a relation of harmony as one divine life. Insistence on the performance of Swadharm or one's own duty, in the spirit of Yoga, is indeed often met with but this insistence loses much of its force with the growth of higher knowledge. An inner situation may even arise as with Shri Raman Maharshi in which all duties have to be abandoned, trampled on, flung aside in order to follow the call of the divine within. The exhortations given in the Gita would not solve such an inner situation by sending back such a sage to earn h s livelihood or rear up a family. The Gita does not teach the disinterested performance of duties, but the following of the divine life, the abandonment of all Dharmas to the exclusion of Swadharm to take refuge in the Supreme alone and viewed from this angle, the divine activity of a sage like Shukadevji leaving the world early in his boyhood is perfectly in consonance with this teaching.

Friends, a question might here arise whether it is possible for one to perform one's daily allotted duties all the while remaining in communion with the Lord. The reply is that it is possible The Gita has shown us various methods to suit the various Bhavanas and capacity of all types of Sadhakas Those who remain in contemplation of the Lord's attributes and His powers and believe the world to have been created and sustained by Him as His play are Bhaktas who, like Prahlad and the Gopis, see in every atom and in every act the image and the play of the Lord. For them, constant communion with the Lord is possible while engaged in actions. There are others who have developed renunciation in the enjoyment of the senses and believe themselves to be doing God's work and carry out His behests are the Karma Yogis whose only intention is to please the Lord by their actions. In their case too, normal activity is saturated with the sublime thought of serving the Lord at every stage. Thus, fully under-standing the essence, the attributes, and the powers of the Lord, one should make an inflexible determination with faith and devotion to remain in tune with the Lord. This is what is called complete dedication of the mind and intellect to HIM. And the Yoga described in the Gita is no other than this. When the mind absolutely restrained by the practice of concentration in the action performed, the fruits of which are dedicated to the Lord attains quietitude: when seeing the self by the self, one is satisfied in one's own self: when one feels that infinite Bliss which is perceived by the purified intellect and which transcends the senses and where in estabished one never departs from one's real state· when one regards no other acquisition superior to that: and when one is not moved even by heavy sorrow-then let that be known as the state called by the name of Yoga, a state of severance from the contact of pain.

Every man, however, has three types of energies in him. At times, Tamas prevails, and he is lazy: he loses ambition and his wills grow weak. Again, Rajas prevails and he becomes active, hopeful and ambitious and he wants to be up and doing. Or Satva possesses him, as a result of which he grows calm and serene and higher and nobler thoughts fill his mind. Thoug i all the three forces work in each man, always one or another predominates over the other two. And a man belongs to a certain group according as which one of these forces is predominant in him.

Friends, there is no denying the fact that human society is a graded organisation. Since men have different mental constitutions. one and the same ideal cannot be followed by every one in quite the same way. Two ways are left upon to us,—the way of the ignorant who think that there is only one way to truth and that all the rert are wrong—and the way of the wise, who admit that, according to our mental constitution or the differant planes of existence in which we are, duty and morality may vary. The important thing is to know that there gradations of duty and morality that the duty of one's state of life, in one set of circumastances, will not and cannot be that of another. All this does not mean, however. that the universal ideal of non-resistance, purity, non-attachment, tranquility and the like—in short, the ideal of living in the consciousness of God has to be adapted to the temperaments of the various people on earth: for the highest ideals and the supreme goal of life must ever be kept before the sight of people. At the same time, ways must be found, graded ideals must be recognised, so that every one may gradually be enabled to follow these highest ideals.

Friends, when the Lord ask Arjuna to fight the battle of life and at the same time, keep constant remembrance of Him, dedicating his mind and Buddhi to HIM, Arjuna question the Lord as to how is the Lord to be meditated upon, because He has taken several forms and which of these has to be meditated upon in the midst of battle of life, and how are these two activities to be performed simultaneously and reconciled. The Lord gives the answer in the following verse by telling him that it is not difficult because by Abhyasa i. e. practice even the most difficult thing becomes easy when constantly practised.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिंतयन् ॥८॥

Prose order:—पार्थ न अन्यगामिना अभ्यासयोगयुक्तेन चेतसा अनुचिन्तयन् दिव्यम् परमम् पुरुषं याति ॥

Grammar:—पार्थ O son of Pritha; अभ्यास योग युक्तेन (with the mind made) steadfast by the method of habitual meditation: नान्यगामिना not moving towards any other thing; चेतसा with mind; परमं Supreme: दिव्यं Resplendent; पुरुषम् purusha: अनुचिन्तयन्. meditating: याति goes to,

Verse:—With Heart made One by mystic Toil,
that wanders nowhere else at all,
With Him alone in mind, one goes
to that resplendent MAN Supreme.

Explanation —With the mind not moving towards anything else, made steadfast by the meathod of habitual meditation, and dwelling in the Supreme, Resplendent Purusha, O son of Pritha, one goes to Him.

(Method —Yoga. Resplendent —The Being in the solar orb, same as Adhidaivata, of the fourth verse)

Gita Gaurav:—O Arjuna, a man who keeps his mind (Chitta) merged in the Lord by keeping it under his control through constant Abhyasa (practice) and does not allow it to wander about is able to attain the Parmatman through Dhyana Yoga. In other words, one can through practice go on performing his daily actions and yet be in tune with the Infinite and ultimately merge himself in It

Discourse.—Friends, we hear people say that they worship the Lord at all times and go on performing their actions: but when they get in tune with their work, the Lord is forgotten. At that time, the anxiety is to succeed in the work in hand. Such people may be questioned whether they had foreseen the work they had to perform, say even before their birth If the answer is 'yes', there is not much to be said: but this is never possible However, if the answer is 'no', it must be stated that when a man is learning work through practice, he is not able to concentrate his mind in it on account of Purva Sanskara But gradually when he removes the mind from past memories and concentrates it in the work in hand, the past sanskaras are destroyed and new sanskaras take their place. Similarly, when a yogi concentrates in the Lord through Abhyasa, he is able to achieve success ultimately through persistent efforts, and then the ordinary activities become as a matter of course. Take the instance of a bicycle rider who has to concentrate all his attention on the bicycle and cannot afford to allow his attention to wander for fear of meeting with an accident. But once he has gained proficiency in cycling and gained the necessary balance he is able to pay attention to things around him and no particular effort is required in maintaining the balance. This is what the Lord tells us here that the first and foremost thing to acquire is the mental balance and then it becomes both possible and easy to perform worldly actions with proficiency. Arjuna now wants to know how the Parmatman is to be cognised and what form of His has to be concentrated upon The Lord gives the answer in the following verses

The Abhyasa Yoga referred to in this verse is the practice of mental concentration through Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, and Dhyana These are instrumental in enabling a Sadhaka to bring his mind under control. In other words, the mind has to be fixed in the goal and that is only possible if one is able to develop Nishtha in his ultimate objective.

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिंत्यरूपमादित्यवर्णं तमसः परस्तात् ॥९॥

Prose order:—कविम् पुराणम् अनुशासितारम अणोः अणीयांसम् सर्वस्य धातारम् अचिन्त्यरूपम् आदित्यवर्णम् तमसः परस्तात् यः अनुस्मरेत ॥

Grammar—कविं Omniscient; पुराणं Ancient; अनुशासितारं Overruler; अणो than atom; अणियांसं minuter सर्वस्य of all: धातारं Sustainer: अचिंत्यरूपं one: whose form is inconceivable; आदित्यवर्णं self-luminous like the sun; तमसः of the darkness (of ignorance) परस्तात beyond.

Verse:—That all-wise primeval Ordainer of things,
More Subtle than Atom, Upholder of All,
Of Form past conception,-who bears Him in mind
E'er shining, of Sun-colour, past all this gloom.

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥१०॥

Prose order—सः प्रयाणकाले अचलेन मनसा भक्त्या युक्तः योग बलेन च प्राणम् भ्रुवोः मध्ये सम्यक आविश्य तम् दिव्यम् परम् पुरुषम् उपैति ॥

Grammar:—प्रयाणकाले at the time of death; भक्त्या with devotion: युक्त endued; अचलेन unmoving मनसा with mind: योगबलेन with the power of Yoga: च and: एव verily; भ्रुवो: of the eye-brows: मध्ये betweist: प्राणं Prana: सम्यक् thoroughly: आवेश्य placing; यः who: अनुस्मरेत् remembers: सः he; तं that: परं Supreme: दिव्यं Resplendent: पुरुषं Purusha; उपैति reaches.

Verse—At time of Forthgoing, with unswerving mind,
At-Oned by Devotion, and Yoga Pow'r too,
His Breath drawn together twixt eyebrows, in Poise,
To that Man resplendent, transcendent, he goes.

Explanation:—(Of 9th. and 10th. verse combined)—

The Omniscient, the Ancient, the Overruler, minuter than an atom, the Sustainer of all, of form inconceivable. self-luminous like the sun, and beyond the darkness of Maya-he who meditates on Him thus, at the time of death, full of devotion, with the mind unmoving, and also by the power of Yoga, fixing the whole Prana betwixt the eye-brows, he goes to that Supreme, Resplendent [Purusha

(Self-luminous Known by no agency like the understanding, or the mind or the senses, but by Self alone.

Power of Yoga-which comes by the constant practice of Samadhi.

Prana: the vital current. Fixing the whole.

Prana- means, concentrating the whole will and self-consciousness.

Gita Gaurav:—O Arjuna, the All-knowing, the ancient sovereign, minutest of the minutest, the Sustainer of all of ineffable form like the Sun beyond darkness is

He and whoever meditates upon Him at the time of departure with fixed mind absorbed in devotion by Yoga power correctly gathering the life-breath between the eye-brows attains the Supreme Divine Self.

Discourse —Friends, as we have seen in previous verse, to attain the Supureme Divine Self, one one must give his exclusive devotion to Him. Man cannot serve two masters. What man would deny that this changing world holds him in its grip with a vengeance? But this is his own voluntary action. By a change of masters, he can as effectively allow the Supreme to secure him for his company. But the field of activity for this consummation is within The mind has got to be so trained as to hold fast to Him and allow no outside impressions in which there is the least tinge of selfish desire to sink into the sub-conscious. The whole activity is to be for the sake of God. This is achieved by the continued practice of the Yoga of Equanimity. When he has achieved this, then at departure, thinking of Him alone, he would go to the Supreme. This is however possible only to those who have devoted all their life to the practice of Yoga and have gained complete control over their body and the flow of vital breath (Prana)—In short, who has thoroughly washed his sub-conscious of all impurities and traces of longing for eternal enjoyment.

Friends, the Lord is the great Ruler who is always attentive to listen to all sorts of prayers and bestows His judgment upon the prayers submitted to Him. Before that Parmatma, even the greatest of emperors stands no comparison. His law is equally applicable to weak as well as the poor as also the greatest of emperors and his meanest bondman. To see the Lord, one has to develop the divine sight by practice. This Parama Divya Purusha is All-knowing. He knows the past, present and the future and things gross, subtle and causal. It is on this account that He is known as Omniscient. He is Anadi and has existed before anything came into existence. There is no cause for His existence, but He is the cause of all existence and is therefore *ancient. As He subsists for all times, He is eternal (Sanatan.) He is the Lord of all*, all-powerful and resides in the heart of all beings. He is the propeller and the distributor of the fruits of all actions, good or evil, Inspite of His all-powerful nature, he is the subtlest of the subtle and emanant everywhere. Only the subtlest intellect can cognise Him and therefore, He cannot be perceived by the naked eye. He is the basis of the entire vishwa (Brahmanda). Not only does He hold all but protects and nourishes all He is therefore the great base on which everything revolves. He is so emanant that He cannot be cognised either through the Indriyas, mind, or the intellect Even then, the power acquired through thought and meditation through mind and Buddhi, He is able to get a glimpse of Him. He sees all and and is the direct giver of strength, power and vitality to each according to his capacity. As He is unseen, He is unthinkable, and yet, He is the light of all ligthts, and illuminates all as the Sun illuminates the whole world. He is self-luminous like the Sun where there

is no place for ignorance or darkness. He is therefore beyond all darkness. The worldliness of mankind and their ignorance is removed as soon as He sheds His light on them.

Friends, though He is unthinkable and cannot be cognised by the mind and the intellect, if one contemplates on His attributes as aforesaid and tries to understand them through constant remembrance of His nature through Samarna, Manan and Nididhyasana, He at once becomes apparent to a Sadhaka through His grace. But this Smarana must be accompanied by devotion. One must bestow all the love and affection on the Lord as he is capable of. He cannot afford to divide his love between worldly objects and the Lord. This involves the withdrawal of his love from his wife, children, wealth etc. and gradually, turn it to the Lord. This is known as Ahan-Graha Upassana of the Nirguna Nirakara Brahma. This Upasana is practised by a Gnyana Yogi in his own way through Vichara. And it is also practised by a Bhakta with the Bhavana of a worshipper and the worshipped In the 8th. verse of the present Discourse, the Lord has mentioned Abhyasa Yoga which ss defined as Ashtang Yoga and which is nothing other than the process of acquiring gradual strength of inhaling and exhaling of breath and controlling it in Kumbhaka. There is a place between the two eye-brows which is indicated in the Yoga Shastra as Agnya Chakra. This Agnya Chakra is triangular where Agni, Surya, and Chandra are embedded. This is the place where the entire breath has to be controlled at the time of death. It is possible to control the Pranas and steady them in Agnya Chakra through Abhyasa. Near this Agnya Chakra are situated the seven Koshas which are known as Indu, Bodhini, Nada, Ardha Chandraka Maha Nada, Kala (composed of the blending of the moon, the sun, and the fire) and Unmani. is reached trough the Parana when Jiva becomes united whith the Lord. Once this is achieved, there is no birth or death left for him, and he acquires the power of taking birth though self-volition or by the Lord's will. Only an experienced yogi knows the method of practising this kind of Yoga It is not possible to practise it through the study of books. Any one doing so is likely to meet with more harm than good

Friends, on hearing this complicated description of the Abhyasa Yoga, Arjuna is confused and therefore requests the Lord to show him such a method which is possible to be practised by ordinary men and women.

Friends, a worldly mind needs thorough overhauling and a complete psuchological transformation Concentration and meditation brings about the construction of a new mind with a new mode of thinking Contemplative life is diametrically opposite to worldly life. It is an entire change altogether. Old Sanskaras based on thoughts fixed on sense objects have to be thoroughly annihilated through constant and intense practices, carried on with zeal for a long time so that new spiritual sanskaras are

created. The Imperishable Lord in whom the self-discipline enters, free of attachment, desiring whom, he observes celebacy is now described in the following verse.

यदक्षरं वेदविदो वदंति विशंति यद्यतयो वीतरागाः ।
यदिच्छंतो ब्रह्मचर्यं चरंति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥११॥

Paose order —वेदविद् यत् अक्षरम् वदन्ति वीतरागाः यतयः यत् विशन्ति यत् इच्छन्तः ब्रह्मचर्यम् चरन्ति तत् पदम् ते संग्रहेण प्रवक्ष्ये ॥

Grammar:—वेदविदः Knowers of the Veda: यत् which: अक्षरं imperishable: वदन्ति speak वीतरागाः freed from attachment· यतयः self-controlled (Sanyasins) यत which विशन्ति enter. यत which: इच्छन्त desiring: ब्रह्मचर्य Brahmacharya: चरन्ति practise: ते to these: तत् that: पदम् state to be obained: संग्रहेण in brief: प्रवक्ष्ये (I) shall tell.

Verse:—That Wood undecaying that Veda-know'rs speak,
That's merged in by self-controlled, passion free Men,
The longing for which leads to continence here
That WORD I shall guardedly speak to thee now.

Explanation —What the knowers of the Veda speak of as imperishable, what the self-controlled (Sannyasins), freed from attachment enter, to gain which goal they live the life of a Brahmachatin, that I shall declare unto thee in brief

Gita Gaurav.—O Arjunn, I will tell you briefly about the seat which those who know the Vedas declare to be indestructible. which is entered by ascetics from whom all desires have departed: and wishing for which people pursue the mode of life of Brahmacharins.

Discourse:—Friends, it is usual with an administrator to first study the temperaments of those who work under him and to appoint duties duties to be performed by each before he selects the personal for their respective jobs. What is true in case of an administrator is true in case of a Guru. Hs has to examine his disciples and determine the Adhikara or capacity of each and then give them Diksha according to the aptitudes and Purva Sanskaras. Here in case of Arjuna, the Lord wants to impress upon him that he is a Sadhaka of an advanced stage and therefore there is no need for him to start at the bottom. All the same, the Lord describes here alternative methods which are good for some types of Sadhakas.

Friends, Veda Vida is he who has realised the Parmatman. The Veda is the supreme knowledge and Para Brahma Parmatma is both its life-breath and the Adhara. Nobody other than a realised soul is able to say anything about such Sachchidanand Ghana Para Brahma Parmatma. He is indicated as Akshara i. e. the indestructibility is His main attribute and remains in the same state for ever. In the 3rd. Verse of the Twelth Discourse, the Lord tells us the nature of the Imperishable, the Unmanifest

the Iudefinable, All-pervading, Inconceivable, Unchanging, Immutable and Eternal Parmatmar. Here, we have to bear in mind the creator-asopect and the unmanifest aspect of the Lord. One who wants to contemplate the Unmanifest has to fix his mind on His creator-aspect and for this, controlling the sense aggregate, he has ever to remain self-abiding And acting for the welfare of all, worship the Lord with perfect faith. This involves controlling the senses to draw the mind away from sense objects and fix it in the self within. When this is achieved, it gives rise to the state of even outlook towards all beings as the self in his state of purity, apart from the body, which he regards separate from himself, realises his sameness with other selves. All are mere bubbles in the ocean of manifested phenomena, dwelling within physical bodies os ordained by the Supreme. Thus, worshipping the manifest with perfect faith can only mean worshipping Him as operating His myriad form, for, He is not one form but an agggregate of forms. How can man worship the myriad forms except by service ? This is just what he, who contemplates the manifest, does: he acts for the welfare of all. So the equipment in both the cases viz; worshipping the Saguna and Nirguna aspects of the Lord is the same and devotion to either aspect leads one to the goal

Friends, mark the word Vitaraga, meaning those who have developed renunciation of desires and objective attachment. The establishing of one-ness beween the Sadhaka and the Lord is the process of entering in Him In this process, the duality has to be discarded and along with it, the ignorance that makes one see the one as two. The word 'Brahmacharya' here is not mere celebacy but it means the preactice of following in the path of Brahma i. e. equipping oneself in such a way as to make is easier for the Sadhaka to proceed to the goal of God-realisation. Walking in the path of Brahma means the contemplation of the creative energy behind the goal and that of the world. He will find on reflection that there is a Power which has brought about the soul and body connection and has assigned different functions to the component parts of body-organism. He then sees that there is a purpose behind this differentiated activity and would know that non-sentient agents also are moved by this power for the fulfilment of its purpose.

In the practice of Brahmacharya, not only has the Virya (semen) to be conserved but a research has to be made of the power it possesses by converting it into Ojas through concentration and contemplation. To do this, one has not to only curb but destroy the desires from their roots In case of Naishtic Brahmachari, the Virya is never shed but it has an upward movement through conversion into Ojas It sheds the light on the Brahma Marga for the Sadhaka to proceed unfalteringly on the path. It is on this account that our Ashram-Vyavastha i. e. the arrangement of different stages in one's life is made. Brahmacharya is the first stage Gradually, those who are not fit to rise immediately to the Sanyastha stage have to pass through Grahasthashrama

where one has to use his creative power to a limited extent through selfcontrol not for his own satisfaction but for helping the Lord in the world creation and Vanaprasthashrama, where Brahmacharya has to be practised to once again proceed on the Brahma Marga.

Arjuna on hearing this becomes impatient to know a simple and short remedy to realise the Lord. The Lord in reply smiles at his impatience and proceeds further to show the methed how Abhyasa Yoga can be practised in the following verse.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणां ॥१२॥
ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥१३॥

Prose order:—सर्वद्वाराणि संयम्य मनः च हृदि निरूध्य आत्मनः प्राणम् मूर्ध्नि आधाय योगधारणाम् आस्थित. ।

यः ब्रह्म ॐ इति एकाक्षरम् व्याहरन् माम् अनुस्मरन् देहम् त्यजन् प्रयाति स परमाम् गतिम् याति ॥

Grammar:—सर्वद्वाराणि All inlets (senses) संयम्य having controlled: मनः mind: हृदि in the heart: निरुध्य having confined: च and. प्राणं Prana: मूर्ध्नि in the head: आधाय having placed: आत्मनः of one's self. योगधारणां practice of concentration: आस्थितः established (in) ॐ Om. इति thus: एकाक्षरं one-syllable: ब्रह्म Brahman: व्याहरन् uttering. मां Me: अनुस्मरन् remembering: देहं body: त्यजन् leaving: यः who: प्रयाति departs सः he. परमां Supreme: गतिं Goal याति attains

Verse:—The gates of sense all firmly closed
the Mind in Heart's Cave brought to Rest,
His Life-Breath to the head up-raised,
in yogic Concentration poised,— (12)
"Om:..." that One partless Brahma-Word
rung forth within, remembering Me,
Who thus slips forth, the body sloughed,
to that One Goal past all, he goes.

Explanation—Controlling all the senses, confining the mind in the heart, drawing the Prana into the head, occupied in the practice of concentration, uttering the one-syllable "OM" the Brahman, and meditating on Me he who departs, leaving the body attains the Supreme Goal

Gita Gaurav:—O Arjuna, you must do that which will destroy the habit which the mind has of wandering about and make it self-contained in the heart. This is possible by closing the doors of the senses permanently through self-control and abstinence The mind cannot then wander about like a man whose hands and feet

are broken and who cannot go out of the house. When the mind (Chitta) is thus establised, Pranava should be practised by means of Pranayama and breath (Prana) should be brought to the Brahma Randra. Then with the aid of yoga, the breath (Prana) should be heald until it merges in the Akasha, while the three Matras A-U-M gets merged into he half Matra. Then the breath (Prana Vayu) should be stabilised in the Akasha where it is in union with Omkara which merges in Brahman. After this, even Omkara is for gotten and life disappears and what survives is pure Brahman which is even beyond Omkara.

Discourse —Friends, our mind presents it self in three different phases. It begins with common sense and takes things as they appear to senses. It does not inquire whether they are real or unreal: whether isolated in themselves or connected by some underlying principles. The majority of mankind never go and are in fact incapable of going beyond the common sense point of view of the world. They are of opinion that all knowledge comes from without and the human brain passively receively impressions of the external things.

After common sense has attained sufficient growth, scientific reason or scientific understanding awakes in a few who are intelligent. The world which appeared through common sense as a series of events coming one after another without any essential connection amongst themselves, now comes to be regarded as a constant series of different phenomena linked together by the Law of Causation. Nothing is free: everything is bound up in necessity. Give the necessary causes, the desired effect will follow. Scientists hold that human mind cannot go beyond these phenomena and their unifying laws. The life-giving principle of those laws is a point where the scientific understanding stops.

After the development of scientific understanding comes Viveka or the philosophical sense when the scientific inquirer dispairs on account of his ego. The reflecting ego i.e. the subject has inner conviction that it is free although it moves in a circle of external objects bound, as it were, by the Law of Necessity. The want of freedom under which it seems to labour is imposed upon it by an external principle called miud. This mind makes no discrimination between subject and object. The philosophical sense or reason tries to investigate the principle of unity which is the point of reference of all different existences and which transcends the apparent diversity of things.

Friends, as we have seen before, the mind is composed of parts. It is not eternal. It has a beginning, and limited extension. It is radiant, transparent and light like the solar rays and mobile. It is a kind of radiant matter. Mind in essence is consciousness Rajasic mind is atomic, while Satvic mind is all-pervading. The mind is atomic because it can know only one thing at a time When it is washed off impurities, it becomes Satvic and all-pervading. Beyond the satvic mind is the Supar-

mind which is Brahman Mental life is one. Owing to distinctions in its functioning aspect, one mind assumes four names viz. mind, Buddhi, Chitta and Ahankara. Mind is not rigin but elastic. It actually goes out like a ray to the object of perception, envelopes it and takes its form. According to Vedanta, mind is not derived from matter in the physical sense and yet mind and matter are essntially one, as Chitta is Pure consciousness and acts as energy, and matter too has the power of substance-energy.

Friends, the Lord tells here to close the doors of the senses, Mind is one of the most powerful senses not easy to control. If we keep the doors of senses open, we are likely to be robbed of our inestimable Gnyana, Vairagya, Satya, Sheel, Daya. And the thieves who rob us of these are the Vrittis of Kama, Krodha, Mada, Moha, Matsara, Lobha etc. In other words, our accumulated knowledge acquired through the practice of mental renunciation and our conduct based on truth, piety, and compassion is sure to be jeopardised by allowing desire, anger, vanity, infatuation, greed etc., to take hold of our body the various senses The mind is the door-keeper and if you control the mind, you will be able to close all the ten gates of the senses simultaneously and at will. Even after the doors of other senses are closed, mind has not to be allowed to wander, nor should one wrestle with the mind because violent efforts to restraint it results in its reacting with a double force. One has therefore to relax all muscles and nerves, relax the brain, and think of the Lord, slowly chanting the divine Mantra with Bhava and meaning. Thus still the bubbling mind and silence the thoughts. After the mind is steadied through control, the breath has to be regulated, because it has an intimate connection with the mind. The breath has to be so regulated as to keep it steady in the Brahmanda i.e. the head through Kumbhaka. Once this stage is reached, start chanting 'OM' loudly. It has got incalculable strength. The scriptures recommend the supreme remedy for steadying the mind. The Anahat Nada is the mystic sound heard by the yogi at the beginning stage of his meditation. Once this is heard, it indicates the purification of the Nadis due to the practice of Pranayama. This sound which is known as Omkara Dhwani and is due to the vibrations of the Prana in the heart is heard through the right ear with or without closing the ears. It is recommended to meditate for half an hour in the morning between 4 to 4-30 and for half an hour at night from 8 to 8-30. Morning time is however the best. The place must be a quiet spot where you are not disturbed by sounds. You should then close, ears, nose, mouth and eyes by means of fingers and thumbs and direct your attention to listen to the Omkara Dhwani. Care must be taken to see not to mistake the sounds in the beginning for Anahat Nada. Before this Dhwani is heard, you would hear the noise made by the boiling of the hotch-potch. There are six kinds of different sounds (Dhwanis) and the seventh will be the Omkara Dhwani. Omkara seems to arise out of the constellation of the Sun but in

fact, it is alaways existent. For the the practice of meditation, one should have a separate room allotted for the purpose where an image of the Ishta Devata Guru, a few philosophical books such as Bhagwad Gita, Yoga Vasishta, Upnishadas etc. Nobody should be allowed to enter this room, neither wife, children, nor friends. It should be entered only after a bath when incense should be bernt twice daily, morning and evening. Apart from the fixed time for meditation, both morning and evening whenever you feel depressed, enter the room and seeking solitude, study the books for half an hour and thus silence the thoughts and still the mind. Think of the auspicious qualities of God–Shantam, Shivam, Shubham, Sundaram, Kantam etc and repeat the Mantra 'Om Shanti' several times. This will invigorate you. Through practice, persistent effort, feeling and exerpience, you will gain strength, though imperceptibly at first. No time should be wasted in idle talks because remember always that God of Death is always at hand to interrupt your Sadhana.

Friends, to a beginner, Tamas enters and sleep supervenes This can be conquered through Paranayama by practising it systematically. A stable Asana will drive away laziness. Objects, desires, and various disturbing thoughts which act as obstacles have to be resisted. Desires should be destroyed by Vichara: Indriyas should be controlled by Vairagya, Viveka and Brahma Bhavana. Forward planning is an obstacle and imagination is an hindrance. Be indifferent to these. Emotions should be curbed and detachment of desires practised Because desires are powerless in absence of emotions and attachment. Once the causes of disturbing thoughts are found out, these should be removed one by one. For this, mind has to be watched carefully. Solitude is helpful in doing this. Above all, patience zeal and courage for urging onward in the Brahma Path is very necessary. Study of books should be avoided if one can take to meditation with interest and pleasure Pedantry is a great obstacle and therefore, one should try to restraint one's self from expressing himself with a view to show his learning. When the mind feels tired, one should take complete rest. If you observe the moods of the mind, you will find two alternate currents of Harsha and Shoka moving it. During meditation, one should plunge himself deep into tho innermost recesses of the heart and assimilate and saturate the mind with thoughts of God. This should be practised systematically. As a pre-requisite, Indriyas have to be disciplined and collect the Vrittis of the mind which are outgoing and merge them in the Self. For this, self–determination and developing the will power is necessary. Once the mind is thus controlled, one should allow an unceaing flow of divine consciousness to descend and settle down With this practice, one will experience the light and bliss of the Divine. And to steady one-self in it, one has to remain always ina prayerful mood invoking the Lord's help and guidance at all times.

Friends, the portion of the heart lies between the Nabhi and the throat. It is in the form of a lotus in which mind and the .Pranas are supposed to abide. The

idea is to keep the heart completely calm and quiet without any of the Vrittis to arise in the mind during meditation In Dharana, the pranas after they are collected in the heart have to be taken and steadied in the head. "OM" is an indication of Brahma and the chanting of this Akshara facilitates the steadying of the mind. The chanting of "OM" should be loud enough but once Dharana is established, it should be chanted within without the lips or the tongue moving. When chanting 'OM', one should miditate on its meaning and it is possible to do this simultaneously through regular practice.

Friends, from the 8th. to 10th. verse, the Param Purusha who is to be worshipped is described to be Omniscient, the Supreme Controller and the Sustainer of all beings, abiding as self-luminous in their hearts. From the 11th. to the 13th. verse, direction is given for practising Saguna Upasana through Bhakti-devotion. Whether the Nirguna Upasana or Saguna Upasana is practised, the goal is the same. For those Nirguna Upasana is difficult as indicated from 8th, to 10th verse, Saguna Upasana is suggested in verses 11 to 13. The central point in both these Upasanas is the constant remembrance and contemplation of the Lord. Arjuna is still not able to grasp the method indicated by the Lord and therefore requests HIM to show him an easier method still. The Lord indicates this in the following verse

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

Prose order पार्थ यः अनन्यचेताः नित्यशः सततम् माम् स्मरति तस्य नित्ययुक्तस्य योगिनः अहम् सुलभः ॥

Grammar: अनन्यचेता with the mind not thinking of any other object: यः who: मां Me: नित्यशः daily: सततं constantly: स्मरति remembers: पार्थ O son of pritha: अहं I: तस्य of that: नित्ययुक्तस्य ever-steadfast. योगिनः Yogi. सुलभः easily attainable.

Verse:—But whoso, with none else in mind,
unceasingly remembers Me,
For him, the Yogi, e'er at-One,
O Friend, not far to see am I.

Explanation —I am easily attainable by that eversteadfast Yogin who remembers Me constantly and daily with a single mind, O son of Pritha

(Daily-all through life.)

Gita Gaurav —O Arjuna, I shall now show you an easier method still. The state of bliss which comes when sensual pleasures are resolutely abandoned and when worldly life and all activity are well-regulated, makes one forget even the sensations of hunger and thirst. When the devotee is in such a condition, when the moment comes for the parting of the body, I meet him Whenever my Bhakta remembers me,

I am compelled to go to him. I repay the devotion by conferring on him the armour of self-knowledge and direct him to the highest path. There fore, a devotee who becomes devoted to me with all-comprehending love and faith without allowing several gods ond goddesses to intervene and remembers Me always, attains Me with ease and comfort.

Discourse:—Friends, Arjuna is here instrumental through his request to the Lord to show the easiest path for God-attainment. Here, there is no need to bother about keeping the Indriyas under control, nor to bother about the mind and the heart. Neither is it necessary for him to steady his breath in the Brahmanda nor to close nose, ears, eyes, mouth etc., and practise Pranayama. Beyond constant remembrance of the Lord, nothing is necessary for him. But remember, the devotion must be one-pointed to the Lord. There is no need to cheat yourself or to cheat others into the belief that you are constantly remembering the Lord, though all the time you are engrossed mentally in the objects of the senses. What the Lord dislikes the most is pretending to worship Him and if you do so, you will soon be found out. Do not then blame Him when you are found out. Be always frank and remain alert to see that your devotion to the Lord does not waver.

Friends, when the Lord is the only object the mind dwells upon, there is attachment to Him alone exclusively. He goes straight to him. There are other regions of varying degrees beneath, for those who work for fruit and whose minds are engrossed in the pleasures of the body, however refined. They look for pleasure in objects without. Such people are involved in the cycle of birth and death to enjoy the fruit of their actions. But those who have gone beyond into Brahma Loka have no necessity to assume a body-form, as their whole action has merged in the total Divine activity. The body is the ocean of evil Its substance is unreal like that of a dream. It appears like water in a mirage, but it ends in smoke. Those who attain unison with the Lord leave the body behind for ever. Even those who claim with pride to know Brahman cannot escape rebirth. Only a sincere devotee of the Lord never gets it again and the Lord has given His word that His devotee never perishes.

Friends, mark the words·Ananyacheta-i.e. with the mind not thinking of any other object 'Satatam' i.e. constantly and Nityashah i.e. regularly daily. Not a moment is the devotee away from the remembrance of the Lord and the whole of his life is spent in the contemplation of Him The word 'Mam' refers to the Saguna aspect of the Lord who has to be contemplated upon with faith and devotion on His name beauty, attribute, power and lila This sort of Bhakti is the type resorted to by the Gopis who could never tolerate even a moment's separation from the Lord. Similarly, the Lord too cannot be away from His devotee even for a moment. No wonder then that the Lord is easily accessible to His devotees who keep a constant rememberance of Him. Those, who are not aware of the Lord's

attributes and powers, cannot practise constant Nama Smaran because their knowledge of the Lord and his remembrance are simultaneous.

On hering this, Arjuna tells the Lord that it is alright to worship Him with one-pointed devotion, but what use is it to a devotee ? The Lord gives the answer in the following verse, that it brings about his salvation and his union with HIM

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवंति महात्मानः संसिद्धिं परमां गताः ॥१५॥

Prose order:—परमाम् संसिद्धिम् गताः महात्मानः माम् उपेत्य दुःखालयम् अशाश्वम् पुनर्जन्म न आप्नुवन्ति ॥

Grammar:—परमां Highest: संसिद्धि perfection: गताः reaching: महात्मानः the great-souled; ones; मां Me; उपेत्य having attained: दुःखालयं home of pain: अशाश्वतं ephemeral (च and) पुनर्जन्म rebirth: न not. आप्नुवन्ति get.

Verse:—The Great Ones, having come to Me,
and reached the State of Perfect Man,
No more into re-birth descend,
that transient state where sorrow dwells.

Explanation:—Reaching the highest perfection, and having attained Me, the great-souled ones are no more subject to re-birth the home of pain, and ephemeral,
(Ephemeral.-non-eternal, of an ever-changing nature.)

Gita Gaurav:—O Arjuna, one who has reached the ultimate state of Sadhana through constant meditation and remembrance of the Lord and who as a result has realised the Parmatman and tasted the supreme joy arising out of it, is never re-born.

Discourse:—Is there a man who ever thinks about miseries coming in the wake of happiness as a result of his own actions ? Does he think as to how possible it would be for him to pass his days inmisery ? No Even though, he sees around him people surrounded by miseries on all sides and who do not enjoy even a moment of happiness, he does not wake up from infatuation. His one and only object of happiness is mostly sensual and his attachment to it is so great that he hates the idea of misery and turns a deaf ear to th words of saints to prepare himself for the hour of misery, while he is yet in the midst of happiness. This preparation involves the sharing of miseries of others to the best of his ability: but those who do not do so are really living in a fool's paradise, because worldly happiness is short lived and transient. And when misery overtakes him, he will not have others to share with him.

Here, Arjuna wants to know that if people become freed from the bondage of birth and death by worshipping Him with one-pointed devotion, what happens to those who worship various gods and goddesses and wither do they go after death before they are reborn on earth. The Lord gives the reply in the following verse.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौंतेय पुनर्जन्म न विद्यते ॥१६॥

Prose order:—कौन्तेय अर्जुन आब्रह्मभुवनात लोकाः पुनरावर्तिनः माम् उपेत्य तु पुनर्जन्म न विद्यते ॥

Grammar:—अर्जुन O Arjuna: आब्रह्मभुवनात up to (i. e. including) the realm of Brahma: लोका: words: पुनरावर्तिन: subject to return: तु But: कौन्तेय O Kaunteya: मां Me: उपेत्य having attained: पुनर्जन्म rebirth: न not: विद्यते is.

Verse:—Including Brahma-loka e'm
All spheres are rouled by cyclic Law:
But who, O Friend, once comes to Me,
Can never be 're-born' again.

Explanation:—All the worlds, O Arjuna, including the realm of Brahma, are subject to return, but After attaining Me, O son of Kunti, there is no rebirth.

(Subject to return:—because limited by time,)

Gita Gaurav:—O Arjuna, upto Brahma region, all regions involve rebirth but after attaining Me, there is no birth.

Discourse:—Friends, in these days, if a man gains fame as a philanthrophist, Dharmatma or the like, he believes himself a great man, so much so that his ego increases. No doubt, due to his good deeds, he goes to either Indriya Loka, Varuna Loka, Kuber Loka, Surya Loka etc. This is the usual belief, but life in these worlds is only transitory and one has to return back to earth, to start afresh. All Sakama actions result in the achievement of some such Loka but he does not find a permanent abode there. One must clearly understand that one does not achieve anything eternal by resorting to Karma Kanda and the present day priests encourage Sakama Upasana more for their own benefit than for the benefit of the Yajamanas. Religion tells us that realisation of knowledge cannot be brought about from outside agency. Chanting of the scriptures through priests does nothing more than inspire faith about the scriptures in the Yajamana, but the acquisition of knowledge is never possible unless and until one through industry and practice tries to gain such knowledge himself. The highest objective which a man can have is the escapement from the bondage of birth and death. Sakama Marga does not lead one to salvation but to Siddhis which are themselves obstacles in the path of ultimate realisation of the Parmatman. It is on this account that people desiring for Brahma Loka and the like only delay their own salvation. What is good for a beginner may not be good for an advanced Sadhaka and the idea of going to Brahma Loka is meant for those whose desires have still not been satisfied.

Friends, a beginner has to make a beginning whereby his desires can be controlled and ultimately, destroyed. This can be done by various methods which may be discussed briefly as follows:—

(1) Health:—Good health is the basis of all our efforts. If our health is bad, we cannot work properly. Hence, one should take every precaution for the maintenance of health by preserving hygenic principles.

(2) Ahinsa (Non-injury):—One should develop the practice of refraining from injuring others, either by thought, word, or deed. It is a very noble virtue. If all were to realise that it is sinful to injure others, it would be a pleasant world to live in. At the same time, self-protection has not to be sacrificed. Once non-injury is established, all enmities cease.

(3) Truthfulness:—It is a virtue of prime importance. A lier is never trusted and he is looked down upon by others. It should be noted that depreciation is decidedly injurious to anyone's mental uplift. Truths that are very painful and liable to cause much trouble are better unuttered. By the establishment of truthfulness, a Sadhaka gets the fruits of work without doing the work i. e. by his mere saying, things are done.

(4) Non-stealing (Asteya)"—Theft is undoubtedely a source of degradation. No one should ever take anything without the permission of owner. Non-stealing creates a habit of self-control if pratined to the letter. Once the habit of non-stealing is established, all wealth comes to the Sadhaka. In other words, the more you fly from nature, the more it follows you.

(5) Continence (Brahmacharya):—Continence is necessary for proper physical and mental development before maturity, but self-control is necessary even in married life. In sexual excesses, man becomes lazy and lacks ambition and activity. One must study the source and power of semen. The formation of semen and of the internal secretion are important factors in the maintenance of a vigorous state of body and mind. It has a striking influence upon the growth and development of the body, both physical and mental. Thus, when one abstains from sexual indulgence, one feels energy and activity. Through excessive sexual life, the nervous system suffers on account of inadequate supply of internal secretion. The following factors help a great deal towards leading a chaste life:-Chastity of ideas, a noble aim and object of life, a high ideal, a strong will, good environments, autosuggestions, prayer, necessary attention to diet, sleep, bath etc. Chastity is a virtue; its discipline is excellent; its energy is enormous. One obtains energy through continence and if one understands the value of semen, he would never think of ejecting it because its preservation is life. He whose seman goes upwards is a God, not a man. This upward passage of semen means the re-absorption of the internal secretion.

(6) Non-receiving of gifts (Apari Graha :—The mind of the man who receives gifts is acted on by the mind of the giver. and therefore, the receiver is likely

to become degenerated. Receiving gifts is prone to destroy the independence of mind and make us slavish. One should himself work for and get whatever he wants rather than depend upon charity of others. This brings about an undesirable state of inferiority otherwise. When one is fixed in non-receiving, he gets memory of the past life. His mind becomes pure and he sees that he has had many lives before and that he has been coming and going many a time.

(7) Cleanliness (Shaucha):—External and internal cleanliness is very desirable. Cleanliness of the body and dress is a great help to mental stability. Baths have got a cooling and refreshing effect. All the organs of the body should be properly cleaned. If the nose be full of discharge, one cannot breathe properly and concentration becomes difficult. If bowels are loaded, one does not feel very active and the quality of mental work deteriorates, If the body is dirty, it brings about disgust which has got a depressing mental effect. Moreover, the offensive smell from a dirty body or dress is depressing to the brain. Above all, internal cleanliness or purity of the mind is, however, of infinitely greater importance. What really matters is the mind or the brain and external cleanliness is only a means towards mental stability. The mind should be clean and pure i.e. free from vices like deceit, cheating etc. and bent upon realisation of the self and service of humanity,

(8) Contentment (Santosh):—Where there is contentment, there is no sorrow. It leads to peace of mind. It does not mean that one should become lazy and make no effort for improvement. What is required is that one should be satisfied with what one gets. It is no use fretting and fuming over what one has not got. But one should keep cool and make deliberate and strong efforts to gain the objective.

(9) Mortification (Tapa):—The best ideal is self-realisation and service of others which enables one to rise above the level of selfish motives. Bad habits must be controlled and one should gradually practice control over mind and the five Indriyas. One who is able to bear easily the extremes of temperature is more suited to the struggle of life than one who needs comforts only. Control over desires of eating, drinking, seeing etc., is very necessary. It does not mean denial but a practice in the control of the mind and the senses. Unnecessary or useless talk is mere waste of energy and indicates weak control. By Tapa, one speedily overcomes bad fate. One gains height and power of vision, hearing things at a distance and so on through controlled Tapa.

(10) Study (Swadhyaya):—Proper study of the subject in which one wants to succeed is necessary for which one should be equipped with necessary knowledge. By repetition of the Mantras comes the realisation of the intended deity. The higher the being that you want to get, the harder is the practice.

(11) Stability of mind (Dhriti):—This is an important element for progress. It is the first step to concentration because all emotions have to be calmed down. Grief

and sorrow are harmful for the body and mind, because these are depressing and result in waste. On the contrary, one should make cool, deliberate efforts towards attaining what he is missing, finding the defects and removing them. Worry spoils the health and upsets mental peace. Moreover, worry, fear and anger have an injurious effect on on the heart, nervons system, digestion, respiration etc.

Friends, these are some of the points to which an earnest Sadhaka should pay more attention rather than following the rituals blindly. If Karma Kanda is properly understood, it aims at developing all these qualities. The teachings in the Gita ennunciate a philosophy of conduct and aim at the development of certain qualities in man. Mercy, sincerety, forgiveness are instrumental in training the will and are productive of social happiness. Faith in God and self-confidence are essential to success. Those who do not believe in God do believe in some type of natural force. Moreover, this faith must be accompanied by self-confidence. Determination and self-confidence always go together.

For the practice of Nishkama Yoga, one should engage in the service of others without expectation of any reward, aiming at the alleviation of sorrow and suffering. One must have regard for social customs and espouse the right cause which must be productive of universal good and not tainted with selfishness.

Secrecy is very necessary for a Sadhaka. It allows him full scope to individual efforts undisturbed by other thought waves which may be of an antagonistic nature. Moreover, it prevents doubt and fear taking hold of you

Friends, always remember that fate is the result of our previous deeds. Our life is a mixture of predestined fate and independence of actions Fate can be changed but not always, bacause it cannot be altered as one must get the result of these that have been done i. e. there is no annihilation of deeds But fate can be altered by performing opposite sets of deeds It must be born in mind that one is not always a plaything of fate. If one has self-confidence and faith in God, anything can be achieved, cecause each soul is potentially divine. Sooner or later, we are bound to succeed, if we have the will to succeed. All work is the outcome of mental desire or wish. The stronger the desire, the greater is the effort put in Deeds are of these kinds i e. physical, vocal and mental. Of these, the power of physical work is quite apparent. Vocal deeds are manifested through the use of language. Good and pleasing language makes friends, while foul language makes enemies. Mental deed is the most powerful and the root of all the deeds. All actions first originate as desires which later on, assume vocal or physical aspect. Whatever we create in thought is bound to materialise one day. By concentration and perseverence, the results are achieved more speedily.

Friends, we can make the present world hell or 'heaven and it all depends on us. Our success, material or spiritual, depends upon two factors. Viz: our previous

deeds or fate and our present efforts. If our previous deeds are good, we succeed sooner. If the previous deeds are bad, success is delayed. Thus, success does not depend upon time only, but upon the units of energy spent on it.

Friends, as discussed above, man is responsible for prolonging his journey in the cycle of births. It is because, he does not know wherefrom he has come, what for he is here, and whither he is going. To answer these three questions, he has to study the scriptures and have faith in his GURU. Our scriptures tell us that a Jiva drifts about timlessly performing good and evil deeds under the influence of Maya and he cannot get out of it until and unless he gains experience and learns through it the futility of his past actions. One who wakes up and acquires intensity of desire to escape from the cycle of birth and death has not to aim at Brahma Loka and aim at enjoyment either physical or mental, but endeavour to realise his own Self and through it realise union with God. Once this highest knowledge and union is realised there is complete escapement from birth and death and this is what the Lord wants to convey. In the following verses, the Lord discusses the process of creation and explains to Arjuna what really happens after a Jivatma leaves the body and how he returns once more to earth to resume his efforts in the Karma Bhumi.

सहस्रयुगपर्यंतमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥

Prose order:—सहस्रयुगपर्यन्तम् ब्रह्मणः यत् अहः सहस्रान्ताम् रात्रिम् विदुः ते जनाः अहोरात्रविदः ॥

Grammar:—सहस्रयुगपर्यन्तं Ending in a thousand Yugas; ब्रह्मणः of Brahma; यत् which; अहः day; युगसहस्रान्तां ending in a thousand Yugas; रात्रिं night; (ये who) विदुः know; ते those; जनाः men; अहोरात्रविदः knowers of day and night.

Verse:—The souls that know Great Brahma's 'Day'
Which lasts a thousand Ages long
And know His thousand-age-long 'Night'
They know (not Brahma, but) 'Night and Day'

Explanation:—They know (the true measure of) day and night, who know the day of Brahma, which ends in a thousand Yugas, and the night which (also) ends in a thousand Yugas.

(Day and night:—mean evolution and involution of the whole universe respectively).

Gita Gaurav.—O Arjuna, of a thousand Yugas is a day of Brahma and of another thousand years his night. This is only by way of comparison to inditcate the eternal nature of time. It is to show that time has no beginning or end and our short span of life in this world is an infinite fraction of time.

Discourse:—Friends, since the beginning of creation the Lord has arranged and divided time into four Yugas through which it becomes possible to estimate the

duration of His creation. These four Yugas are Kali Yuga, Dwapara, Treta and Satyuga. These four Yugas combined is called Maha Yuga, which is otherwise known as Divya Yuga. The thousand yugas referred to in this verse relate to this Divya Yuga. A Divya Yuga is the Yuga of Gods. This means that when four Yugas of mortals are completed, one Yuga of the gods comes to an end. Thus, when thousand Divya Yugas are completed, a day of twelve hours of Brahma is finished and Brahma's night is also of a similar duration. We should at the same time know the duration of four Yugas so that we can calculte on that basis the duration of the day of Brahma, a thousand Divya Yugas. The following is the duration of each of these four yugas·—

(1) Kali Yuga...Life 4,32,000 years.

(2) Dwapara Yuga...Life 8,64,000 years.

(3) Treta Yuga...Life 12,96,000 years.

(4) Sat Yuga...Life 17,28,000 years

The sum total of life of all these four yugas comes to 43,23,000 years. This is the life of one Divya yuga or Maha Yuga. A day of Brahma of twelve hours' duration is equal to 4,32,000000 years. Similar is the duration of Brahma's night. At present, we are in the Brahma's day and according to our estimation, it is 10 O' clock. It is on this account that we repeat while performing Sandhya that we are passing through the half of the second division of the day of Kalpa. In this Kalpa, the present Kali Yuga is a 28th. of its kind Therefore, we mention this fact while making a Sankalpa In this manner, when these four yugas are repeated four thousand times, Brahma's day will be over. And a similar period will have to elapse before the Brahma's night will be completed Similarly, thirty revolutions of this period will make a month and twelve revolutions of such a month will make a year of Brahma. Just as a man is supposed to live for hundred years, Brahma's creation is supposed to last for hundred years. This shows that even Brahma's life however long it may be, has its limit and therefore transitory. When Brahma himself has a limited life, what to talk of others. It is on this account that the Lord wants to convey that even Brahma is not immortal.

Friends, these astronomical figures might stagger us, but these can be proved scientificaly Vedas support this theory. Even the modern scientists have estimated the age of earth to have been in existence for crores of years No doubt, with the lapse of time, it has had transformation and according to our Shatras, earth was created out of water and European scientists say the same thing. The only difference is that we believe earth to have come out of water through the Lord's desire. The scientists, however, say that in the infinite expanse of water, moss was created and as this moss started gathering it was converted into earth and came out of water. Thereafter, trees etc., came into existence and along with these, food crops, fruits etc. In this manner,

manner, our earth has seen crores of years roll by. According to each yuga, we see the appropriate development of that age, for instance, in Sat Yuga, there was the predominence of Dharma. In that Yuga, even ordinary worldly existence was based on Dharma. It on this account that Sat Yuga is considered to be the highest development of creation. In Treta, one-fourth of its duration was converted into sinful existence: in other words, sin came for the first time on earth and took hold of man's mind. Even then, Dharma predominated. In Dwapara, the powers of good and evil became equally divided and in the end, in Kali Yuga, the powers of evil triumphed, so much so that it is composed of three parts evil and one part good. The only advantage in Kali Yuga is that whereas, it becomes infinitely impossible to attain the Parmatman in other three yugas, it becomes easier to realise HIM with very little labour during the Kali Yuga. Kali Yuga, however, takes such a strong hold of mankind that hardly a few of ever desire salvation. It is on this account that during Sat and other yugas, the sages had to spend thousand of years for the realisation of Parmatman without success. In those yugas, according to the Lord's statement, there were many people who knew the essence behind the day and night. To them, the abode of the Satchidanand Parmatman was far far away: and therefore, they always laboured hard to reach that abode.

Friends, in the course of the day and night of Brahma, the beginning and end of the world thus comes about. Brahman is the apex of the Universe. It is the chief station of those who are eternal, the highest point of the mountain of Triloka. It takes the life of fourteen Indras to make a day of Brahma. When the four great periods i. e, yugas have gone round a thousand times, it makes a day of Brahma and when an equal number passes again, it makes his night. Those who live during this day and night realise what time is. They live longer than even the dwellers of heaven. Where the leading God Indra appears so tiny, it is needless even to mention smaller gods. They really know what is a day and that is a night, who can see and live through the day and night, of Brahma. It is impossible to describe the condition in which what is without form achieves form. When twelve hours of the day have gone, the Univers comes to an end and when again the sun rises, the Universe is full. It is like clouds disappearing from the winter sky and coming into existence again in the Spring. The beings, that are thus created, live through a thousand times all the four periods. Then the night comes and that which has taken form loses form and the next creation does not arise till a thousand times the four cycles have gone. The Creator has in Him all the seeds for filling up the Universe, but He is also the centre from which life and death proceed. When the sun rises, the Universe is filled up with living beings and when the night comes. those who are created from the five elements, spontaneously dissolve. It happens in the same way as other spontaneous phenomena, such as a tree growing from the seed and rains dropping from the clouds. Unity out of

plurality is to be explained in this manner. Once the unity is felt, nothing appears dissimilar to anything else. Even the word 'happiness' disappears. Withe the elimination of form the charcter of the world as world disappears and it becomes what it was at its origin. The undifferentiated i. e. the Avyakta becomes the differentiated i. e. Vyaka as when ornaments are made from gold when melted lose their cubic form in the first instance and are turned into different shapes. Both the original form and the resulting form were in the coloured mental. So both the differentiated and the undifferentiated reside in Brahman. Brahman is, therefore. neither differentited nor undifferentiated, neither eternal nor perishable. Brahman is beyond these two qualities, incomparable, existing without origin. Though He becomes the Universe, he is not destroyed when the Universe is, just as the meaning survives in the mind, when the words written on a state are wiped out. Brahman is thus imperishable, though beings are destroyed, just as water has it own condition, though waves sometimes come and sometimes go. In this way Brahman is imperishable, residing inside this perishable body.

Friends, death is the most common, yet the least understood fact. It is one of the most difficult problems of phylosophy, for there is no direct evidience usually available as to what actually happens in and after death. Recently, researches are being made in the West, but they have not been able to probe into the mystery. Our ancient scriptures, however, claim, to know this and believe that a supernormal vision can be acquired through yogic practices, which enables one to observe the phenomenon of death as well as perceive the objects of our knowledge. There is nothing in death of which one should be afraid. Even if we do not know anything definite about death, there are two possibilities after death. Either the dead wholly cease to be or they live in other bodies. If death means the total extinction of the dead, it is a very happy event for it brings about the cessation of the feverish restlessness of the life. If, on the other hand, the dead one gets another body, it is an occasion for .rejoicing for death would be, in that case, a destruction of the old and diseased body only. But we believe that death is really not the total extinction. A dead person does not cease to exist. He experiences other world in different time-space-orders hid from our view. Having given up one body bound up with desires, the person who dies is carried away to other worlds in different orders of time and space. It is just as a dreaming man may experience his death in his dream and may still continue to dream other dreams, so a waking man sees another waking dream afther his death. The man who dies here wakes up in some other world. To him, that world in which he wakes up becomes a real world of waking experience and this world experience is than looked on by him as a past dream. Death is just like a swoon, a temporary withdrawal or stoppage of the activity of imagination. Our death is therefore our birth to a life beyond. The seeming end is not really the end for, it cannot touch the true real essence of the individual.

Friends, the world i. e the Jagat is the imagination of Brahma. It was imagined by Him at the commencement of the present round of manifestation and continues to exist in his mind. At the commencement of creation, Praja Pati i. e. the Lord of creatures was evolved in the same manner as a dream-personaility emerges. He continues to be even now. As he imagines, so he becomes. The nature of Brahma is mind. The essential characteristic of the mind is imagination. The quality of creating belongs to the mind whose nature is imagination. How and why Brahma emerges from the absolute reality is a very important problem and very difficult to answer. From the Infinite and Absolute Brahman, the cosmic mind (Brahma) originates. as a wave originates from a calm and undisturbed ocean. As movement (Spanda) originates by itself in an undisturbed ocean, so does the cause of the world originate of its own accord from the Absolute. The origination of Brahma is a creative impulse for vibratory movement in the Absolute. This creative impulse manifests itself in the form of Brahma. It is not due to any external cause operating on the Absolute nor is it something which is alien to it. The absolute consciusness which is not limited in time, space etc, assumes a form limited in time and space by its own power and out of its own sport. The self of the whole Universe becomes mind by thinking of itself out of its own accord. Brahma is, therefore, known as Swayambhu i. e. self-created and appears without any cause. Even then, he becomes a cause of the world for the carrying out of which, he creates a Law of Karma i. e cause and effect. The present cycle of the world was caused by the ripening of the fruits of actions of the individuals of the previous cycles that again, by those of a still previous cycle and so on. It is because ingnorance which makes us experience the world is beginningless. The creator in such a doctrine af creation has any freedom to create or not to create, for he is always determined by the Karmas of the individuals to experience the new world. He is also probably a creature of the Karmas, either of his own, performed in a previous Kalpa or of the idnividuals for which he is to create a world. There is, however, a belief that every creation is a new creation undetermined by any previous ones, because no previous memory is the cause of the appearance of Brahma. There are no previous Karmas i, e. actions to fructify of him nor does he do any such actions now that may bind him. In the universal evolution of the entire world, there is not one Brahma but there are several Brahmas who ultimately get merged in the Absolute Reality. Therefore, a new creator cannot be said to have any precious memory. Brahma is neither embodied nor has he got physical consciousness and limitations like our own Therefore, he does not perform actions like us and get bound therein. Brahma is the mind consisting of pure Sankalpa. He is imagination alone His body is only a subtle body whith no physicality present in it All other beings of which he is the cause have two bodies., but he who has no other cause of himself, has only one body which

is mental. He is therefore not bound by the acts he performs, for they are free from the taint of the idea that they are his actions performed for some particular desired end. They come out as a natural flow from his essence. What we think to be the actions of Brahma are not such actions that bind him, for they are free from the idea of their being actions on his part. It is on this account that Brahma is the imaginator of the world-dream and that he is a source of all other things therein. The world is an empire of fancy, a thorough construction of the mind, working in the form of Viranchi. When Brahma is mere mind, the world created by him cannot but ultimately be mental or ideal. It is on this account that the physicality of the world is only an illusion relative to our limited vision. As Brahma is merely mind without the least touch of materiality in him, so is also the world imagined by him merely thought.

Friends, the plurality and change of the world are aspects of the activity of the Absolute who imagines the world as a free play of his will. But Brahma would not have been able to imagine the world, had not everything of the world existed already in a potential form in the absolute reality of which Brahma is only a partial manifestation for creative activities. Diversity and plurality can only develop out of unity in virtue of some initial potentiality for diversity and plurality latent in the unity. As all things are thoughts, looked at from a higher stage, so are all thoughts so many Shaktis forces residing unified in the Absolute There is no end to the number of such forces existing in the Brahman or the Absolute. He is therefore called Almighty. There is nothing which he has not the power to manifest. There is no end to the Shakti of the Absolute, such as the potency to knowledge, potency of action, potency of movement etc. His power of consciousness is manifested in the organised body, that of movement in wind, and that of inertness in stone, of liquidity in water, of heat in fire, of emptiness in sky, of being in objects, of all inclusiveness in space, of destruction in the phenomenon of decay, of sorrow in the miserable: of joy in the happy, of courage in the warrior, of creation in the world, of withdrawal of all powers in the experience of the absence of the world at the time of the end of a Kalpa.

Friends, such are the powers of the Absolute. The rise of Brahma and consequently of the world is due to the Spanda Shakti of the Absolute being actually in operation. This Shakti is sometimes known as Sankalpa Shakti, the Divine Will, the Jagan Maya, Prakrutti etc. He spreads out his objective world. It is on account of this power being inherent in the Absolute that every conscious centre is created. This creative power is called Prakruti, Divine will of Shiva and the Maya of the world. That the material world may be a manifestation of Spanda Shakti or energy is nowadays being accepted by science. Matter is turning out to be one of the forms of energy, a newly discovered form, discovered largely through the genius of Prof. Einstein. Inert matter, immobility is purely an appearance. it is composed of two movement to the other movements. Look at any piece of gross matter that you will,

at any fragment of stone or metal. To the outer vision, it is apparently dead, inert motionless. Not so however in the light of what science now teaches us. Its very stability, its very apparent motionlessness is due to the intensity of its motion. It is motion alone which makes it a thing, which gives it mass or inertia, extension in space, and every other quality which we are in any way able to recognise. The atom does not exist apart trom motion of force. There is no such thing as a physical particle which we believed it to be until lately. Prakrutti, the root substance of all forms of the objective world is therefore not a second reality but it is a force, a power of consciousness, and as such, it ever resides in the Self, and comes out of it, as it were, and manifests Itself as the root of all objects of the world, when a world is manifested. As the saliva of a spider gets solidified in a web, so also the Absolute Joy appears solidified in the manifold objects of the world. The Prakrutti originates from Brahman, the Purusha, which is eternally illuminating consciousness, as a non-living web originates from a living spider. The three Gunas of Prakrutti are the grades of the manifestation of It. The Prakrutti are the grades of the manifestation of It. The Prakrutti is imagined in three forms:-the Sukshma (Subtle), the Madhyama (Mid-way between the subtle and the gross), and the Sthula (gross). It continues to exist in these three forms which are called Satva, Rajas and Tamas.

Friends, our Shiva and Shakti are not two independent Reality but one Reality in twin aspects, viz: static and kinetic. Shakti or power is that which in itself unchangeable, produces out of itself as material cause the world of change. Thus Shiva and Shakti are one, because Shiva cannot exist without Shakti, not Shakti without Shiva. Shakti is only the active power of actionlesss Consciousness (Shiva). Shiva is that state of Shakti when It returns to Itself. The Absolute never exists without the Shakti, as gold never exists without a form, as sugar does not exist without its sweetness. The Prakrutti, which is the creative Divine will, continues to be in motion as long as it does not direct its attention towards the ever satisfied Shiva. If it happens to be in touch with Shiva, It becomes identical with him Then Prakrutti ceases to be Prakrutti and becomes one with him. Thus, Maya is a feature of the central reality, neither indentical with nor different from it. If Maya exists, it will constitute a limit to the Brahman or the Abslute: if it does not exist, even the appearance of the world cannot be accounted for. It is real enough to produce the world and not real enough to constitute a limit to the Brahman or the Absolute. It is therefore that the world is the display or manifestation of the dynamic aspect of the one Reality which is Consciousness and which has the potency with Itself to manifest everything that is experienced in the Universe, as well as to withdraw it within Itself. The very word 'Brahman' signifies growth or expansion.

Arjuna here wants to know that if according to yogi, one thousand Divya Yugas make up 'Brahma's day and the night of equal duration, what happens during such a

long day and night ? Are these days and nights spent in all sorts of activities and in sleep as we mortals do ? Or are his nights spent in some special type of work ? To this, the Lord replies that in Brahma's night, a great change comes over and there is only this comparison with the night of Brahma and the night of mortals that there is activity during the day and peace and quiet in the night. Arjuna does not follow this reply and the Lord makes it clear in the following verse.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवंत्यहरागमे ।
राञ्यागमे प्रलीयंते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

Prose order.—अहरागमे अव्यक्तात् सर्वा व्यक्तय प्रभवन्ति राञ्यागमे तत्र एव अव्यक्तसंज्ञके प्रलीयन्ते ॥

Grammar:— अहरागमे At the approach of day अव्यक्तात् from the unmanifested. सर्वा all व्यक्तय. manifestations: प्रभवन्ति proceed: राञ्यागमे at the approach of night: तत्र into that: एव verily अव्यक्तसंज्ञके in that which is called the unmanifested. प्रलीयन्ते merge.

Verse:—From th' undefined all things defined,
Take shape at Dawn of cosmic Day,
But, come Nightfall, they melt back all
To that same 'chaos' undefined.

Explanation —At the approach of (Brahma's) day, all manifestation proceed from the unmanifested state at the approach of night, they merge verily into that alone, called the unmanifested.

Gita Gaurav:—O Arjuna, the night of Prajapati Brahma in known as Avyakta. This means that when the Brahma's day arises, all things in the world are revealed as coming in existence and when the Brahma's day is over, and the night sets in, the creation disappears in Pralaya and becomes Avyakta or unseen. In other words, the unmanifest becomes all manifestation as the day dawns and as night falls, it merges again into the state unmanifest.

Discourse:—Friends, night follows day and day follows night. darkness follows light and light follows darkness· death after birth and birth after death: Pralaya follows creation and again creation follows Pralaya· downfall comes after prosperity and again prosperity follows downfall· similarly, happiness comes in the wake of misery and misery in the wake of happiness in this way, the cycle moves on for an infinite length of time. How long will such a thing last ? The reply can be given in one word "infinitely". Just as it is not possible to know how many births a being has taken and how many more births will it take in the present Kalpa, it is equally impossible to say when the process of creation began and when this cycle would come to an end. Things created out of Prakrutti go on transforming for an infinite period of time because Prakrutti means constant change and transformation. It is there

fore that there is a continuous evolution and involution from Sat Yuga to Kali Yuga and vice versa. It is this factor which is responsible for the ever-changing Yuga Dharmas. This is particularly mentioned in the Manu Smriti, with the changing of Dharmas, Karma i. e Swabhava, association and mode of life also changes. This is borne out by history of the world. In ancient times, Brahmins held the sway and were independent even of kings. That was a Swabhava of Brahmin. As time went on, Kshatriyas got an upper hand and the Brahmins took the second place. Gradually, even the Khshatriyas started losing authority and the Vaishyas or the merchant class came into prominence so much so that they held the reigns of power. This is what we see today. A time is now soon coming when with the spread of socialism, communism, Bolshevism and the like, even the Vaishyas or the merchant class as also the Brahmins and the Khshatriyas will have to be subordinated to the power of the Shudra class. We can therefere divide the four Yugas as Sat Yuga belonging the Brahmins when learning held the sway: the Dwapara Yuga belonged to the Khshatriyas when the Khshatriyas attributed to themselves both learning and power and the Brahmins had to submit to the might of the Khshatriyas and accommodate their learning to the power of the sword. In the Treta Yuga, wealth held sway and therefore, the merchant class wielded considerable influence over the learning of the Brahmins and the valour of the Khshatriyas became the paid servants of the wealth. In Kali Yuga, the lowest class viz: Shudras i. e. the working class predominate over the other three classes viz: the Brahmins, the Khshatriyas and the Vaishyas. We actually see this change coming on gradually as the history of the world will tell us.

Friends, as we see in this verse the night of Brahma spell death to its creation. The death so called is only an appearance in as much as the seen becomes the useen as viewed from the physical aspect. Same is the case with individuals. Death according to Sri Krishna in the Bhagwad Gita, does not undo the spiritual progress made during the earthly life by an individual. It is retained in the individual in the form of a tendency or predisposition which enables the individual to relearn easily and quickly what was achieved during the previous life. The sins of those who are on the path of self-realisation become powerless in proportion to their progress. But to reap the fruits of their virutes, they experience, after their death, that they are enjoying a heavenly life in heavenly vimanas, celestial cars, in the city of the gods, looking after the management of the various worlds in the midst of beautiful gardens, in company with hesvenly damsels etc. The force of their virtues being spent up in heavenly enjoyment, they are again born in the families of yogis who are on the path of self-realisation. Having been born in the families of the pure and prosperous, good and virtuous, they retain a tendency towards self-realistation and begin to take to the path. Having quite easily revived what was learnt in the previous earthly life, they

continue further on the path. The process of gradual improvement thus goes on after the death of our present body. The kind of life after death cannot therefore be completely different from the present one. Life after death is continuous with our present. existence and we are reborn in families where the qualities we possess and seek to embody are well developed. This round of death and birth is a universal law for every individual until he has attained self-realisation. As birds pass from one tree to another, so also the souls, bound by thousands of the fetters of desires and expectations, have to pass from one body to another. This experience of the cycles of births and deaths is continually undergo in by the souls as long as the self is not realised. When the self is known and the craving for the false things of the world is given up. There will be no experience of a new birth after the death of this body.

Friends, a question might here arise as to how death occurs in a body. It is said that when on account of the diseases of the body, its Nadis lose their vigour and thus become unable to expand and contract in order to exhale or inhale air, the body loses its harmony and becomes restless. The inhaled air does not then properly come out, nor does the exhaled air re-enter the body. So respirations stop. Respiration stopping, the creature becomes senseles and is dead. All the desires and and the ideas of the individual then exist withdrawn within himself. The individual, with all his Vasanas i. e. desires or previous impression within himself, is called a Jiva. when the body is dead, the Pranas of the individuals, with the Jiva within them, come of the body and roam in the air. The atmospheric air is full of a number of such Pranas which have Jivas within them, these Jivas themselves having their respective world appearances potentially existing within them. The yogis see them. At that time individual, with all his Vasanas within him, is called Preta (gone to the other world). A Preta has not to travels to any other place to undergo the experience of the other world as is generally believed. To experience another world, one does not require death. Even here and now, any kind of experience can be had. Death only means a change in the kind of experience. In that very place where one dies, one experiences another world after the insensibility of death is over. And what change called death but precisely this change in our perception? Having lost our gross physical body, our faculties open out on another plane: but that plane is not necessarily some-where else in the space, and we may enter heaven or the other place, though we have never left the earth.

Friends, there is a general belief that death is a very painful occurrence: that one suffers unbearable agonies at the time of dying. This is not true in every case. Every dying man does not undergo pains or agonies at the time of death. It is only the ignorant people, who are merged in the worldy life and who never practise concentration, Dharana etc. who suffer excruciating pains while dying. Those who are wise and those who have been practising Dharana i. e. intense concentration give up

their bodies quite peacefully at the time of death. But the ignorant undergo painful experiences. He who has not refined his mind, through the study of good books and association with the wise, experiences very severe pains at the time of death such as if he were thrown into fire. At the moment of death when the throat is choking, sight becoming dim, and the countenance fading away, the indiscriminate creature becomes helpless. Deep darkness spreads around the dimmed sight. An acute pain seizes on the whole frame. Now he feels as if tossed up in the air: now hurled down into a dark pitch; now thrown into a valley. He wants to speak aloud of his torments but is unable to do so etc., etc. Gradually, all the objects of his consciousness become vague and are lost sight of. His memory fades and he loses the remembrance of the past and the present. On account of over-powering dullness, his mind loses its power of thinking, and at last, he merges into deep darkness of insensibility.

Friends, this is how a Jivatma makes an exit from its present body. Once again, the experience of a new world evolves after the insensibility of death is over. The insensibility which is experienced by everyone is like the dark night of Pralaya i.e. the involution of the world. After that is over, every individual Jiva spreads out its own peculiar world like a dream. As the cosmos is evolved after the night of the Pralaya, so also is evolved the world of every individual after the insensibility of death. What the Jiva experiences within itself spreading as an objective continues with potential movements within; it is called Pradhan. It is called the void, the Prakrutti, the Avyakta, the Jada. When it becomes pregnated with awareness, it is called Mahat. Then evolves the subtle object, time and space, and the elements from this void. Then it becomes the five senses and also manifests itself as the subtle body. The subtle body itself is later experienced as a gross body through the intensity of its idea of physicality. Then spring up various other forms in time and space.

Friends, after the death experience is of the nature of an ideal construction like that of a dream. This is borne out by the evidence of the psychical research. The next world is supposed to be some sort of mental world in which the environment is created by the mind. It has been asserted that for some time after death, the mind of the recently deceased person is in an abnormal dream-like condition, subject to hallucination and illusions of all sorts, and likely to imagine things which do not actually exist, but which seem to exist at the time just as they seem to exist for the dreamer.

Friends, this is only a general description of the rise of the objective world experience after the insensibility of death, and it does not differ from the rise of a dream world or the cosmos after the final dissolution of the universe. Our world is an imagination of our mind, and it is always fashioned in accordance with our own thoughts, convictions and beliefs. The dead experience, after the insensibility of death in accordance with their Vasanas i.e. predispositions. The condition of the period

intervening between death and birth, like all other epochs, is framed by the individual. The inner character makes a paradise, a purgatory, or an inferno of any place. In the evironment beyond death, where the subjective states of the soul are supreme, the appearance of the universe and the feelings of the self are created well or ill, by the central individual. Naturally, therefore, there must be as many heavens and hells as there are good and bad beings.

Friends, recently a new idea is taking shape in the belief that with the gradual evolution of the species, a more perfected type of species is bound to be created and even in the present embodiments, more perfected beings are likely to come into existence The prophets like Sri Krishna, Buddha, Christ and Mohmed, prove the validity of such a belief. But such perfected beings have been exceptions rather than the rule and this belief lends credence to the idea that in course of time, more of such perfected beings are likely to come into existence so much so that what ordinary beings cannot experience beyond the five senses will be experienced by the race of perfected beings. When such a race comes into existence, the level of the general mass is also likely to uplifted and the scientific researches of the present day show that such an advancement is not an impossibility. And what is made possible by science and the machines invented by it is likely to be made possible by human beings in their embodied state This is not a new idea, because our Shastras support it. Our Mantra Shastra contains evidence of the possibility of such a state of things coming into existence.

Friends, our future world experiences will therefore be determined in accordance with our religious beliefs and expectations if they are serious and strong. A Christian might probably experience after his death what he has been throughout his life believing the next world to be. A Mohmedan may find, after his death, a heaven full of the pleasures he has been imagining to be there throughout his life on earth. Here and there, we find that Jivatma's experience that after having died they are getting new bodies made of the offerings given to them by their relatives They also experience that the messengers of death with nooses in their hands have come to fetch them to the realm of the Lord of Death, and are being carried away by them. The righteous ones see that they are being carried away in celestial cars to the gardens of paradise which they have secured by their meritorious actions done in their previous life. The sinful, however, experience that they are being carried away through snow and forest abounding in thorny bushes and prickly leaves, full of reptiles, as a result of their sins. Those of average merit i e neither very sinful nor very virtuous experience as having a clear and smooth passage along soft grassy path-ways, shaded by cooling arbours, and having sufficient provision for water. Then they experience that having arrived in the world of Yama or commonly known as Dharma Raja, the dispenser of the fruits of our actions, they experience that they are in the presence of the protector

of all beings, and that the judgment is now being delivered on their actions in the Court of the Lord of Death Here they are rewarded or punished in accordance with their actions on the earth and accordingly experience the enjoyment of the heaven or the torment of the hell Once again, they feel that they are again going to take birth on the earth. This idea is expressed in the Gita in several verses.

Friends, the dead are of six kinds, ranging from the slightly sinful to the greatly virtuous Some of the most sinful dead continue to be experiencing the insensibility of death like a stone for a period of a year Regaining awareness, they experience that they are doomed to suffer from the endless torments of hell which their Vasanas have brought them for a long time They then undergo the experience of hundreds of incarnations until they finally get rid of the experience of world illusion by finding peace within There are others in this class who, after their torpor of death is over, begin to experience the unutterable pain of insensibility in the form of immovable trees etc. Then they undergo the torments of hell, after which they are again born on earth in accordance with their earthly desires Those of ordinary sins experience the inertness of stone for some time after their death. Being awakened to consciousness, they undergo the experience of the lives of birds, reptiles, or beasts, before they turn to their usual lives in the world. The slightly sinful souls, often, immediately after the insensibility of death, come to assume some human from to continue their earthly existence in accordance with their previous desires. They come to the worldly consciousness soon after their death and their previous desires and imaginations evolve new worlds in their experience in a dreamlike manner. The greatly virtuous souls, soon after the insensibility of death is over, experience to be in the world of gods. Having enjoyed the fruits of their virtues in godly personality and in heavenly worlds, they are again born in this world in noble and rich families The souls of ordinary virtues experience, after the insensibility of death is over, that they are being carried away by winds and later on, are turned into the lives of plants and herbs. After having undergone this experience for some time, they feel that they are entering human bodies as food, and there, they are turned into spermatoza and thence enter the wombs of expectant mothers.

Friends, in the case of those who are not liberated we have seen that there is no death for the Real Self. The Self as such is always above birth or death, for it is presupposed to be existing behind all kinds of experience, whether it is of death or of birth Death and birth are changes within experience Death only brings the experience of a particular body to a close and birth is the name of the experience of a new body. The consciousness of a person is neither born nor dead. It only experiences these states as in a dream The soul as pure consciousness never comes to an end It never dies and inspite of deaths of the millions of the bodies, it ever continues to be

the same. The phenomena of birth and death mean only change in variety in the desires and interests of the individuals. Deaths and births are, as it were, merely knots and joints in the long creeper of Consciousness, which as such never dies or is reborn.

Friends, it all depends upon one's own actions and mode of living when one will have to die The period of time of our lives is determined by our actions. We are not helpless toys in the hands of cruel Dreath as is usuallly supposed to be the case. The particular age in which one is living, the climate, the quality of food, the profession, and the purity or impurity of one's actions determine the length or shortness of one's life. The increase, decrease, or averageness of one's life depends on those of one's virtuous acts. He lives up to the age mentiored in the Shastras who ever remains firm in the dutiful conduct prescribed by the Shastras. Death does not by itself kill anybody. It is one's own actions that kill one. Thus, there is a possibility of living an abnormally long life if one could have control over one's desires and conduct Death does not easily kill the person who does not wear on his bosom the necklace of vicious desires: whose heart is not broken by sorrows, whose breast is not sawed by the friction of sighs: whose body is not eaten away by worries; who is not beset with cares and anxieties, whose heart is not vitiated by the poison of attachment and aversion; who does not foster the snake of avarice, whose discriminative power is not dried up by the fire of anger, whom the firy passion of sexuality does not trouble, who has found peace in the Supreme Self and whose mind is free from constant changes of desires for this or that object.

Friends, in the beginning of Kalpa or the Brahma's day, this universe consisting of wealth, and beings comes into existence and gradually becomes perfected but as this day advances, the involution begins gradually, so much so that with the coming on the Brahma's night i. e. the close of a Kalpa, it spends itself out and at the time of Pralaya, the entire creation disappears in the oblivion. On hearing this, Arjuna raises a doubt as to what happens to the individuals on the oncoming of Brahma's night. Do these Jivatmas obtain Moksha and does Brahma create another set of Jivatmas at the beginning of another Kalpa? To this, the Lord replies that it is not so. Salvation is not obtainable throw the enjoyment of sense objects. The Parmatman can be realised only through abhyasa Yoga alone. The Lord therefore tells Arjuna in the next verse how the Jivatmas become Avyakta at the time of involution against their will and volition and how they become Vyakta when Brahma's day dawns again.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

Prose order:—पार्थ सः एव अयम् अवशः भूतग्रामः भूत्वा भूत्वा रात्र्यागमे प्रलीयते अहरागमे प्रभवति ॥

Grammar:—पार्थ O son of Pritha: सः that: एव verily: अयं this: भूतग्रामः multitude of beings: भूत्वा भूत्वा being born again: रात्र्यागमे at the approach of night: प्रलीयते merge. अहरागमे at the spproach of day: अवशः helpless: प्रभवति re-manifest.

Verse:—This selfsame swarm of creature-shapes,
From state to state evolved, melts back,
O Partha, helpless, when night falls,
And takes now shape at Dawn of Day.

Explanation.—The very same multitude of beings (that existed in the preceding day of Brahma), being born again and again, merge, in spite of themselves, O son of Pritha, (into the unmanifested), at the approach of night, and re-manifest at the approach of day.

(Being born...themselves· They repeatedly come forth and dissolve, being forced by the effects of their own Karma.)

Gita Gaurav:—O Arjuna, subordinated to the Gunas of Prakrutti developed in previous Kalpas, the Jivatmas take frequent birth at the oncoming of Brahma's day and when this night sets in, these very Jivatmas who are bound by Prakrutti disappear and once again are revealed into existence when another day dawns.

Discourse.—Friends, we hear the people saying that so long, there is actitivy and the moments the death comes along, all those activities cease. This is an ignorant view, because activities connot cease unless and until one endeavours to escape from them. The load of Vasanas does not disappear with the disappearance of the body. If that was the case, one would enjoy as much as possible so long as life lasts and there would be no need to bother about God and practise Nishkama Karma Yoga for gaining salvation. Our Scriptures declare on the contrary that death to a body does not mean death to desires. And so long as these desires continue to exist, fresh embodiments are inevitable. To realise the Parmatman and to gain eternal peace, there is no other method than the one indicated by the Lord in the previous verses viz: the practice of Nishkama Karma Yoga. We know that one cannot practise Nishkama Karma Yoga on account of the influnce of the Maya on the Jivatma. It is due to the enjoyment of fruits of actions performed and the attachment to these fruits which have been responsible for the eternal cycle of births and death accompanied by old age and disease. The word 'Avyakta' is used here in a different sense and has nothing to do with the quality of Avyakta attributed to the Paramatma. When Brahma himself is not immortal, and has a limited life, those who go to the world of Brahma have to return once again to earth when the Brahma's Kalpa is over. Avyakta here means the transformation of the gross. forms into subtle forms. The idea behind this

is that Brahma does not create anything anew when a fresh day dawns and what is revealed is what was before the Brahma's night set in and that is why the word 'again and again' is used. This is to idicate that the cycle of births and deaths does not come to an end until the beings realise the Parmatman. The stress is here laid on the dependence of the Jivatma on the qualities of Prakrutti which act as a bondage and it is due to the nature of Prakrutti that the Jivatmas have to take embodiments over and over again. It is on this account that the Lord tells us that the Purusha bound by Prakrutti has to experience happiness and misery which are the qualities of Prakrutti. And it is this very Prakrutti when associated with Purusha which becomes the caute of embodiments. One has therefor to make his way through the barrier of Prakrutti to reach the Parmatman. It must be understood here that Brahma is the creator of embodiments beased on Guna and Karma of individual Jivatmas. No doubt, the Lord is the original creator, but once Brahma is created, he makes his own creation.

Friends, Brahma himself is only the Manas Putra of the Parmatman and therefore, Brahma is no other than what is known as the Cosmic Mind. It is on this account that the world as such does not exist. It is only a system of ideas in the mind of every individual and there is as objective world so far as our ideas happen to be accidently common with those of others. There is also a world of ideas in the Cosmic Mind (Brahma) whose contents we individuals and our common world are. Just as a dream world, though nothing in itself, is taken to be and objectively real something, as long as its experience lasts, so is the case with the world of our waking experience. The universe contains with it as many worlds as its contents, With the experience of every individual, there are other individuals, as within the womb of the earth, there are contless insects. The whole world exists within the consciousness of a Jivatma as in dream, and in the consciounees of overy individual in this world, there is a world which again contains other individuals imagining their worlds. Thus every atom of space in this way contains a world. The world of other individuals existing apart from ours is not experienced by us. The world of one Jivatma exists unknown to another Jivatma. Although the world expriences of other subjects thus exist unknown to us, there is yet a possibility, of every content of any world, existing anywhere and at any time, being represented in the same manner anywhere and at any time, for ultimately, we all one with the Absolute Consciousness which is the substance of all the forms and which is omnipresent.

Friends, how does the Cosmos evolve again from within the womb of this Absolute reality, after it has merged in it ? If we seek to reply this query, we shall have to be definite about the origin of the world from the absolute cause or causes. We cannot know anything which is beyond what may be revealed in our actual or possible experience, because our knowledge is limited to our experience. The problem of the evolution of the world experience is the same as the evolution of a dream

world. It is a psycical problem ultimately. The Brahman manifests itself into the world exactly in the way as the state of deep sleep manifests itself into a dream. The underlying principle of change and evolution is desire for fulfilment. It is the desire (Vasana), Will (Ichchha), Imagination (Sankalpa), or Strong Affirmation (Bhavana) of the experiencing subject, which materialises itself in the form of enjoyment of objects on one hand, and the body and the senses with which to enjoy, on the other. It is the same principle of desire fulfilment which explains the occurrence of the phenomenon of dreams. It is from this point of view that the body is the seed of the three of the world. The seed of the body is the mind It is subject to the control of diseres and hopes Of the tree of this painful mind (Chitta), there are two seeds viz: the movements of Prana and intense desire. Both of them are but two aspects of the same thing The Prana moves on account of desires and desires arise when Prana moves The seed of the fluctuations of the Prana and the serging ot desires is the tendency towards objectivity. And this objectivity has its seed in consciousness when it assumes a definite form through intense imagination. Consciousness again has its root in "Being" (Satta) Satta Samanya is that state of existence which is above all particularisation, without a taint of 'thisness' or 'thatness' and uniformly existing in all things It is the ultimate reality. It is pure consciousness which is indivisible and is neither 'this' nor 'that', neither 'being' nor 'non being,, neither known nor unknown, neither self or not self, neither self nor not-self. It is the ultimate seed or source of everything and it has no other source of its own

This is clearly brought out by the Lord in the following verse

परस्तस्मातु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥

Prose order —तस्मात् तु अव्यक्तात् अव्यक्त पर सनातन य॰ अन्य भाव स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥

Grammar —तस्मात From that तु but अव्यक्तात् from the unmanifested पर. that which is beyond. अन्य another, distinct. अव्यक्त Unmanifested सनातन eternal य which भाव Existence स that सर्वेषु भूतेषु all beings नश्यत्सु being destroyed न not विनश्यति dies.

Verse —But neath this 'chaos' there abides,
A State yet deeper, 'Undefined'
Eternal, which at fated time,
Of cosmic Doom, is not dissolved

Explanation —But beyond this unmanifested, there is that other Unmanifested Eternal Existence—That which is not destroyed at the destruction of all beings (This Uhmanifested-which being the seed of the manifested is Avidya itself).

Gita Gaurav:—O Arjuna, even though Brahma's subtle body which in his sleep state is known as Unmanifest and on this account he is known as Unmanifest and on this account he is known as Unmanifest because the creation comes out of the Unmanifest. Even then, this Unmanifest Brahma is not the Supreme. Para Brahma Parmatma who is unmanifest and who never perishes even when all the manifested objects perish has to be known as distinct from the Unmanifest Brahma.

Discourse:—Friends, as we discussed in the previous verse, the All-pervading Parmatman, eternally abiding in the Jivatmas is not destroyed when Jivas are destroyed. Only names and forms perish but not the one who is cognised by the names and forms It is something like all sorts of ornaments of gold being melted down though losing their names and forms ultimately persist in their 'gold-ness'. This is to indicate the distinction between the imperishable Atma Tatva from the Sharira Tatva or in other words, to differentiate the imperishable Parmatma from the perishable Jivatma. If Parmatma were perishable, there could have been no creator standing apart from his creation and yet upholding it. This creator is without name and form and yet He is eternal, formless, unpolluted, and yet the Parama Adhara of all names and forms. He can be cognised only by the unique experience "HE IS". As He becomes difficult to be thus cognised and cannot be described, without giving Him names and forms, the imperishable unmanifest is called the Supreme God and His abode is described as the place having attained which people do not return. This is discussed in the following verse.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तंते तद्धाम परमं मम ॥ २१ ॥

Prose order: - अव्यक्तः अक्षरः इति उक्तः तम् परमाम् गतिम् आहुः यम् प्राप्य न निवर्तन्ते तत् मम परमम् धाम ॥

Grammar:—अव्यक्त unmanifested: अक्षरः Imperishable: इति thus उक्तः called. तम् that: परमां supreme: गतिम् goal: आहुः they describe यम् which: प्राप्य having attained. न not: निवर्तन्ते they return: तत् that: मम My: परमं highest: धाम state.

Verse:—The 'Indissoluble Undefined'
Its Name—'t is called the Final Goal,
Which reached, they come not 'back' again,
That is my Home beyond this All.

Explanation:—What has been called Unmanifested and Imperishable, has been described as the Goal Supreme That is My highest state, having attained which, there is no return.

Gita Gaurav:—O Arjuna, the words 'Avyakta' and Akshara' used in this verse describe the eternal unmanifest known as Parama Divya Purusha indicating

Adhi Yagna Purusha. The Gnyani know this Avyakta and Akshara as Parama Gati or the eternal abode realising which there is no return to fresh embodiments.

Discourse:—Friends, in this verse, the Lord describes Himself in so many words, each explaining the other as Avyakta, Parama Gati, Parama Dhama, Parama Divya Purusha etc. These words describe the different aspects of the greatness of the Lord and to emphasise the distinction from other worlds from which the Jivatmas have to return into fresh embodiments. The main question is as to who are fit to enter this eternal abode. This has already been stated in the previous verses. Of the thousands, only a few make an endeavour to reach that abode and of these few, only 'a few' remain firm in their resolve and hardly any succeed in reaching it. The fault does not lie with the Lord but the incapacity of the Jivatmas to have sufficient patience and firmness to reach the ultimate goal. Various kinds of sense objects allure the Sadhaka and such pitfalls are so numerous and so various that the ultimate goal is lost sight of. It is on this account that the steadying and control of the mind has been advocated in the previous verses and the practice of Nishkam Karma Yoga is the method indicated to attain the ultimate objective.

There is another method which is the path of one-pointed devotion. This is discussed in the following verse.

पुरुषः परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यांतःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

Prose order —पार्थ यस्य अन्त स्थानि भूतानि येन इदम् सर्वम् ततम् सः पर. पुरुष अनन्यया भक्त्या तु लभ्यः ॥

Grammar: —पार्थ O son of Pritha: भूतानि beings: यस्य of whom. अन्त.स्थानि dwelling in: येन by whom: इदं this: सर्वं all: ततम् pervaded तु also· सः that पर: Supreme; पुरुष: Purusha: अनन्यया whole-souled: भक्त्या by devotion: लभ्यः is attainable.

Verse:—O Friend, that Final (State of) Man
Is won by undivided Love,
To Him in whom all creatures live,
By whom this All in Space is spread.

Explanation —And that Supreme Purusha is attainable, O son of Pritha, by whole-souled devotion to Him alone, in Whom all beings dwell, and by Whom all this is pervaded,

Gita Gaurav —O Arjuna, that Avyakata, Akshara, Sanatana, Parama, Divya Purusha is not easily realisable by mere wishful thinking. It must note be forgotten that He has established Himself from the minutest atom to everything existing, both seen and unseen, in this universe, and therefore, He is the greatest of the great, eternal, and immeasurable Lord, omnipresent, omnscient, and omnipotent. He cannot

be realised so easily unless the one surrenders himself completely to Him through complete faith and devotion, believing firmly that there is no other than He

Discourse:—Friends, as stated above, this Parama Purusha who is the eternal Lord standing behind Prakruti or Maya is realisable through Bhakti alone. Without one-pointed devotion, union with the Parmatman is not possible. Even though the Parmatman is omnipresent and pervades throughout the universe even in the very atoms, He should be revealed to all who want to realise HIM· but that is not the case Inspite of His omnipresence, He is seen only by those who are prepared to sacrifice body, mind and wealth. even hunger, thirst, sleep and all worldly comforts so much so that one remains day and night engaged in realising the Parmatman. When the Lord incarnates on earth and takes up human form, He can be seen by all, no matter whether they are his devotees, admirers or friends, but also by those who hate Him and look upon Him as an enemy. But this incarnation itself casts a spell on all those in the midst of whom He lives and moves, so much so that each sees Him according *to one's capacity.* Seeing *a prophet is not realising the Parmatman, because the body,* the name, and the form which the Lord adopts have a purpose for the propagation of a great cause viz: to set up an ideal before the mankind and at the same time, protect the good and destroy the evil doers. Even then, the visible body which embodies the Lord is not Parmatman Those who see the Parmatman behind the body is a real devotee and a Gnyani. Several methods have been suggested in the scriptures through which Parmatman can be realised. These are

(1) Shravana—listening to the discourses on the life of Sakara Brahma as God Incarnate in human form as also the formless Brahman.

(2) Kirtana—singing the praises of the Lord and merge oneself in it.

(3) Smarana—constantly meditating on the Divine image of the Lord and through it, keeping constant remembrance of Parmatman.

(4) Pada Sevana—In case of Nirakara Brahman, through mental concept, and in case of Sakara Brahman, through idol worship.

(5) Archan—Worshipping the Lord with body, mind and speech according to directions given in the Shastras.

(6) Vandan—Saluting the Lord either in the idol through intense concentration or in His formless self as pervading the entire universe.

(7) Dasya—believing oneself to be the Lord's servant and looking upon the Lord as the one master develop an attitude of serving Him

(8) Sakhya—believing the Lord to be one's own companion and friend, remain ever engaged in pleasing Him by thought, word and deed, by not keeping anything secret from him. A Bhakta readily confesses all his faults and lays himself bare as if in presence of the Lord.

(9) Atma Nivedana—This is the highest achievement for a Bhakta He conceives the whole universe as pervaded by the Lord and looks upon him as the owner of things animate and inanimate as also all these abiding in him Through this concept, he develops a Bhavna that he belongs to the Lord and abides in Him. So believing, he sees no danger so great, nor miseries so acute, in all circumstances This is complete surrender through which he remains happy and contented in the Lord.

Friends, this is what is known as nine-fold devotion, commonly known as Navadha Bhakti. It is through the various stages set out in the path of Bhakti Yoga that one reaches the supreme state of blessedness through Para Bhakti Then all forms and ceremonies become useless, promise or threat of Shastras loses its force alike the miseries due to the Gunas of Maya vanish for ever and in their place, comes eternal unbounded peace. Such a Bhakta would say that the Lord neither takes away vice, nor accepts a meritorious action of any souls true knowledge being covered up with ignorance, beings befool themselves It must not be concluded from this that the ideal Bhakta is reckless, and wilful in his ways, being quite unmindful of the Shastras. On the contrary, an ideal Bhakta must overcome all interested motives, and he does good, not because of injunctions given by the Shastras, nor does he accept a reward, or desire to escape from punishment To do good becomes a habit with him When the Atman is realised, will, humbleness or other selfless activities vanish along with interested activities, or will the former not disappear ? No Because a supreme Atman is of his own nature unopposed to injunctions of selfless activities To the person in whom the realisation of the Atman has been born, non-hatred and other qualities will be a habit requiring no effort, but no longer will they be virtues to be acquired by conscious exertions To such a Bhakta who is habituated to do good, it is immaterial whether pleasure or pain falls to his lot, whether people accord him praise or blame Inspite of the changing external environments, he remains for ever undisturbed, because he has found the source of eternal bliss He has realised that the ideal of love, the essence of all love, is bliss itself His unbounded love reveals to him that the whole universe is one ocean of bliss He sees that all beings are only waves, great or small, in that ocean He realises that from bliss only beings are born, in bliss they live and it is bliss that they finally approach and into which they are ultimately assimilated And when one has so identified himself with this ocean of bliss, how can there be dissatisfaction or disturbance ? This is the state of evenness in Yoga

Friends, one must understand clearly the meaning of this verse. Just as Vayu (Air), Tej (Light), Jala (water), and Pruthvi (Earth)-these four our enveloped in the Akasha or the void and that Akasha is the one cause of their existence and their support, the entire beings, both animate and inanimate are enveloped by the Lord and these arise in Him and are supported by HIM. Then again, just as Akasha

pervades Vayu, Tej, Jala of Pruthvi, the entire universe is pervaded by the formless Pramatman. The whole cosmos is pervaded by His unmanifest form and all manifestations rest in Him and He in it. He is not the seat of the manifest either, even though He brings forth beings and sustains them and you His self does not dwell in them. It is something like the mighty wind moving everywhere, ever abiding in Akasha. So all the manifest abide in the Lord. Here, Purusha is qualifed by Para to indicate His omnipresence. He is the contained and contained of all beings. So far the unmanifest Parmatman was being described as realised by the Yogis, but here mention is made once again of that very description for the benefit of those Bhaktas who seek to realise Him through intense devotion. One-pointed devotion means complete surrender to the All-supporter, abiding in the hearts of all, almighty Lord, remains contened under all circumstances and at the same time, remembering HIM with love and faith. This is the method of realising, not only the nearness, but also the oneness with the Lord, and the realisation that comes is the Sakshatkar, which is its final attainment

Friends, the Lord has already told us that rebirth is not for those who have attained Him and therefore, it is very easy to know exactly the condition which a yogi achieves on death. Though sometimes it happens that those who give up the body permanently have got to return to it. Those reach Brahman, who abandon the body at a proper time. Salvation or rebirth is a matter of time. At the approach of death, the five elements constituting the body proceed on their own path. Yet in the case of a seeker, the intelligence is not confused, memory is not dimmed, and the mind is not destroyed. It is a state of Brahman, which enables these non-physical senses of knowledge to remain sound. This is, however, possible only when the inside fire is still burning. In the midst of darkness of death, it is the inside fire which goes out, when this is gone out, the body is merely a mass of matter. At such a time, how is one to retain memory and to attain Brahman. The practice of yoga previous to the hour of death is of no avail unless one has realised the Parmatman before the end comes. In the following verse, the Lord mentions the time at which one leaves the body showing when one has to return or one has not to return to fresh embodiments on earth.

यत्रकाले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यांति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

Prose order:—भरतर्षभ योगिनः यत्र काले तु प्रयाताः अनावृत्तिम् आवृत्तिम् च एव यान्ति तम् कालम् वक्ष्यामि ॥

Grammar.—भरतर्षभ O bull of the Bharatas; यत्र in which काले time (path) तु but; प्रयाताः travelling; योगिनः Yogis अनावृत्तिम् non-return. च and; एव again; यान्ति go to; तम् that; काले time (path); वक्ष्यामि (I) shall tell.

Verse:—O Partha, let Me tell these now
The 'time' when Yogis, going forth,
Return no more the 'time' as well,
when to return again, they go.

Explanation —Now I shall tell thee, O bull of the Bharatas, of the time (path), travelling in which, the Yogis return, (and again of that, taking which) they do not return

Gita Gaurav.—O Arjuna, there are two paths set out for those who leave the body at a particular time. The one path is the path leading to Brahma Loka, Go Loka, etc., etc , from which one has to return after the alloted period is over and the other path is the path of the Parmatman having entered which there is no returning on eart.

Discourse —The word 'Kala' here refers to the path leading to the abode of different gods where the duration of time is according to the capacity of each god.

As we shall see in the 26th and 27th. verses of the peresent discourse, the dark and bright halves of the month are associated with this path and therefore the word 'Kala' does not refer to the time but to the path Moreover, the words 'Agni (fire)' Jyoti (flame) and Dhuma (smoke) do not refer to the time but to the path. In the 24th. and 25th verses the word 'Tatra' meaning there, does not refer to time but to the path leading to the abode of various gods

Friends, those who realise Brahman in this very life and come to the end of life with their radiance of vital energy during the bright half of the month, during day time and in any one of the fixed months of Uttarayana i e from the middle of January to middle of July, attain Brahman. The conjunction of these three circumstances is important. It leads one on the straight path of salvation. This is regarded as a better time for death. What then is the unfavourable moment for death It is when towards the end, cough and delirium predominate and cause darkness in the heart. The senses become stiffened, memory confused, mind unsteady and breathing difficult. With the passing of internal energy or fire, all knowledge gets shrouded as moon is covered up by clouds during monsoon, when it is neither dark nor light. At such a time, there is neither death nor life in the heart So clouded are the mind, intelligence and the senses, that whatever has been acquired from birth is practically wiped out. When one loses what one has got in hand, it is useless to discuss the question of acquiring more. This inside state of the body can be compared with the dark nights of the dark half of the month Such a situation means certain rebirth and no salvation. If he is a yogi, he may rise as far as the world of the moon, but he must come back to this world These then are two eternal paths. One is a straight one and the other is a round about one. One path leads to salvation and the other to rebirth It is not true that one gets anything at the time of death by a mere chance. One should therefore attain Brahman going by the straight path.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छंति ब्रह्म ब्रह्मविदो जनाः ॥२४॥

Prose order.—अग्नि· ज्योति· अहः शुक्लः उत्तरायणम् षण्मासा· तत्र प्रयाता· ब्रह्मविदः जनाः ब्रह्म गच्छन्ति ॥

Grammar:—अग्नि Fire; ज्योतिः light अहः day time; शुक्लः the bright; (forthight) षण्मासा the six months; उत्तरायणम् (of) the Northern passage of the sun, तत्र in this (path) प्रयाता· departed; ब्रह्मविदः the knowers of Brahman; जनाः people, ब्रह्म Brahman; गच्छन्ति go to.

Verse —Fire, light, day, moon's bright fortnight next
The six months when the sun moves north,
If at such 'time' they set forth hence,
They who know Brahm to Brahma go.

Explanation,—Fire, flame, day time, the bright fortnight, the six months of the Northern passage of the sun-taking this path, the knowers of Brahman go to Brahman.

धूमो रात्रिस्तथा कृष्णः षण्मासो दक्षिणायनम् ।
तत्र चांद्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥२५॥

Prose order.—धूमः रात्रि कृष्णः तथा दक्षिणायनम् षण्मासा· तत्र योगी चांद्रमसम् ज्योतिः प्राप्य निवर्तते ॥

Grammar—धूमः smoke; रात्रिः nighttime; तथा also कृष्णः the dark (forthight) षण्मासाः the six months; दक्षिणायनम् (of) the southern passage of the sun: तत्र in this (path) योगी yogi: चान्द्रमसं lunar: ज्योतिः light प्राप्य sttaining निवर्तते returns.

Verse:—Smoke, night, moon's waning fortnight next,"
The six months when the sun moves south,—
The Yogi, at such 'time' gone forth,
Obtains the 'moonlight' and returns.

Explanation—Smoke, night time, the dark fortnight, the six months of the Southern passage of the sun-taking this path the Yogi, attaining the lunar light, returns. Of these two verses, some are inclined to that each of the steps means a sphere. while others a state of consciousness. Still others think that the series beginning with fire means developing states of illumination and renunciation and that beginning with smoke, increase state of ignorance and attachment.

The two paths Deva Yana and Pitri Yana, by which the souls of the dead are supposed to travel to the other world of their deserts are also mentioned in the Upnishads and the Brahma Sutras But an interesting light has been thrown by modern writers as well upon this question.

The words 'Pitri Yana and Deva Yana' are used many times in Rig Veda but the distinction made in the Upnishads about the soul's path, according as a man died during

the dark or the bright half of the year, was unknown to the bards of Rig Veda, who held the view that the soul of a man always travelled by the Pitri Yana road, whatever be the time of his death It is therefore clear that the doctrine of the Upnishads was a later development, probably evolved after physical light and darkness had come to be connected with moral good and evil and the dual character of the world was established. New, if along with this, we consider that the death during the Southern passage of the sun was regarded as inauspicious from the ancient times, we can see how the distinction arose between the paths of a man's soul according as he died in the dark or the bright part of the year

As to the series of steps in each path, since Agni was believed to be the only leader of the soul on its path, and both path ended with the passages of the sun, the starting and halting points thus settled, it was not difficult to fill in the intermediate steps The dual character of the world is manifested in Agni as flame and smoke The flame was therefore the starting point of one path and smoke of the other Day and night increasing and decreasing moon, Northern and Soutern passages of the sun, came next in natural order. The number of steps can easily be increased and as a matter of fact, has been increased in some Upnishads on the same general principle It may be noted that there is nothing in the second or Pitri Yana path to correspond with Agni in the first We must therefore either reduce the number of steps in the first path by taking the words 'fire and flame' in appositional relation and translate the same as fire i e flame, or increase the steps in the second by adding fire as one

Gita Gaurav.—O Arjuna, the path in which there is no Agni (fire) but there are smoke, night, dark half of the month and six months of Dakshinayana, each presided over by a god leads one to Chandra Loka where one gets enjoyment of the fruits of Sakama actions performed in this life and wehn the period of enjoyment is over, he has to return to this world. But the path in which there is Agni, flame, day, bright half of the month and six months of Uttarayana, each presided over by a god leads one to the Brahman, provided he has realised Brahman in this life, in which case, he has not to return once again on earth.

Discourse:—Friends, Prakrutti or nature which is ever changing is full of secrets. The phenomena of day and night, morning and evening, bright and dark halves, and the sun changing the path, either to the right or the left at different times, appear to be strange at first sight. But the creator of Prakrutti has legislated for all contingencies Though we may always want to see all the time to be a bright day light, of the cool morning, or we may wish to see bright moon-lit night without a change, that is not to be for obvious reasons. The utility of all these various phenomena is apparent only if we put our mind to it and find out reasons

Friends, the word 'Jyoti' qualifies Agni and Agni refers to the Lord of Fire In the Upnishads, this god is known by the name of Archi He is described as luminous and holds sway over earth He is instrumental in contacting those who belong to the Uttarayana path to the God of Day For this reason, one qualified to take the Uttarayana path, dying during night time, is kept under the control of Archi

during night time who makes him over to the Lord of Day, at day-break. Ahaha (अह.) is the name of the Lord of Day. His form is brighter than Agni. He holds sway, not only over earth but far away in the Akasha upto the limit of air enveloping the earth and acts as an intermediary between those qualified to take the Uttarayana path with the Lord of the Bright half of the month. This means that when one qualified to take the Uttarayana path dies during the dark half, the Lord of Day keeps him with him for the dark half and makes him over to Shukla who is the Lord of the bright half of the month when the bright half sets in. This Shukla the Soul of the bright half is even more luminous than the Lord of the Day and holds sway even beyond the limit of Bhu Loka, right upto Antariksha Loka where the days and night are of fifteen day's duration. This god acts as an intermediary between those qualified to take Uttarayana path between the Lords of Uttarayana and Dakshinayana and the Jivatmas taking the Uttarayana path. The Sadhaka dying during Dakshinayana is kept under his control until the Uttarayana sets in. Uttarayana is a period of six months when the sun travels with inclination towards the North and the Lord of this period is known as Shanamasa Uttarayana. He is brighter and more luminous than the Lord of Shukla Paksha. His sway extends beyond Antariksha Loka where the days and nights are of six months' duration. And those qualified to take the Uttarayana path are assisted by him in crossing the limit. Beyond this, the Lord of the Year takes the Sadhaka to the abode of the sun. The Lord of the Sun entrusts him to the Lord of the Moon. From this, Lord of the Moon takes him lo the Lord of Energy from where the Lord receives the Sadhaka to his own abode where the meeting takes place. It must be clearly understood that the Lord of the Moon referred to here is different from the Lord of Caandra Loca.

It is not true that those dying during the Uttarayana period, in the bright half of the month and during day time, reach immediately the abode of Brahman or the Supreme Lord and that those dying during Dakshinayana, during dark half of the month and at night go to the Chandra Lok to return once again to earh after the allotted period is completed. What is stated in these verses applies only to Brahma Vidha or the Knower of the Essence of Nirguna Parmatma. By 'knower' is meant one who has realised the attributes, the power, the essence, and the form of the Parmatman through precepts received through Shastras and Guru and with unflinching devotion and faith in case of Bhakta and with Nishkama Karma Bhava in case of a Karma Yogi The Brahma Vid referred to here is different from a Gnyani who has already realised Para Brahma Parmatma For such Gnyani' the salvation has already come though alive and are known as Jivan Mukta. For such Jivana Muktas, the Upnishadas say that there is no travelling of the Pranas, no going out of the body to some other place, but merging

in the essence and realising union with Brahma. In case of a Bhakta, both the paths are open. It all depends upon his own wish. The word 'Brahma' refers, however to Saguna Parmeshwar whose eternal abode is known as Satya Loka, Parama Dhama, Satya Loka, Go Loka and Vaikuntha Loka It is also known as Brahma Loka, but it is different from Brahma Lord referred to in the 16th. verse of the prerent Discourse. The word 'Dhuma' meaning smoke refered to in the 25th verse is the same of the Lord of Smoke whose form is full of darkness He holds sway on earth including the oceans and acts as an agent for those Sadhakas qualified to take the Dakshinayana path. Those who die during day time are kept under his control and made over to the Lord of Night when the night sets in. 'Ratri' meaning night is presided over by a god who is darker in form than Lord of Smoke He holds sway upto the limit reached by Prithvi Loka. The Lord of Day has sway over the earth during day time and Lord of Night during night time The Lord of Night assists the Sadhakas to take Dakshinayana path beyond his limit and hand them over to the Lord of Krishnapaksh of the Antariksha Loka. Even if a Sadhaka dies during the bright half, he is retained by him and made over to the Lord of the Dark half when the dark half commences. The lord of the dark half of the month is dark in colour and holds sway beyond the earth right upto the Antariksha Loka where days and nights are each of fortnight's duration. It must, however, be understood that the Lord of the bright half holds sway during the bright half and the Lord of dark half during the dark half. He assists Sadhaka qualified to take the Dakshinayana path, and should he die during the Uttarayana period, he is retained by him until Dakshinayana sets in. The period of six months during which the sun takes the southernly inclination is known as Dakshinayana and Lord of this period is dark and holds sway in Antariksha Loka where the days and nights are of six months' duration The lords of Uttarayana and Dakshinayana however hold sway during their own periods. The Sadhakas qualified to take Dakshinayana path are assisted beyond the Antariksha Lord to the abode of Pitrus, whence the Lord of Pitru Loka conducts them to the Lord of Akasha who, in turn, to the Lord of Chandra Loka is similar to the world of Brahma reaching which one has to return after a time to earth The Pitru Loka described in the Upnishadas where the days and nights are of fifteen days' duration is different from the Pitru Loka referred to here

Friends, even those qualified to take Dakshinayana path are yogis because they too have to control their senses with a view to earning the enjoyments of heaven following the righteous path To this extent, they too are yogis even though following the Sakama path Besides, even the Yoga Bhrashtha take to the Dakshinayana path and attain to heaven and returning once again to earth after a time. The word 'yogi' means that either of these path is not meant for the sinful but for those who are virtuous and have preferred to take Sakama Marga or those who follow Nishkama

Karma Yoga or the path of Bhakti The Lord of Chandra Loka has a cool luminous form. Those going to Chandra Loka obtain cool and luminous bodies .and enjoy life there. Those who have finished their time of enjoyment in Chandra Loka gradually lose their lustre and have to return first to the Akasha, then take Vayu form, then the form of Dhuma (smoke), then to the cloud, then as rain, and descend to the earth in the form of water. Having reached earth, they enter food crops and other vegetables and through semen of the males enter the wombs of expectant mothers and take embodiments according to actions performed in previous births.

Friends, the Lord has described the paths of Deva Yana and Pitri Yana which are reached by those who follow the path of Nishkama Karma Marga and Sakama Karma Marga respectively, to emphasise the fact that those taking the Devayana path have not to return to fresh embodiments on earth, whereas those who take to Sakama Marga have to return to earth through the sky cloud and the rains to take fresh embodiments after enjoying the fruits of actions in the heavens. Even though the Sakama Marga is inferior to the Nishkama Marga and that the Pitri Yana path is inferior to the Dava Yana path, neither of these paths is meant for the sinful and therefore, leaving aside all doubts, one should constantly remember the Lord and seek His refuge so that one may not have to remain entangled in the bondage of birth snd death.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽवर्तते पुनः ॥२६॥

Prose order :—जगतः शुक्लकृष्णे एते शाश्वते गती हि मते एकया अनावृत्तिम् याति अन्यया पुन आवर्तते ॥

Grammar:— हि verily: जगतः of the world: शुक्लकृष्णे bright and dark: एते these गती two paths: शाश्वते eternal: मते are considered: एकया by one: अनावृत्तिम non-return. याति goes to: अन्यथा by the other पुनः again आवर्तते returns.

Verse—The bright, the dark, these twain are deemed
The ceaseless ways of cosmic change.
The one leads whence is no return:
The other, to return again.

Explanation —Truly are these bright and dark paths of the world considered eternal. one leads to non-return by the other, one returns
(The paths are eternal, because Samasara is eternal)

Gita Gaurav:—O Arjuna, when people leave their bodies, there are two paths or Gatis in existence from the beginning of time One of these is known as Shukla and another as Krishna. These Gatis are known as path and therefore, they are known as Shukla Path and Krishna path Of these, the first viz· the Shukla Path is the better one and those Jivatmas who take this path have not to return ,to

earth in fresh embodiments. The other path viz: the Krishna Path is lesser one and is taken by those who perform meritorious deeds and when the period of enjoyment in the other worlds to which they are entitled is completed they have to return once more to earth.

Discourse:—Friends, the main object of those taking embodiments on earth is to ultimately get out of it and merge in the Parmatman. For this purpose, Nishkama Karma Marga is advocated This is also the Gnyana Marga. The path of knowledge is lighted up by the light of knowledge and therefore, that path is known as Shukla Path, and those who want to witness the Lord's lila and enjoy worldly happiness follow the Sakama Marga. In this path, there is absence of knowledge and therefore, there is darkness i. e. absence of light. It is known as Krishna Marga. Since the Sansara i. e. the world is eternal, these two paths are eternal as well. This is indi- cated in the 18th. verse of this Discourse to show the eternal nature of the creation. The unmanifest becomes all manifestation as the day dawns and as night falls, it merges again into the state unmanifest. There is no harm therefore in calling the world eternal on this account. It may also be noted here that of the two eternal paths, one is known as Nivrutti Marga or the path ultimately leading to eternal peace and the other is known as Pravrutti Marga which is meant for Karma yogis who return once again to the Karma Bhumi for further experience and progress. The knowers of Brahma take to the Nivrutti Marga which is the Shukla path. This does not mean that Krishna path is a baser path. On the contrary, it is an indirect path leading one to salvation, but it is a longer one than the Shukla path The Nivrutti Marga or or the Krishna path is a shorter one and therefore, those who know it shortcircuit the longer path viz: the Krishna Marga.

Friends, time is here used in the sense of path. We have the description of the two paths in the aforesaid verses. In all these, there is no indication that the accident of time over-rides the fundamental factors which determine the question of a yogi's return and non-return to earth aftar death. The yogi leaving the solar plexus follows the direction of the solar rays, and even though an enlightened soul (Jivatma) dies at night, he would attain Brahman, because his subconscious having been freed of all the traces of 'I-ness'. The moment his connection with the body ceases there is no nece- ssity whatever left of a body, as there are no actions to fructify The Shrutti which condemns death at night applies only to the desire-ridden and the uneligtened and not the yogis. There is no bar to a yogi attaining Brahman, if he dies in the Dak- shinayan period. This however, has no application to any but the yogis. It is clear therefore that here we have to understand time and path to be synonimous terms, as is evident from the following verse. There are two paths which a yogi after death follows viz: the path of Devas (Devayana) and the path of ancestors (Pitriyana). The first is a path of illumination and leads to liberation and the other path to rebirth.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

Prose order:—पार्थ अर्जुन एते सृती जानन् कश्चन योगी न मुह्यति तस्मात् सर्वेषु कालेषु योगयुक्तः भव ।

Grammar.— पार्थ O son of Pritha: एते these: सृती two paths जानन् knowing: कश्चन whosoever: योगी yogi न मुह्यति is not deluded: तस्मात् therefore: अर्जुन O Arjuna सर्वेषु in all कालेषु times: योगयुक्तः steadfast in yoga भव (thou)

Verse:—O Parth knowing both these ways,
No yogi true need be confused,
Therefore, I say at every 'time'
In Yoga Arjun, be thou knit.

Explanation —No Yogi, O Son of Pritha, it deluded after knowing these paths. Therefore, O Arjuna, be thou steadfast in Yoga, at all times.

(Knowing that one of the paths leads to Sanasara and the other to Moksha, the Yogis takes up the one leading to illumination and rejects the other.)

Gita Gaurav:—O Arjuna, a yogi-be he a Karma Yogi or a Gnyana Yogi who knows the difference between these two paths is not infatuated and is always intent upon selecting the shortest path. He does not say that it matters little whether the time taken to reach the goal is short or long. He is careful about the motive with which he performs his actions, so that he has not to remain in bondage for a long time. These two paths make the Sadhaka alive about the existence of bondage brought about by attachment to the fruits of actions. Therefore, be united to Yoga and follow the better of the two paths by remaining always in tune with the Lord with faith and devotion.

Discourse:—Friends, the utility of the knowledge of these two paths lies in the fact that a knower is not infatuated. If there is no infatuation, there is no ignorance and the converse of it is true that one whose understanding is lighted by knowledge takes the shorter path of salvation through self-realisation and God--realisation. One however does not qualify himself to take the Devayana path by mere wishful thinking. He has to make strenuous efforts to acquire fitness for that path. One-pointed devotion to the Lord is the method indicated and accordingly, the Lord has told us of the beginning of the present Discourse to remember Him constantly with a view to attaining Him. This instruction is repeated once again in this verse. This is the simplest remedy and in putting this remedy into action, one requires to develop only faith, confidence, one-pointed attention and following one's duty. Nothing else is necessary. Every one has to perform actions in this world, because these actions are performed through the play of the Gunas of Prakrutti and it

is clear that one helplessly *performing actions subordinated to Prakrutti* is not liberated. The *wise* perform *actions with* care and caution without forgetting the Lord even for a second.

Friends, a yogi who by continuous practice of mind control and discarding fruits of actions ever abides in his Self and acqiures an even outlook towards all beings and sees God manifested in all and everywhere attains the Supreme. There is nothing left for such a one to assume a body form again. But an individual who though practising self-control and aspiring after a noble life *confines himself within the domain of three-quality nature, acquiring only the Satvic state by making Satva predominate* over Rajas and Tamas, *attains the celestial region to enjoy the fruit of his meritorious* actions and as they exhaust returns again to earth. *He* moves bound by goodness. True it is that it is goodness, but still it is a chain of bondage. Only a Guna-Teeta i. e. one who has transcended the Gunas can escape the thraldom of rebirth. Knowing the nature of the two paths and the consequences they lead to, yogi never loses his discrimination.

Friends, Karma Yoga, Dhyana Yoga, Bhakti Yoga and Gnyana Yoga are the the several methods for God-realisation. The follower of either of these paths even in the Sadhana stage is called a yogi When such a Sadhaka knows the essence of of these two paths, his discrimination becomes steady. Those not knowing the essence get attached to the enjoyment of the other world even though - engaged in Yoga Sadhana. But those who know that the enjoyment of the other world including that of *Brahman* is transitory and perishable, he does not get attached to the Sakama Marga and *becomes more keen to* realise the Lord through proper Sadhana. The injunction *here to remain united to* Yoga *refers* to one-pointed devotion in the Lord without aiming at enjoyment *of the fruit of actions. Death cometh soon or late and* it is more an impediment rather *than the end in the path and therefore, to maintain* continuity, one has to utilise every *moment of one's life in persisting in the path of* God-realisation so that the Sadhana is not *interrupted. In the midst of Sadhana,* death is an interruption and rebirth is a *greater interruption still. Therefore, so long* there is life, follow the Sadhana with one-pointed *devotion and faith and realise* the Lord without any further delay. The reward of one-pointed *devotion and faith* in the Lord exceeds the reward held out by *the study of* Vedas, *the performance of* Yagnas, emphasised by the Lord in the *following* verse.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥२८॥

Prose order.—इदम् विदित्वा वेदेषु यज्ञेषु तपःसु दानेषु च एव यत् पुण्यफलम् प्रदिष्टम् तत् सर्वम् योगी अत्येति आद्यम् च परम् स्थानम् उपैति ॥

Grammar:—वेदेषु In the (study of the) Vedas; यज्ञेषु in the (practice of) Yagnas; तपःसु in the (practice of) austerities; दानेषु in (giving) gifts; च and; एव also; यत् whatever; पुण्यफलं meritorious effect; प्रदिष्टम् is declared; च and; इदम् this; विदित्वा having known; योगी a Yogi; तत् it; सर्वं all; अत्येति rises above; आद्यं primeval; परं supreme; स्थानं Abode; उपैति goes to.

Verse:—Whatever rewards are in Scripture ascribed
To sacrifice, penance and praiseworthy gift
The Yogi who knows this leaves all those behind
And reaches the final, Primeval ABODE.

Explanation.—Whatever meritorious effect is declared (in the Scriptures) to accrue from (the study of) the Vedas, (the performance of) Yagnas, (the practice of) austerities and gifts, having known this, the Yogi rises above it all, and attains to the primeval, supreme Abode. (This-the truth imparted by the Lord in answer to the question of Arjuna at the beginning of the present chapter)

Gita Gaurav:—O Arjuna, by the study of Vedas, by (Tapas) the performance of Yagnas, by the practice of penance, and through charity, one gains merit according to Shastras. But this merit is nothing in comparison to the reward one gets through Bhakti Yoga knowing the essence of Shukla and Krishna Paths. In the latter case, a yogi reaches the supreme abode of Satchidanand Parmatman from which there is no returning,

Discourse:—Friends, the present age is an age of transition. In this age, we see rapid changes coming all over. This is the age of science of inventions and discoveries. People have been losing faith in religion and scriptures so much so that the old ideas advocating the scriptures so much so that the old ideas advocating the scriptures are being discarded, as ancient and not suiting the times. The study of Vedas is looked upon as waste of time: the performance of yagnas a fruitless burning of food and clothing. practising of penance as aimless deterioration of the body-physique, and charity as misuse of money aiming at encouraging idleness etc. When such is the case, how can one be expected to perform actions with a view to gaining merit through these methods ? This is due to ignorance and when this ignorance has reached such a stage, how can one have any idea about the greatnesss of Brahman ? Without the knowledge of Brahman, there can be no discussion on Vedas, Yagna, penance, charity etc. and how these are useful in attaining the ultimate goal.

Friends, inspite of the fact that the religion has taken a back seat in the present days, it does not mean that the Lord has lost His hold on the universe. What is truth remains truth for all times. And in the present day atmosphere, we come across genuine devotees of the Lord who have unshakable faith and confidence in Him Such devotees tell us that the enjoyment of the senses is nothing in comparison to the joy they experience in communion with the Lord and they assure us that even to day, if

one were to follow the methods advocated by the Lord with faith and devotion, one would be able to realise the Parmatman even in this Kali Yuga. The circumstances are gradually being so created that one is forced to bow before the Almighty power and accept the truth underlying the statements made in the scriptures. What is needed is faith and trust in the Lord, without these two, it is not even possible to perform ordinary duties of life, much less realise the Parmatman.

Friends, in the present Discourse, the Lord has introduced the discussion of Saguna and Nirguna Brahma and the after-death condition of Jivatma in reply to Arjuna's queries and has indicated the methods by which Saguna and Nirguna Brahma should be meditated upon. The main question deals with the question of rebirth and how it takes place. We have seen that in death, there is nothing really to fear. Even if death brings about the total dissolution of a person, it is a desirable consumation bringing about the total cessation of all our sorrows and sufferings. But in reality, such total extinction does not occur. Jivatmas bound to their desires are fed from one body to another in endless succession, so that death is only a change of experience, in accordance with their respective desires, beliefs and merits. Having enjoyed the bliss of heaven or the torments of hell deserved by them, they are again attracted to the life of this world on account of the previous Karmas and unfulfilled desires. It is only those persons who have realised their identity with the Absolute reality and have become liberated in this life-Jivan Muktas-that do not undergo any further experience of the world. Such persons have no desires and therefore, with the giving up of the physical body, there is no further embodiment They then merge in the Brahman, the Absolute Reality, which is the Self of us all.

Friends, it is possible for us to conquer death to a great extent because death does not easily approach those who keep themselves above sorrows, cares and anxieties and who are not slaves to their changing moods and passions. Those who are pure in heart and character can live as long as they like. It is because our mind has got a tremendous power and whatever the mind thinks and believes intensely comes to exist. Every individual mind is the master of his own destiny and the maker of his body and circumstances. There is no other agency but our own mind that gives us our desired objects The mind creates the body from its own imagination and can change the form of the body in accordance with its own intense imagination The medical science has proved that it can cure all the physical diseases of the body by its harmonious and healthy thoughts, because all physical diseases have their origin in mental disorder. It is in the power of every one to continue well and young so long as one likes, because whatever the mind determines to experience no other agency can obstruct. Bondage and freedom are also states of the mind and are determined by it. Bondage or suffering is due to our wrong belief that we are finite beings. Freedom from ignorance and wrong beliefs and the conviction of our being

one with the Absolute Reality constitutes liberation. The kingdom of heaven and the home of happiness is within us The moment we attain peace of mind, the entire universe is changed for us.

Friends, it is one and the same mind that assumes various forms and is called by various names on account of its different functions. It is called Buddhi when it knows something definitely: Ahankara i. e. ego when is assumes for itself a distinct existence: Chitta when it dispays fickleness: Karma i. e. action when it moves towards a desired end: Kalpana i. e. imagination when it thinks of some desired object: Vasana i. e. desire: Indriya i. e. sense organs when it reveals to the Self external objects: and Prakrutti,, because it creates objects out of itself. In fact, everything that we know is a form of the mind.

Friends, when Brahma created the world, he created beings as well as Karma and therefore, before the rise of the cosmic mind (Brahma) the law of Karma did not operate. The law of Karma, however, begins to bind an individual the very moment he begins to live a life of separation and distinction from the Reality as a whole. However an individual may think himself distinct from the Reality, he does not lose his identity with It, because he is a manifestation of Its creative power.

Friends, the Yoga of self-realisation requires prolonged efforts on the part of the aspirants. No doubt, knowledge is the only requisite for liberation and one has to know the Truth and to live accordingly. The experience of Truth does not dawn upon anyone merely through the grace of a god or a teacheer. No god or teacher can confer liberation on any one who is not disciplined through his own right thinking. No renunciation of any kind of actions is required for this purpose. However, knowledge should not remain a mere belief but should become a living experience. This can be done through constant Abhyasa (practice) in yoga. Yoga is the method of freeing one's self from the misery of life and death. It consists in Brahma Bhavana i. e. imagining oneself to be identical with the Absolute Mano Laya i. e. merging the mind in the Absolute and Prana Nirodha i. e. stopping the activities of the vital airs. The first is the Gnyana Marga, the second is he Bhakti Marga and the third is the Karma Marga, realised through meditation. Any one or all of these methods may be practised by the aspirants to realise the Parmatman. Several stages may be marked on the progressive path of the attainment of the Absolute experience by an individual. These are (1) Shubhechha i. e the dawn of desire to be liberated. (2) Vicharana i. e. investigation into the nature of Reality (3) Tanu Manas i. e. the purification of the mind involving its thinning process. (5) Satva patti i. e. the realisation of the pure being of the Self within (5) Asan Sakti i. e. the rising above attachment to objects (6) Padartha Bhavana i. e the realisation of the unreality or non-existence of the objects in the Absolute and (7) Turyaga i. e. fourth experience leading to the attainment of the Absolute experience, which is so unique, that it

cannot be given the name of waking dream or sleep. Having realised this experience, one becomes liberated i. e. Jivana Mukta.

Friends, to such a Jivana Mukta, there is no need for any fresh embodiments and such a person after leaving the body takes the Deva Yana path and merges in the Brahman. In this Discourse, the Lord has given the direction as to how a Sadhaka should become united in Yoga and once this is done, he has no need to study the Vedas, perform Yagnas, practise penance, or do charity, and care for the merits arising out of these because he goes byond all the worlds to which these lead to and reach the eternal place of the Lord from which there is no returning

Thus ends the Eighth Discourse styled Akshara Brahma Yoga of Shrimad Bhagwad Gita Gaurav discoursed by Shrimad Parama Hansa Parivrajikacharya Brahma Nishtha Loka Sangrahi Gita Vyas Jagad Guru Maha Mandaleshwar Shri 108 Swami Shri Vidyanandji Maharaj

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NINTH DISCOURSE.

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१॥

Prose order.—श्रीभगवान् उवाच। अनसूयवे मे इदम् गुह्यतमम् विज्ञानसहितम् ज्ञानम् तु प्रवक्ष्यामि यत् ज्ञात्वा अशुभात् मोक्ष्यसे ॥

Grammar :—श्रीभगवान् The Blessed Lord, उवाच said; इदं This; गुह्यतमम् most profound; तु indeed, विज्ञानसहितम् united with realisation, ज्ञानम् knowledge: अनसूयवे to one who does not carpe, ते to thee; प्रवक्ष्यामि shall declare यत् which; ज्ञात्वा having known; अशुभात् from evil (Samsara); मोक्ष्यसे (thou) shalt be free.

Verse—The Blessed one resumed;

To thee, who findest fault no more,
This utmost Secret I'll declare,
Self-Knowledge with true Science matched,
Which known, thou shalt go free from ill.

Explanation—The Blessed Lord said To thee, who dost not carp, verily shall I now delare this, the most profound knowledge, united with realisation, heving known which, thou shalt be free from evil (Samsara)

Gita Gaurav—In the beginning of the seventh discourse, the Lord had promised Arjuna to impart to him knowledge (Gnyana) with complete Vignyana relating

to it. But at the end of the seventh discourse, when the Lord said that those who had acquired knowledge about Brahman and action in all its phases where alone entitled to the Supreme state, Arjuna raised seven questions to answer which the Lord had to devote the whole of the eight discourse. In so doing the Lord could not fulfill His promise in revealing to Arjuna Gnyana along with Vignyana. In the present discourse, therefore, the Lord discusses knowledge and the realisation thereof Knowledge is no knowledge until it is accompanied by the realisation of it. And one can be said to have attained the knowledge only after he has realised it. And this realisation is the secret of this knowledge. It is this realisation which is capable of freeing a Sadhaka from the bondage of birth and death. It is a secret knowledge because the realisation of it is not possible unless one has attained a particular state of fitness. The first essential to fitness is the uncavilling temperament. It means the absence of fault finding in others. Those who are devoid of fault finding attitude are alone fit to receive instructions in the Supreme knowledge. Arjuna is such a devotee and therefore has acquired the fitness to receive the instructions from the Lord which aim at freeing him from all misery.

Discourse:—Friends, the greatest drawback in ordinary people is the fault finding attitude. They see fault in others, but they do not see the same faults in themselves. To such people, it is never possible to instruct them as regards their welfare. It is on this account that the Lord tells Arjuna that the knowledge that He is going to reveal to him is worth keeping a secret.

Friends, this profound science is easy and clear enough to understand, but cannot be grasped without direct realisation by means of concentrated meditation. If what has been taught obout the nature of the Self and its relation with the body in the second discourse the inner meaning and basis of human activity in the third and fourth discurses, the methods of control of body-activity in fifth and sixth discourses, the constitution of the universe of phenomena together with its relation to the Supreme in the seventh discourse and some mention of that power in the eighth discourse, is borne in mind, then there will be no initial dfficulty in either understanding what is now being summed up about the knowledge of the Supreme or commencing the direct realisation through meditation. It is just visualising vividly what has been taught, berfore the mind's eye with concentrated attention in a receptive attitude of perfect calm within.

Friends, we have discussed the question of the fitness of a disciple in relation to his Guru and this fitness largely depends on the entire absence of this fault-finding attitude. Knowledge is not possible without faith in the instructor and this faith cannot exist where one has a fault finding attitude One thing has to be made clear that the fault-finding attitude is encouraged mostly by those who are interested in listening to unhealthy criticism. It is by listening to such talks that one falls a prey to such an

attitude of the mind. It is on this account that good manners prohibit any one intercepting the talk between two people in private.

Friends, mark the words "most profound". It is a secret of all secrets in the necessity for keeing it secret and such secrets are not to be revealed to those who are not fit to near them The secret referred to here is the secret knowledge relating to the Lord, His essence, His love, His merit, His power and His greatness to which one has to develop self-surrender. The realisation of such a knowledge frees one from all evil. The Lord discusses in the following verse as to what this realisation of the supreme knowledge means

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

Prose order--इदम् राजविद्या राजगुह्यम् पवित्रम् उत्तमम् प्रत्यक्षावगमम् धर्म्यम् सुसुखम् अव्ययम् ॥

Grammar.--इदम् This, राजविद्या the king of sciences (i e. the higheset science), राजगुह्यम् kingly secret (i. e the deepest of all profound truths), उत्तमम् supreme, पवित्रम् purifier प्रत्यक्षावगमम् realisable by direct perception, धर्म्यम् endowed with (immense) merit, कर्तुम् to perform, सुसुखम् very easy; (च and) अव्ययम् of imperishable nature.

Verse --Art Royal, Royal Mystery
Man's final purifier, this
Experimental, based on LAW
Of easy practice, e'er the SAME

Explanation--Of sciences, the highest of profundities the deepest, of purifiers, the supreme, is this, realisable by direct perception, endowed with (immense) merit, very easy to perform, and of an imperishable nature

Gita Gaurav:--O Arjuna, of the verious types of knowledge known to us, the knowledge of the Supreme is the sovereign knowledge and therefore it is a sovereign secret It is a science in all its completeness and therefore, it is very valuable and worth preserving Its value lies in experiencing it because through that experience, one attains the highest state It is eternal and the realisation in itself enables one to perform one's duty in this world with ease and comfort. The distinction between Gnyana and Vignyana is the same as the distinction between right and wrong.

Discourse--Friends, even though a king is a mortal, there is a vast difference between him and an ordinary man This difference lies in the power or influence one wields over others What is true in case of a king is true in case of the supreme knowledge. The distinction between Gnyana and Vignyan is understood only by those

who have aquired the fitness to grasp it This fitness means that as soon as the distinction is mentioned by the teacher, it shines in the heart of the pupil It is without beginning and self-supporting Once this knowledge is realised, it brings about the identification of Jiva with Brahman. It is imperishable because it never becomes obsolete. And yet only an Adhikari is able to gain the supreme knowledge. The ignorant turns his mind towards the objects of senses though the Lord of everything and the goal of happiness is seated in his heart. There He is permanent everywhere and is ever luminous unlike the Sun He Can only be realised some-time.

Friends, it is this supreme knowledge which enables one to realise that this visible world is merely an illurory counterpart of the formless Brahman What was self-existent without form, has spread out in the form of the universe The Lord has constructed these three worlds in this manner which had neither qualities no limitations into concrete material. Thus, all things from ether to the solid body are nothing but a reflection of His form. Like the foam in water, if you look into the foam, you will not find water. What is seen in the dreams is not present on awakening. All beings therefore appear to be in the Lord but He is not immediately seen in them.

Friends, it is want of imagination and lack of faith in its possiblity which prevents people from realising the supreme knowledge Ordinary people run after transient happiness and it is this want of faith in the ultimate object which is the main cause of ingnorance Due to ingnorance, people perform evil deed and they have to suffer for their own faults. It is this lack of faith in the Supreme which has been the cause of this cycle of births and deaths Our goal, therefore, is to remove the doubt and the moment doubt disppears, the only thing that survives is the all-pervading resplendent form of the Lord. The Lord explains this more fully in the following verse

अश्रद्धानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तंते मृत्युसंसारवर्त्मनि ॥३॥

Prose order —परन्तप अस्य धर्मस्य अश्रद्धाना पुरुषाः माम् अप्राप्य मृत्युसंसार वर्त्मनि निवर्तन्ते ॥

Grammar —परन्तप O scorcher, of foes, अस्य of this, धर्मस्य (of) Dharma' अश्रद्धाना without Shraddha, पुरुषा persons माम् Me अप्राप्य without attaining; मृत्युसंसार वर्त्मनि in the path of re-birth fraught with death, मृत्यु death, संसारः rebirth, वर्त्मनि in the path, निवर्तन्ते return

Verse —The souls that cannot in this Law
Place trust, O thou Torment of foes
Not reaching Me, fall back again
To whirl round in this 'pool of Death'.

Explanation:—Persons without Shrāddha for this Dharma, return, O scorcher of foes, without attaining Me, to the path of rebirth fraught with death.

(without...Dharma; Who have no faith in this knowledge of the Self, regarding the physical body itself as the Self)

Gita Gaurav:—O Arjuna, a person who has no faith in this eternal truth which is capable of rewarding one with the self-knowledge accompanied by imperishable realisation bringing in its wake easy and demostrable results does not attain the Lord but gets entangled in the cycle of birth and death.

Discourse:—Friends, there are two paths. One leading to the Unmanifest resulting in peace ever lasting and the other keeping man bound to Sansara (Universe) with its alterations of joy and sorrow involving unending series of emboding for enjoyment of the same and forcing them to return to earth in due course. The self is ever in quest of joy, but his estimate of it depends upon his state of knowledge. So long as he identifies himself with the body and treats its needs as his own, he regards their satiation as the source of true joy. Men therefore imbibes a rooted faith in the capacity of sense objects to give him joy and lives for their aquisition. All his activities are directed to this end.

Friends, as long as man's being has as its basis a sub-conscious (Chitta) which is a storehouse of impressions of self regarding activity which keep suggesting that the body is the self himself, ultimately saturating the whole being with this idea, he will have rooted faith in the sense world as the alluring arena of his activities wherein to look for desired happiness. As man's faith is nothing but what he is, he cannot be expected to look for joy in a sphere which is not the sphere of his normal activity. There are no materials in that sphere to lead him on to a different outlook His being is not equipped for that path and therefore, he is lacking in faith.

Friends, the vast majority of mankind are not really fit to take up the religious life seriously. It is because they are far from the requisite condition of mind. They have too much body-consciousness and are obsessed and bound by finite things. To such people, even a far distant bliss of the Infinite is not possible. The reason is that they want the pleasures of the body, power, earthly riches, sexual enjoyment and long life and they are afraid of renunciation and death. Thus most men live and die completely earth-bound without any concious effort to break through its limitations For them, religion can only be formal. If they were left alone on a solitary island and given the means for worldly occupations, they would not trouble about religion. Such people merely learn certain habits of thoughts and actions, apparently religious and appear to be interested in religion. Beyond this, they have no real idea about what religion is.

Friends, man does not live for himself alone Even the most ordinary man of the world cannot remain satisfied with loving himself alone He also loves others, even

though they may only be his own relations. In this attitude, it will be seen that he has developed moral consciousness. He has an innate desire to seek more and more knowledge, and in his search for knowledge, he is unconsciously driven to truth. It is this that leads man ultimately upwards to the realisation of truth and the fulfilment of life. Moral sense, aesthetic sense, love, hunger for knowledge and truth, activity,–these are the saving and ennobling elements in a man's life. Out of them, springs religion. In the complete elimination of the body–sense and the full and complete development of the moral aspects lies the culmination of religion.

Friends, it is a matter of common knowledge to us that in the primary stages when the animal is strong in man, religion for him can only be submission to sacred beliefs and observance of forms and ceremonies. Nevertheless, the sincere observance of the forms and adherence to the beliefs are essentially nesessary for him and play an important part in the evolution of his spiritual consciousness. To most persons, religion appeals for its occasions of festivity and aesthetic enjoyments. Hence we have temples, images, mythologies, gorgeus ceremonials and festivals connected with religion. Man has to transcend the grossness of matter and train his mind to dwell on finer realities before he can ever hope to be religious Art, morality, search for knowledge, intense activity, charity and love help immensely in training the mind to feel and perceive finely. Art is the presentation of matter and objects of the senses clothed in the light of the Supernatural. We take food, wear clothes, or live in a house and always try to :forget the ostensible purpose of these actions. It is because we want to forget the material aspects of our life ond therefore, we clothe them with art. Both in the matter of food end clothing, the idea is not mere nourishment or protection against the ravages of weather. We want both food and clothing to be beautiful. To the mind, beauty is more important in a cloth than its wearing qualities. Mere nourishing food is not enough for us. The food must be tasty, having fine form, colour, and smell. It must be served in an artistic fashion on choice plates and dishes. The eating place must be beautiful and we must have a company as if conversation were more important than eating. The same is true with our dwellings. Our idea of civilisation is nothing less than to feel a profound dissatisfaction for the material life and to yearn for higher realities.

But art alone cannot elevate mankind. Man must have strong moral consciousness and aspiration after high ideals. Devoid of moral consciousness, art often degenerates in abject earthliness. It is morality which gives a correct tone to all our motives and actions, our labours in and our relations to the world.

Friends, like morality, love releases us from the limitations of the gross. Love and service kill the little self and rend asunder the bonds that hold us to the world of matter, to our body.

Thus, we come to knowledge. It is knowledge in its ordinary sense which reveals wonders within the apparently commonplace and leads us on from the visible and apparent to the world lying beyond our present conception. In the pursuit of knowledge, we immerse ourselves in intense activity. It is this activity in the pursuit of knowledge which gives us the taste of a higher and a finer life. The little things of the world, the little acquisitions, and exultations over little triumphs no longer satisfy us. We want spaciousness and bigger things.

Friends, all these forces are working slowly but steadily for the upliftment and liberation of man. They are impelling him towards real religion Without them, the intermediate stages between the ordinary man and the religious man cannot be covered. The essential condition of spirituality is the annihilation of the lower self and the desire for earthly things. A mind scattered over a million objects of desire cannot reach out towards God. It must unite and propel its scattered rays in one single direction. When that is done, it will reveal the face of God. But such renunciation of desire is at first impossible. It is because with the body treated as his self, man cannot have moving faith in God. He cannot conceive Him. This body cannot allow the embodied self to go beyond its source viz: nature and search for a joy-killing object of faith in the beyond. Unless, we believe in some eternal ultimate reality and in the solidarity of the life and the universe, art, morality, social service, or knowledge cannot properly flourish. It must be remembered that man is eternally in search of something and as he proceeds in his search, he remains always dissatisfied and wants to seek something better. So long as his search is intimately associated with the self which is identified with the body and looks upon body needs as helpful companions in the search of something which he is unconsciously seeking, he meets with disappointment and disillusionment at every turn. Ultimately when he sees the futility of looking for joy in the world of sense, his faith in the world of sense as the source of joy would be shaken and at the same time, he would be faced with elements powerful enough to draw him away from the clutches of the world of sense. At this point, his subconscious would acquire a new meaning. It would help him in drawing within and look for real joy there. This joy would be interminable, unchanging, and all pervading. But it is not given to the vast majority of mankind to reach this stage all at once. It is on this account that onr religion so-called seeks to make our corporate life more and more aesthetic, more morally exalted, more full of charity, love and service, of eagerness for knowledge and truth and intense activity. In fact, if men were to be tremendously active, mindful at the same time of art, morality and service, they would do much greater good to themselves than if they were to mumble prayers, visit temples, and play at religion as the majority do at present. Unfortunately, however, true moral or aethetic development or passion for service is not possible

for them without conscious relation to religious beliefs and institutions. Formal religion, with its dogmas, myths and rituals aims at developing morality, art, service, industry and knowledge. It is in the development of these to their fullest extent that men achieve real salvation.

Friends, we have seen how the Lord tells us that Tamas (Inertia) must be over come by Rajas (Activity) and Rajas in turn should be conquered by Satva (Tranquil Joy). But Satva can only grow gradually. Satva–serenity of mind–wherin alone Truth and Reality can be properly reflected, is not born suddenly. There are gradations, as represented by the mental effects of art, morality, knowledge, love, service etc. A beginning is made by associating the divine ideas with mundance things in all our affairs of life. It is with a view to spiritualising life in all its activities and human relations. It is from this point of view that marriage is held sacred so as to spiritualise relation between the sexes. In this, morality is emphasised more than its spiritual aspect. In case of the average man more stress has to be placed on knowledge and service more from the utility point of view to enable them to slowly progresss along the upward path. In this process, Tamas has first to be go rid of and the mind has to be trained to perceive and appreciate finer things and at the same time, develop a strong moral sense so that ultimately the rays of the mind are focussed within a narrow circle. To the beginners, the Lord has already given the advice to be active, moral and serve fellow men selflessly and lovingly.

Friends, in the Gita, we are taught to practise religion in the midst of worldly life., We are not asked to given up external activities all of a sudden. To do this would be suicidal, because the mind will stubbornly refuse to become religious all at once. It has to be weaned gradually from its accustomed conditions. On the threshold of religious life, we have to be very careful about two points: (1) whether our desire for religion is genuine or only a false hunger and (2) whether we shall be able to continue our pursuit of religion with unfaltering enthusiasm to the last.

Friends, desire for religion can only arise if one has developed Vairagya which is in other words, a detachment from worldly concerns and joys and desire for the spiritual. Not only should our mind not wish for earthly things but it should also conceive an instinctive dislike for them. Along with this, there must be a hankering after GOD. This hankering may not be quite explicit and the object of that hankering quite definite. But there must be a sense of dissatisfaction and uneasiness so much so that existing conditions prove uncomfortable and distasteful Those who are regular and sincere in the observance of ritualistic religion and daily prayers will find themselves gradually being led to the borders of finer regions attended with a higher consciousness and joy. Their desire for them will grow slowly and steadily.

Friends, we have however to be very careful about the sort of Vairagya which must be gradual and not suddenly brought about by a bereavement, disappointment or

disease, because it often happens that in such circumstances people take to religion and sometimes adopt Sanyasa. Such Vairagya is found to be fleeting and momentary, so much so that one returns to his old life and surrenders himself to the joys of the flesh with redoubled vigour.

Friends, our mind is a great deceiver and therefore, we should carefully examine it before taking any extreme measure. If it is found after careful analysis that our spiritual longing is genuine, we should measure its strength and select the mode of life best suited to it. Unless we are sure that we can permanently renounce the world, must continue in the world, tasting its sweets and its bitters till our mind has become sufficiently pure.

Friends, the young who have a comparatively pure mind are caught by wave of spiritual enthusiasm and prefer to renounce the world without preconceived thoughts. For such, intellectual culture has to be developed to enable them to face the stern realities of life. For such impressionable young men, Gita has a message to give. They are advised to harmonise the hankering for spiritual truth with their regular duties. It is through discipline that the desire for spirituality has to be strengthened. Intellectual discipline and knowledge are really very useful in leading a pure religious life.

Friends, spiritual life is a very slow uphill work. It is a cruel drudgery and seems unending. It cannot be acquired in a brief space of time. The labour involved has to be unceasing where eternal vigilance is absolutely necessary. The mind has to be tuned to a higher and higher pitch without the slightest relaxation. Therefore, the training of the mind to regular habits is more urgent in spiritual life than indulgence in super-fine emotions. Those who seek pleasure through religion are disillusioned sooner or later because that is not the object which real religion aims at. It is on this account that Gita teaches us to develop spirituality along with worldly avocations. It teaches men to perform their worldly duties in such a manner that these do not prove antagonistic to their spiritual life and may on the other hand prove helpful.

Is renunciation of the world necessary? The answer is emphatic. There can be no realisation of the ultimate reality without mental renunciation Then arises the question as to who can renounce. Surely not a beggar who has a craving for something objective In these sense even the greatest of emperors is not fit to renounce. Only he can renounce who possesses all imaginable worldly powers and prosperity. Renunciation by one who has nothing less. This, however, does not mean that unless one is materially prosperous, one cannot renounce. What is meant is that a man must have the requisite power and energy within him for the acquisition of earthly glory. Nay, there must be that sense of triumph and not the sense of fear, and defeat and flight. Cowards are not fitted for renunciation. The Upanishads say "Ayam Atma Na Balahinen Labhyah". (अयमात्मा न बलहीनेन लभ्य) It is the inner conciousness of power which when employed for spiritual

purposes enables one to withdraw from the world. Those who have renounced life have not fled away from the discharge of worldly duties, but they have scaled the heights unreached by ordinary mortals. And who is to be the judge of this inner consciousness ? The one himself if he sincerely watches his mind. He will then easily discover whether he has acquired that inner power and sense of victory. There is another side. The average man is full of desire—especially for sexual enjoyments and earthly power. He is eager to possess the objects of sense enjoyments, so much so that his whole life and energy are devoted to that pursuit. If he is debarred from enjoying them or acquiring them, he will become mad and eventually die. But all are not of this type. There are some who have reached the higher state and their mind is turned inward. The difficulty with them, however, is that they are yet not free from evil Sanskaras. They have the desire for enjoyments latent in their minds. So whenever any object of enjoyment approaches them, their mind is disturbed and goes forward to enjoy it. If, however, they turn away from it, their mind calms down and goes inwards again. Such men if they do not come in contact with the external objects of enjoyment may, after a time, rid themselves of their bad Sanskaras and eventually, transcend all desire. In that state, they will not be affected even if sensual pleasures are thrust upon them. Their mind will never lose its calm and poise and will always remain fixed in the Atman. Such people are best fitted to renounce. For them, renunciation would mean only a formal change Such indeed are very few. We have however to consider the case of those who live above desires when aloof from external objects of enjoyments. In their case, if the mind hankers for sense objects even when they are not perceived, it may be certain that they are not yet ready for renunciation For such people, external renunciation is necessary and beneficial. For them, internal renunciation is a stage yet to be achieved.

Friends, what is the greatest hindrance to renunciation ? It is Lust. In case of ordinary people, there is a desire to seek a mate which in turn, creates innumerable obligations, ties and miseries. In such a state, one has to examine how strong is the passion and to curb this passion, one has to create a desire for realising the Parmatman, because until one has realised God, lust will remain to a greater or less degree. For controlling the latent Sanskaras, one has therefore, to avoid external objects and live in a pure atmosphere and therefore, apartfrom inner conditions, external conditians have all to be considered

Friends, when a man has fulfilled the duties and obligations of that stage of life in which he is born, and the aspirations lead him to seek a spiritual life, abandoing altogether the worldly persuits of possession, fame, or power and turning away from these, seeks the Truth The Eternal Love and the Refuge, he makes complete renunciation of all worldly position, property, and name. With the result that he

wanders forth into the world to live a life of self-sacrifice, striving to excel in love and compassion and to acquire lasting insight.

What does this mean ? It means that one has to full-fill the duties and obligations of that stage in life in which he is born before he can think of renouncing. Renunciation to be perfect, therefore, one has to train one's mind to give up outward tendencies and their attachment to worldly things and learn to dwell constantly on God. Where-ever we may be, in whatever condition, we must learn to be unattached to everything else but God. He who wants God must rise above all distractions in the shape of so-called service to humanity and the like, because the test of all activity is whether it leads one towards God-realisation or away from it.

Friends, at the same time, it must not be forgotten that to live in the world and yet to grow in the spirit of renunciation means a tremendous wastse of energy. Here there is constant trouble. The mind is disturbed by low desires by coming in contact with objects which will have to be constantly pulled back to a safe level. Thus the energy that should be devoted to the realisation of God will be spent in looking after the mind. To many people such a struggle proves dangerous Those who are therefore sincere and serious must retire from the world externally as well internally. Merely minimising the gross desire is not enough because more often than not subtle desires are lurking like wild animals in the subconscious regions of the mind. To ward these off, external renunciation is really helpful

Those who have realised God have laid down certain principles for the conduct of life. The foremost of these ask us to become absolutely unselfish and practise and realise universal love. In achieving this end, we have to be fearless and truthful. Is this possible for a wordly man ? The answer is No, because they have to devote the best part of themselves with their wives, children and relatives and care little for the suffering millions outside their family. To such, internal renunciation is not possible and God-realisation is indeed a distant dream.

Friends, spirituality cannot come without a true estimate of the value of things. We are to learn to realise that the world has indeed no value of things. We are to learn to realise that the world has indeed no value, it is unsubstantial, empty and insignificant. Once we grow to this consciousness, we can develop real spirituality. This means, in other words, real freedom, because we have to feel that we are not bound by anything or to any person. The moment a man attaches any value to thing or persons and wants to possess them, he loses that freedom and loses the voice of conscience as his guide It is on this account that a sansyasi succeeds where a householder fails.

Friends, it may sound very curious but it is imperative for a spiritual aspirant not to concern himself with human love. Human love brings about Moha i. e. infatuation which blurrs the spiritual vision. Service to humanity therefore is * to be

rendered as unto GOD and not out of human love or piety. The human element must not be allowed to creep in, because it is fraught with danger. In the Gita, the Lord has shown us the path of Karma Yoga, Bhakti Yoga and the Gnyan Yoga very closely allied to one another as the means for God-realisation. The Karma Yoga is the first stage which has to be practised for the purification of the mind, so as to rid oneself of selfish and unclean desire. Ta achieve this end, the Lord asks us to work for the good of others. We may not be able to render service in an unattached way at first. But that does not matter. While practising unselfish work, the purity of mind will be brought about. When the mind is sufficiently purified, a feeling will arise about the existence of God as a force, eternal and beyond the changing world and naturally, a longing to realise him will arise. Once this is done, it will be possible to dedicate arise. Once this is done, it will be possible to dedicate the works and the results to God This is the first stage for the purification of the mind. This is the end and ideal of Karma Yoga.

In the second stage, work will be done in the spirit of worship. Imbubed with the idea of divine existence, one will want to realise one-ness with Him and in so doing, we shall be led to unconsciously pray to Him, repeat His name, and meditate on Him. In these fitfull moments, a feeling of non-attachment will be developed. Even then, the natural ego will persist. We have yet to realise that God is the doer and not we. Until we feel that God is manupulating our mind and body, self-effacement will not come. Of course, when that comes and our self is lost in the consciousness of GOD, we shall realise oneness with HIM. In this stage, our thoughts and actions are no longer ours, but are of God Himself.

Friends, this is the method of spiritualising the day-to-day thoughts actions and desires through the body, mind and the soul. Once again, we have to bear in mind the warning of the Gita that in doing all this, mere outward renunciation of work is not real renunciation It should be inward above all. The mind must naturally, spontanneously detach it self from all work, The condition of divine saturation should be natural and not forced. It is better therefore not to give up work forcibly but to try and perform it in the spirit of worship. When the spirit of worship has grown intense, the outer work will drop away of itself without any conscious effort on our part.

Friends, to return once again to the verse under discussion, we have been told that faith plays a prominent part in bringing one nearer to God and those who swerve form the path of faith get entangled in the cycle of birth and death. Arjuna inquires as to on what this faith has to be based to which the Lord gives the answer in the following verse.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

Prose order:—अव्यक्तमूर्तिना मया इदम् सर्वम् जगत् ततम् सर्वभूतानि मत्स्थानि अहम् च तेषु न अवस्थितः ।

Grammar:—अव्यक्तमूर्तिना of the unmanifested form; मया by Me; इदम् this; सर्वं all; जगत् world; ततम् pervaded; सर्वभूतानि all being; मत्स्थानि exist in Me; अहम् I; च and; तेषु in them; न not; अवस्थितः dwelling.

Verse:—By Me, of Form unmanifest
All this that change forth is spread
All beings have their Root in Me;
While I have nowise 'root' in them:

Explanation:—All this world is pervaded by Me in My unmanifested form; all beings exist in Me, but I do not dwell in them.

(Unmanifested, being invisible to the senses. Exist in Me:—have an individual existence through Me, the Self, underlying them all.

Do not dwell in them:—like corporeal things, in contact with them, or contained as though in a receptacle.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥५॥

Prose order:—मम आत्मा भूतभृत् भूतभावनः भूतस्य भूतानि च न मत्स्थानि मे ऐश्वरम् योगम् पश्य ॥

Grammar:—च And; भूतानि beings; न not; मत्स्थानि dwelling in Me; मे My; ऐश्वरम् Divine; योगम् Yoga; पश्य behold; मम My; आत्मा Self; भूतभृत् supporting the beings; च and; भूतभावनः bringing forth the beings; न not; भूतस्थः dwelling; in the beings

Verse:—Nor stand they rooted 'fast' in Me
Behold My lordly Binding now'r
(Support of All, yet fixed in naught
My Natural primal Fount of All.)

Explanation:—Nor do being exist in Me (in reality), behold My Divine Yoga, bringing forth and supporting the beings, My Self does not dwell in them.

(Nor do etc., :—Because of the Self being unattached to or unconnected with any oeject. "Devoid of attachment. He is never attached."

Gita Gaurav:—O Arjuna, this whole cosmos is pervaded by My unmanifest form. All manifestations rest in Me, but I am not contained in them. Nor am I the seat of the manifest either. Though I bring forth beings and sustain them through my Divine Yoga, My Self does not dwell in them.

Discourse.—Friends, to our ordinary intelligence, whatever appears as a manifestation must have a base and there must be a Maker. And yet no one so far has succeeded in seeing Him. The only deduction when we can make is that if He exists at all, He must be unmanifest, and unlike anying existing; in manifest nature,

Such a logic brings us face to face with a blank wall because it surpasses our intelligence as to how the unmanifest can move the manifest. Here lies the error. Those who evolve the idea of separate beings in the Lord's formless nature see these things on account of their own imagination. When this mistake disapppears, the only survival is pure Brahman. It is something like this. When one is giddy, the trees and moun--tains appear to be going round, but it is pure delusion. Once the delusion is dropped viz: that the Lord is in the manifest and the manifest are in the Lord, the reality will be cognised. The fact is that the Lord pervades the Universe, carrying it along with Him. The collection of beings that we see is merely the result of imagination. Though it is not there, our ignorance makes it appear to be real. It is in this way that people see the living beings in the Lord and think that He is in them. Then they conceive Him as the Maker of the universe are speaking, the Lord and the visible living universe are not two separate things. Just as the Sun and its light are a single entity, there is no duality between the Lord and the universe. In fact, all living things are not separate from the Lord, nor is the Lord separate from them.

Friends, let us take another example. In the expanse of the sky, there is wind. But it only appears as wind when there is motion; otherwise, the sky and the wind are co-existent. This motion is illusion which is the cause of apparent duality. It is known as Maya which is the cause of beings brought into existence and being put an end to. Maya is two-fold. There is one which has eight aspects, and there is the other which is called Jıva Bhuta. At the time of Pralaya, all beings produced by Maya merge into the unseen form of the Lord. It is something like the ripples of water disappearing when the water is still. Just as the sun is the source of all activities of the world, so is the Lord the sole cause of the universe, because only when He adopts the Prakrutti, the world of living beings is created. If you want to realise the Maya or the Prakrutti is an illusion, shut out the senses and you will realise that she does not exist.

Friends, what do we notice when we are in a dream ? We perceive the objects that we see as very real, so much so that after we wake up from it, we feel the after-effect of our perception and yet, do we not realise that it was all a dream and a mere falsity ? What is true in case of a dream is true in case of the universe that we see and experience in our present state which we mis-call the waking state. In reality, we are in a dream under the influence of Maya or the Prakrutti. Our real waking come only when we see the falsity of our objective experience. And that is only when we dive deep within our self, and in so doing rise above sense perception. It is a truism that no man can perceive the Reality with the neked eye i. e the material sense perceptions. The end and object of our endeavour is to realise the oneness with the Cosmos and rend the veil of duality which obstructs our vision of

the ultimate reality. Before we can realise, we must train our minds to an attitude of the acceptance, of the doctrine propounded by the Lord in these verses. The methods indicated are that we must rise above the fault-finding attitude which is a great handicap in the path which prevents one from developing that unshakable faith in the existence of God and the confidence to set about in search of Him, not in our subjective realisations. This faith is the Gnyana and the ultimate realisation is the Vignyana which is brought about through it.

यथाऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥६॥

Prose order —यथा सर्वत्रगः महान् वायु नित्यं आकाशस्थितः तथा सर्वाणि भूतानि मत्स्थानि इति उपधारय ॥

Grammar:—वायुः Wind; नित्यं always; सर्वत्रगः moving everywhere; महान् mighty; यथा just as; आकाशस्थित. rests in the Akasha; तथा so; सर्वाणि all; भूतानि beings; मत्स्थानि dwell in Me; इति thus; उपधारय know.

Verse.—As all-pervading Air-Sphere vast
Lies ever rooted safe in Space
Thus have all beings Root in Me;
Well do thou ponder this, O Friend

Explanation —As the mighty wind, moving always everywhere, rest ever in the Akasha, know thou, that even so do all beings rest in Me (Rest ever in the Akasha-without attached to it The idea is that beings rest in the Lord without contact with, and so without producing any effect on Him)

Gita Gaurav:—O Arjuna, just as the mighty wind moving everywhere abides ever in the Akasha, so the Manifest abides in the Lord.

Discourse.—Friends, beyond the wind is the boundless Akasha (ether) wherein it inheres and moves. Its motion is perfectly free. We do not see it tied down in any way. There does not appear to be any limit in any direction whatever. Yet it is contained in it and is bounded by it. In this wind, inhere all manifest objects as the wind does in the Akasha. Therefore, the boundless Supreme who bounds the boundless Akasha is the abode of all and they all move in Him as the wind moves in Akasha free in action yet bound. Let us take another illustration. Even though the water appears to fall from the skies, the skies are not wetted by them Like an actor putting on different garbs to play different roles in a drama, knowing exactly what he is appears very real to the spectators, the Lord in His manifest form appears so very real to us though unmanifest in essence and remains untouched by all His manifestations. Thus, the Lord while describing Gnyna along with Vignyana stresses, His unmanifest form with its all-pervading, unattached and upolluted nature In the following verse, He goes on to say that all manifest objects disappear into His nature at the end of a cycle when He brings them out once again when another cycle begins.

सर्वभूतानि कौंतेय प्रकृतिं यांति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥७॥

Prose order:—कौन्तेय कल्पक्षये सर्वभूतानि मामिकाम् प्रकृतिम् यान्ति कल्पादौ तानि पुनः अहम् विसृजामि ॥

Grammar:—कौन्तेय O son of Kunti; सर्वभूतानि all beings; कल्पक्षये at the end of Kalpa; ममिकां My; प्रकृतिं Prakrutti; यान्ति go to; पुनः again; कल्पादौ at the; beginning of Kalpa; तानि them; अहं I; विसृजामि send forth.

Verse:—All creatures merge, O Kunti's son
Into this Nature-Powe'r of MINE
At Æon's close; the same do I
Send forth again at Æon's Dawn,

Explanation—At the end of a Kalpa, O son of Kunti, all beings go back to My Prakrutti, at the beginning of (another) Kalpa, I send them forth again.

Prakrutti. The inferior one composed of the three Gunas. Kalpa, a period of cosmic manifestation.

Gita Gaurav:—O Arjuna, this universe is subject to the operation of My Maya and at the expiration of a Kalpa, all entities enter into My Prakrutti. At the beginning of a Kalpa i.e. at the beginning of the day of Brahma, I for-sooth create them afresh.

Discourse:—We have already noticed that the Kalpa is a day of Brahma and the end of Kalpa is his night, and Brahma's life is of hundred years; in this manner when it is known as Kalpa Kshyaya or the end of Kalpas. It is also known as Maha Pralaya. "Sarva Bhutani" indicate the things that abide in body, Indriyas, mind, Buddhi, all objects of senses etc, etc. The cause of the world creation is the Mula Prakrutti which is described as Mahad Brahma in the third and fourth verses of the Fourteenth Discourse. It is also known as Avikrut or Pradhan. This Prakrutti is the Shakti or the Lord and 'Mamikam' refers to it. The merging of the bodies, Indriyas, mind, Buddhi, objects of senses, the worlds and all beings into the Prakrutti means the merging of the causal bodies consisting of the load of Sanskaras caused by Guna and Karma in the Mula Prakrutti. Here, the word 'Avyakta' refers to the subtle formless Prakrutti, not to Mula Prakrutti. The causal bodies become so subtle that they become unseen when they get merged in the Mula Prakrutti. The ordinary Pralaya i. e. the night of Brahma when he only sleeps is different from the Maha Pralaya when he himself merges in the Lord at the end of Kalpa Khshaya. In the sixth verse of the Seventh Discourse the Lord described the Para and Apara Prakrutti–the eight-fold and Jiva Bhuta which are the wombs of all manifested objects of which the Lord is the origin and the end. Here too, He tells us that all get merged in the Prakrutti and in reality, there is no contradiction because *Prakrutti*

itself is the Shakti or the Lord and as such, Shakti cannot be different from Him. Therefore, merging in the Prakrutti means merging in the Lord Himself. Thus, the Lord is the ultimate refuge of the entire universe.

The creation, the sustenance, and the destruction of the universe abide in the Lord Himself

Friends, is it possible to define the experience of God ? The Gita affirms that His Swarupa or true being is unthinkable, indefinable, and yet realisable, for it says that those who know His true being are liberated from ignorance and bondage of sin. In the moment of this realisation, all thoughts cease and one becomes perfectly silent. There is no power or speech left by which to express Brahman, for verily, He is beyond thought and speech. It is on this account that the Upanishadas adopt the ' Neti Neti ' method i. e. Atman is neither this, nor that, Lord Buddha, however, did not even attempt this negative method. He preferred to remain silent. In the Gita, we find that those who worship the Imperishable, the Indefinable, the Unmanifested, the Omnipresent, the Unthinkable, the Unchangeable, the Immoveable, the Eternal, having subdued all their senses, even-minded everywhere and devoted to the welfare of all beings verily reach the Lord Of course, greater is their trouble whose minds are set on the unmanifested, for the goal of the unmanifested is very hard for the embodied to reach. Because of this arduous nature of this path to God-head, we find in the Gita as well as in the Upanishads, not merely the abstract conception of an Absolute who is merely the Beyond but a God who is the Father, the Mother, the Sustainer of the world, He is the Goal, the Supporter, the Lord, the Witness, the Abode, the Refuge, the Friend, the Origin, the Disssolution, the Substratum, the Storehouse, the Seed Immutable. Thus, He answers the need of a human heart, the need for love and work and worship.

Friends, the conception of an impersonal Personal God is not new, nor is it the fruit of human reason. The proofs of the existence of God lie not in the realm of our reason, but rather in the fact of His realisation, in the experience of seeing Him and realising Him in His fullness. Both these aspects of God-head-the personal as well as the impersonal-are realised and experienced by those whose divine sight has been opened.

Friends, it would be of some interest to know the difference between a Gnyani or one of philosophic mind and Vignyani or the man of higher realisation. The Gnyani analyses the universe of senses and proceeds by the 'Neti Neti' methods and gradually gives up all worldliness Thus, he reaches the knowledge of Brahman just as the man who climbing a stair-case leaves each step behind reaches the roof. But the Vignyani who gains an intimate knowledge of Him, has his consciousness extended. He knows that the roof and the stairs are all made of the same substance The true knower thus knows that he who is Brahman is God. He who is impersonal,

attributeless and beyond the Gunas is again the personal GOD and the repository of all the blessed qualities. Men, the universe, mind, intellence, love, dispassion, knowledge are the expression of His power and glory. God is not a mere intellectual abstraction. He is a Being, realised and realisable, though lying beyond the mind and thought. One who sees God as the Omniscient and Omnipotent, the sole original Being, who manifests Himself in all, whatever it may be, good and evil, pain and pleasure, light and darkness, as stuff of His own existence and governs himself what in Himself He has manifested, sees Him truly. Unaffected by its opposites, unbound by His creation, exceeding, yet intimately related to, this nature and closely one with her creatures, their spirit, self, highest soul, Lord, Lover, Friend, Refuge, He is ever leading them from within them and fr m above through mortal appearances of ignorace and suffering and sin and evil, ever leading each through his nature, and all through universal nature, towards the Supreme light and bliss, immortality and transcendance. This is the fullness of the liberating knowledge. It is a knowledge of the divine within us and in the world as at the same time, a transcendent Infinite. An Absolute who has become all that is by his divine Nature, His effective power of Spirit, He governs all from his transcendance. He is intimately present within every creature and the Cause, Ruler, Director of all cosmic happenings and yet is He far too great, mighty and Infinite to be limited by His creation.

Friends, thus the indeal of a personal God is certainly present in the Gita, but it is an ideal of an impersonal personal Diety, expressing ultimate Oneness, in which there exists no 'I' or 'THOU' but only the one, Impartible, Self-luminous, Blissful Existence This truth of absorption in the Absolute and perfect union by identity from which the devotee preoccupied too exclusively with some divine personality and in the values of the finite world may at first shrink, is however, born witness to by the mystic experiences of the sages and devotees.

Thus says the Lord in the following verse that dominating His nature, He creates again the whole aggregate of objects, all helpless under the sway of Nature.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

Prose order:—स्वाम् प्रकृतिम् अवष्टभ्य विसृजामि प्रकृतेः वशात् अवशम् इमम् कृत्स्नम् भूतग्रामम् पुनः पुनः ।

Grammar:—स्वाम् my own प्रकृतिम् Prakrutti अवष्टभ्य having animated; प्रकृते of prakrutti: वशात् from the sway; इमम् this; कृत्स्नम् whole; अवशम् helpless; भूतग्रामम् multitude of beings; पुनः पुनः again and again; विसृजामि (I) send forth.

Verse:—I, wielding My Creative Pow'r
Cast forth again and yet again,
This swarm entire of things create,
Driv'n helpless, by My Nature's Might

Explanation —Animating My Prakrutti, I project again and again this whole multitude of beings, helpless under the sway of Prakrutti.

(Animating My Prakrutti—invigorating and fertilising the Prakrutti dependent on Him, which had gone to sleep at the universal dissolution, at the end of the Kalpa.

Gita Gaurav:—O Arjuna, taking the control of My own Nature, I bring forth again and again this whole collection of entities, without a will of its own, by power of Nature.

Discourse:—Friends, in the last verse, the Lord told us that all beings merge in the Mula Prakrutti and this Mula Prakrutti is referred to here It is the power of the Lord residing in Him as Shakti. The inter–dependence of the Prakrutti of beings on their Guna and Karma is indicated here. The Vyashti i. e the individual Prakrutti and the Samashti i e. the Cosmic Prakrutti have to be discriminated here from each other. One can escape from the Vyashti Prakrutti if one seeks the refuge of the Samashti Prakrutti. In the former, the beings are helpless and remain entangled in the cyle of birth and death. By taking refuge of the Samasti Prakrutti i. e. surrendering oneself to the Lord, one breaks the shackles of the Vyashti Prakrutti, enabling one to realise the union with the Parmatman. In this manner, the Lord is ever engaged in the task of creating, supporiting and destroying the universe and yet He remains aloof from it. This is a problem which beats human understanding The Lord, however, explains His position in the following verse.

न च मां तानि कर्माणि निबध्नंति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥९॥

Prose order —धनञ्जय तेषु न च कर्मसु असक्तं उदासीनवत् आसीनम् माम् तानि कर्माणि न निबध्नंन्ति ॥

Grammar:—धनञ्जय O Dhananjaya, तानि these, कर्माणि acts, तेषु कर्मसु in those acts, असक्तम् unattached, उदासीनवत् as one neutral or indifferent. आसीनं sitting च and; मां Me, न निबध्नंन्ति do not bind

Verse:—Nor do there actions fetter Me,
Wealth-grasper, thou since I remain,
Aloof, as witness unconcerned,
Myself nowise involved in them.

Explanation —These acts do not bind Me, sitting as one neutral, unattached to them, O Dhananjaya

(These acts—Which involve the unequal creation and dissolution of the universe) as in the case of Ishvara, to of others also, the absence of the egotistic feeling of agency, and of attachment for results, is the cause of freedom (from Dharma and Adharma)

Gita Gaurav:—O Arjuna, those actions do not bind Me. Sitting like the indifferent, unaffected, and unattached, I alone create, protect, and destroy the entire Brahmanda. You can just realise the extent of the field of may action and there is no one whose action is all embracing as Mine Even then, I remain uuattached to actions The secret of action well-performed and wisely executed lies in fact of one being absolutely indifferent, unaffected and unattached to it.

Discourse:Friends, we are all the Purushah and He is the Purushottama which means that He is the ideal and we are striving to reach it. The fact that He is realisable means that one can approximate to the ideal set up by Him only if we follow Him in His path as explained in the present verse. Though sometimes assuming human forms He is not at all human form. He is therefore the Guide, to help mankind to direct its steps to the goal of ultimtae realisation The indifference, the unaffectedness, and unattacnment do not refer to action, because as the Lord has already told us He is ever so busy ond active but it refers to the fruits of action, so much so that He manages to eface Himself entirely in His play. It is the selfishness that discriminates the human from the divine and it becomes the cause of man's bondage on earth. The indifference referred to here indicates the entire absence of actorship in the play and the play goes on according to a fixed law laid down which is interacting. He is the maker of this law and yet above it. This is explained in the following verse

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौंतेय जगद्विपरिवर्तते ॥१०॥

Prose order:—कौन्तेय अध्यक्षेण मया प्रकृतिः सचराचरम् सूयते अनेन हेतुना जगत् विपरिवर्तते ॥

Grammar:—अध्यक्षेण By reason of proximity (lit. presiding over) मया by Me; प्रकृतिः Prakrutti; सचराचरम् the moving and the unmoving; सूयते produces; कौन्तेय O son of Kunti, अनेन through this; हेतुना cause; इदम् (this); जगत् world विपरिवर्तते wheeles round and round.

Verse —My Nature, while I but look on,
Begets what moves and what moves not
Such is alone, O Kunti's son,
The reason why the world goes round.

Explanation—By reason of My proximity, Prakrutti produces all this, the moving and the unmoving, the world wheels round and round, O son of Kunti, because of this.

Gita Gaurav:—O Arjuna, my Prakrutti is always in tune with Me and inspite of My in-difference, she does not behave in an improper manner. She always looks upon Me as her Lord and creates the moveable and immovable world in accordance with My wishes This is the secret of this world revolving round its axis in Me and there is never an occasion either for confusion or discord.

Discourse:—Friends, in verses 7 to 10, the Lord defines His position and begins by stating that He projects all beings at the beginning of evolution; Prakrutti is only an instrument in His hands Next, He says, He is not affected by that act, since He sits by, as one neutral, perfectly unattached. Lastly, He leads up to the final Truth that really, He does nothing. It is Prakrutti, who animated by his proximity, produces all that is. It is His Light that lights up Prakrutti and makes her live and act. That is all the relation between Him and her.

Friends, this universe is a huge revolving wheel with infinite number of smaller wheels, revolving on their respective actions. There is a beginning and end to each of the individual cycles. There is the tiny living cell, taking a fraction of a second to dissolve. There ? Its cycle is over in so short a time. This is at one end, at the other, are organisms who live long years and then dissolve. That is the duration of their cycle. Similarly, there is a period of existence of more or less duration for all individual objects. These manifest objects are components of the main cycle. While it exists and goes on revolving, the individual components are dissolving and again evolving. Even when an individual organism exists for the full duration of its cycle, we see change going on its parts. The parts have their own cycles and are changing their components, Dead useless matter is eliminated and replaced by a fresh supply. So what goes on in the macrocosm is also going on in the microcosm Every object seems to be itself a system of cycle and in turn becomes the component of a larger cycle till we come to the parent cycle of all We experience this every minute in our own body in the development of the muscles and tissues and their gradual decline. The limbs which were once so healthy and strong become so feeble and weak inspite of all our care and caution and when death overtakes it, our individual cycle is at an end.

Similarly, friends, there is a Pralaya or finality to some cycle or cycles every moment when considered as individual wholes; while as components of a larger one which yet moves, their extinction is ignored Within the cycle, this play of non-manifest-manifest-non-manifest, goes on every moment of time. Nature is acting this perpetual drama by laws which know no swerving, under the direction of the Supreme. Like finality to the existence of smaller wheels, there is a period for the main wheel of the universe As in the case of these smaller ones, there too, there is an interval before reappearance. The same power with the same

laws which rule the destiny of the smaller ones sets on its course the main cycle. Thus is spread this motion in eternity, all contained in the being of the Eternal, its Supreme Cause. It disappears in him and reappears in him All this eternal creative activity does not tinge the Creator as He is without form

Friends, there is another reason why He is indifferent to the Sansara. He knows very well that Sansara is mirage of His own creation and yet it is His play which moves mankind, night and day, sometimes happy sometimes miserable, revolving round the cycle of births and deaths. By His indifference to such a universe, He proclaims the futility of its existence. Why is it that the Lord does not take hold of the mind of all beings and direct them to the proper path. Why he is so indifferent to them ? It is because the Lord is neither a fore nor a friend of mankind. He is indeed above all actions. He has left the burden on His Prakrutti which makes the entire universe dance about at her will. The Lord does not interfere there. Even then He comes to the rescue of those who are really in earnest to break through the shackles of the Prakrutti and reach Him, by showing them the path of salvation, by placing before them His own ideal. The Lord is not a dictator and therefore He does not want to bring any pressure on the beings. He has of course given intellect to the beings through the Prakrutti and a free will to act according to one's own intelligence. If inspite of this, men prefer to act otherwise, it certainly is not the Lord's fault. The Lord is only the witness and what the man comes to is brought about by his own actions.

Friends, blame not the Lord therfore the condition in which you are placed. Yours is the task to change your condition by taking to the path of duty and thus change the evolution through the performance of good actions.

Friends, one must clearly understand the relation between the Lord, the Prakrutti, and the universe. Just as a farmer under his own supervision puts the seed in earth remains absolutely indifferent as to what comes out of it and the earth produces that kind of crop which the seed is capable of, the Lord under His supervision brings about the contact of the seed in the form of energy with the earth in the form of Prakrutti. This is the meeting of the insentient with the sentient (Jada with Chetana) and that is the cause of the universe with its various wombs producing being according to their actions. This illustration is not to be taken literally because the farmer is ignorant and has no capacity to make the earth produce anything according to his wishes. But the Lord is omniscient, omnipotent, and omnipresent and the Prakrutti supported by His power and his strength creates the universe.

Friends, let us recall here what the Lord told us in the 13th. verse of the 4th. Discourse wherein He has told us that He has created the four classes by the division of qualities and functions even though He is actionless and changeless. Similarly, He

tells us in the 8th. verse of the present discourse that dominating by His Nature, He creates again and again the whole aggregate of objects all helpless under the sway of His nature. Where the Lord proclaims Himself to be the Creator, it must be clearly understood that He does nothing but through His Shakti, He helps the Prakrutti to create it. This is only to show that Prakrutti by itself is prowerless without the Lord's support. and therefore she is only instrumental in becoming the vehicle of the Lord's Shakti to percolate into the very atom of the universe. A stage is thus being set by the Lord to explain the various forms of Shakti and its influence by emphasising on His Saguna Sakara Rupa not in the sense in which we ordinarily ignorant mortals understand it but in a higher sense. To show this, in the following two verses, the Lord points out how people with Asuri Prakrutti look upon the Lord and disregard Him because of his residing in human frame. Here it must be distinctly understood that the Lord is not encased in a mortal human frame as is the case with every one of us but it means that the Supreme always abides in every mortal frame.

अवजानंति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानंतो मम भूतमहेश्वरम् ॥ ११ ॥

Prose order.—मम भूतमहेश्वरम् परम् भावम् अवजानन्तः मूढा मानुषीम् तनुम् आश्रितम् माम् अवजानन्ति ॥

Grammar.—भूतमहेश्वरं great Lord of beings मम My; परम् higher; भावम् state or nature; अवजानन्तः unaware of मूढाः fools: मानुषीम् human; तनुम् body of form; आश्रितम् dwelling; माम् Me; अवजानन्ति disregard.

Verse:—The spell bound take no heed of Me,
Within the human body shrined,
For they know not My subtle self,
That rules o'er every from (within).

Explanation—Unaware of My higeer state, as the great Lord of beings, fools disregard Me, dwelling in the humanform.

(Great Lord—Supreme Self.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

Prose order:—मोघाशा मोघकर्माणः मोघज्ञानाः विचेतसः मोहिनीम् राक्षसीम् आसुरीम् च एव प्रकृतिम् श्रिताः ॥

Grammar:—मोघाशाः of vain hopes; मोघकर्माणः of vain works; मोघज्ञानाः of vain knowledge: विचेतसः senseless मोहिनीम् delusive; राक्षसीम् of the nature of Rakshasas; च and आसुरीम् of the nature of Asuras प्रकृतिम् nature श्रिताः (are) possessad of: एव verily!

Explanation:—of vain hopes, of vain works, of vain knowledge, and sensesles, they verily are possessed of the delusive nature of Rakshasas and Asuras.

(Vain—because they neglect their own Self. They see no self beyond the body.

They—refers to those described in the preceding Verse. Rakshasas have Rajasika nature, Asuras, Tamasika.)

Gita Gaurav:— O Arjuna, the ignorant do not know My divine form. Because I assume the human form, they look upon Me as human and behave with Me as they behave with ego and malice with their neigbours. They do not realise that I am not an ordinary mortal, but I am the Lord of all the beings in the universe, the Lord of Lords. Such deluded people of vain hopes, vain acts, vain knowledge hope that some other diety will give them what they want and all their actions are futile as these are not offered to the Supreme and their knowledge, abounding in foolish doubts, is vain. Minds of such people are disordered and they are inclined to the delusive nature of Asuras and Rakshasas, not knowing My highest nature as the great Lord of all beings and disregard Me on account of my having assumed a human body.

Discourse:—Friends, mark the phrase "Manushim Tanumashritam". It does not here appear to denote the mortal frame in which Lord Sri Krishna was encased but a mortal human frame in which the Supreme always abides as stated by HIM in the 18th verse of the 16th. Discourse " In egoism, power, arrogance, passion, and anger, pinning faith, these cavillers disregard Me abiding in their and others' bodies".

Also in the 15th. verse of the 15th. Discourse where he says that He is enshrined in the hearts of all. In the 61st. verse of the 18th. Discourse again, He tells Arjuna that the Lord abides in the heart regions of all beings. It may, however, be clearly understood that the literal meaning of the phrase 'Manushim Tanumashritam' viz: "resorting to the human body" cannot be made applicable to the Supreme being because it would indirectly mean that the Brahman is not self-sufficient. The Brahman is Akshara "Imperishable", and Avyaya "Immutable". Such a meaning would be imposing limitations on the Absolute if we were to say that the Lord resorts to the human body. It will mean that the Brahman requires some Ashraya or support of another in doing so. If it be objected that everything is dependent on Shakti, the reply is that Brahman and his Shakti are one and the same and there is no duality between the two. Here Sri Krishna identifies Himself with Brahman. This will be made clearer when He describes Himself as Bhuta Maheshwaram meaning: the Lord of all beings. But here, Sri Krishna as Brahman and His transcendant status are distinct entities. The expression "MINE" implies difference between the speaker and the thing referred to as His. When 'MY' status is mentioned, the attributes of 'I', Brahman or the great Lord, cannot apply to that status. Hence what is meant to convey here is that persons who do not know His nature (highest) which is immutable

and supreme, disregard Him for the mere reason that He has assumed a human body. Thus, though the Lord is not manifest, they consider Him to have become in human form like an ordinary man. This idea is already expressed in 24th. verse of the 7th. Discourse where the Lord tells us that the unwise regard Him the Unmanifest as Manifest, ignorant of His supreme limitless and fearless Nature.

Friends, it has been declared in the preceding verse that when the Brahman is slighted and when people fail to know the highest nature of the Lord who is of the nature of the Brahman, their hopes and actions bear no fruit and their minds become unsteady and devoid of the power of discrimination. Then, they fall victims to the power of Asuri Prakrutti wherein the quality of passion is dominant and then to that of Rakshasi Prakrutti wherein the dominant quality is darkness. Thus, in reality, first one becomes subject to Asuric nature and then to Rakshasi nature. It is evident that the latter is lower than the former in the chain of degradation.

Friends, from the 4th. to the 6th. verse, the Lord described to us His omnipresence which is known as Aishwara Yoga. The ignorant mistake particular forms operated by the Supreme for the Supreme Himself who is really unmanifest. In reality, He operates all manifest objects by His power. The Lord who is supreme, limitless, and fearless of nature assumes the human form out of compassion for the beings so as to draw them to Himself as also to establish the rule of righteousness aud resurrect His devotees through His Yoga Maya. Those who do not understand this are really Mudha'. In the (मूढ) 15th. verse of 7th. Discourse, the deluded evil doers do not take to the Lord and the wild men deprived of knowledge by Maya pinning their faith in demonical disposition who are described in 12th verse of the present discourse as Asuras and Rakshasas and their attributes will be described at length in verse 4 to 7 of the 16th, discourse.

Friends, such Mudha people entertain false hopes which are never fulfilled and all their actions including Yagna, charity etc., go in vain because these bear no fruits. The reason is that these actions are performed without having faith in Lord or the scriptures and are devoid of the proper rites. It is on this account that such actions are called vain actions. Similarly, those whose knowledge is devoid of the Essence and cannot reach straight to the heart possess vain knowledge, because not knowing the power of the Lord, they believe worldly enjoyments to be real and remain in pursuit of them. They thus ever remain in delusion that their real happiness lies in enjoyment of the objects of senses and naturally they remain always away from real happiness. Such people make misuse of the knowledge that they possess and ultimately destroy it. Through the attachment to worldly objects, the mind of such people becomes disordered and unsteady and men of such Asuric Prakrutti imagine every moment all sorts of mental concepts. The Rakshasic nature

connotes purposeless envy and desire to do harm to others, whereas Asuri Prakrutti connotes a nature which aims at gaining one's own selfish end overpowered, either by desire or greed, not stopping in doing so from harming others. The Mohini Prakrutti, however, aims at inflicting miseries on beings either through lethargy or intafuation. Those who do not endeavour to discard such nature are practically getting deeper in their evil propensities. Since such people do not know the power of the Lord, they act in this manner and become subject to the various Prakruttis referred to above. The development of the Daivi Prakrutti is however an uphill task and calls for real Purushartha. It involves battling against these evil propensities and the sustaining power in these battles is only derived through the faith in God Almighty. How do men of Daivi Prakrutti look upon the Lord is described in the following verse.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजंत्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

Prose order:—पार्थ दैवीम् प्रकृतिम् आश्रिताः महात्मानः तु भूतादिम् अव्ययम् ज्ञात्वा माम् अनन्य मनसः भजन्ति ॥

Grammar:—तु But, पार्थ O son of Pritha; महात्मान: great-minded ones; दैवीम् divine; प्रकृतिम् Prakrutti; आश्रिता: possessed of अनन्य मनस: with a mind devoted to nothing else; भूतादिम origin of beings; अव्ययम् immutable माम् Me; ज्ञात्वा knowing; भजन्ति worship.

Verse:—Whereas the Great Ones, wholly merged
In My Creative Pow'r Divine,
Know Me, the changeless Found of Lives,
And worship with none else in mind.

Explanation—But the great-souled ones, O son of Pritha, possessed of the Divine Prakrutti, knowing Me to be the origin of beings, and immutable, worship Me with a single mind
(Divine : Sattvika)

Gita Gaurav:—O Arjuna, the high-souled ones who are inclined to the God-like nature, knowing Me as the inexhaustible source of all beings worship me with minds not turned elsewhere. Though in this world, there is predominance of men of unthinking and Asuric nature and there are hardly few who believe in God and His Incarnation, those souls (Jivas) who have achieved a high state in the evolution are devoid of Mohini, Asuric and Rakshasic natures and have developed Daivi Prakrutti believing Me to be all the time the original cause of all the Jivas. Such people are free from hopes, desires, greed etc., and worship Me with one-pointed devotion, looking upon Me as the Imperishable Parmatman.

Discourse:—Friends, the Lord now describes to us men of Daivi prakruti who have developed Satvic Guna, fearlessness etc., as described in the first three verses of the 16th. Discourse, and who is high-souled is called a Mahatma and such a soul constantly aims at realising the unity with the Parmatman. The devotees, of the Lord who worship Him with one-pointed devotion, not seeking to gain any selfish end but union with the Divine are referred to here. The word 'Mam' refers to the form of the Purushottam with attributes. Saguna Parmatman is the entire universe consisting of bodies, Indriyas, mind, Buddhi, materials of enjoyments etc., which are created, protected and destroyed and yet the Lord Creator remains untouched, imperishable and unborn. The Nirguna and the Saguna Brahma are merely the two different phases of the same Parmatman whichever way you look at it. He is therefore realised by those whose mind becomes one-pointed in Him and gets so much merged in Him that a devotee cannot bear seperation from the Lord even for a moment. How such a devotee worships the Lord is described in the following verse.

सततं कीर्तयंतो मां यतंतश्च दृढव्रताः
नमस्यंतश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४।

Prose order::—सततम् माम् 'कीर्तयन्तः यतन्तः दृढव्रताः च नमस्यन्तः च नित्ययुक्ताः भक्त्या माम् उपासते ॥

Grammar:—सततम् Always: कीर्तयन्तः glorifying: माम् Me: दृढव्रताः of firm resolve:यतन्तः striving: च and भक्त्या with devotion. नमस्यन्तः bowing down: च and: नित्ययुक्ताः always steadfast; माम् Me: उपासते (they) worship.

Verse:—Singing My Praises night and day
while they strive on with purpose firm,
On all sides hailing Me with Love,
At-One fore'er, They come to Me.

Explanation:—Glorifying Me always and striving with firm resolve, bowing down to Me in devotion, always steadfast, they worship Me

Gita Gaurav.—O Arjuna, those persons who glorify Me exert themselves with firm vows bow to me with devotion and constantly endeavour to attain the Brahman worship Me. A devotee who has got immovable devotion to Me always glorifies Me and through control of the Indriyas and the six-fold methods of purification endeavours to attain Me and in so doing remain engrossed in worship of Me in a variety of ways.

Discourse:—Friends, now we embark upon Bhakti Yoga with all its implications. The first requisite of a Bhakta is his steadfastness in his devotion to the Lord. The determination, faith, thoughts, and the ordering of life in case of a devotee blazon forth this attribute which is the kernel of his nature. He stands firm in the midst of undescribable miseries and insurmountable obstacles and never thinks of changing his

thoughts or his method of life. He may be compared with a Yogi. Yogi and Bhakta so called are mere initiates and are only making a beginning to reach the final stage. They have yet to become a Yogi or a Bhakta by removing the hindrances that impede the path of Yoga or Bhakti to achieve which they have to join their mind in Yoga or Bhakti i.e. devotion to the Lord. Lord Sri Krishna is not addressing here those realised souls who enjoy the union with the Parmatman but to Arjuna as representing humanity He shows how the innate human ignorance can be destoyed. All mortals are subject to nescience and the Lord proposes to show the way of reaching Him i.e. Brahman. For the Yogins i.e. those who have realised Brahman in Yoga and the real Bhaktas who have reached His proximity and enjoy union with Him, there is nothing left to know from these discourses. Such Yogis who have realised Brahman have their mind undisturbed and undistracted. They become merged in Brahman To such people, there is no question of constantly remembering the Lord or thinking of HIM because they reach the highest stage only after and as a result of such constant contemplation. Neither can the expression "Ananya Chetah" having restrained the mind etc., apply either to a Bhakta or a Yogi, for until one has restrained his senses as well as the mind, one cannot be called a Yogi or a Bhakta in the real sense of the word. Anjana, Karma and Bhakti are the three different methods of attaining Yoga or union with the Parmatman and it presupposes restraint of the senses. The teaching of Sri Krishna is thus directed to men who is subject to births and deaths and not to Yogis who are not subject to that. Those progressing on the path of Bhakti have to constantly glorify the Lord and lay themselves at His feet, both bodily and mentally, contemplating always upon HIM. This is the method of endeavour which an initiate as to resort to. It shows the order of worship viz first there is Kirtana, than Yajanadi i e. sacrifice. This includes sacrifice through knowledge. Some people worship and attain the Lord by sacrificing through wealth, while others through the knowledge-sacrifice and thus, always exerting themselves in restraining the senses, in acquiring knowledge, self control etc., they develop Bhakti or one-pointed devotion to the Lord. The Bhakti therefore is the highest culmination of Karma and Gnyana Yoga.

Glorification of the Lord is done through various means. Here, though there is mass Kirtana, each one becomes in tune according to his capacity and realises the one-ness with himself, forgetting his surroundings. In such a stage, he experiences Ananda and naturally, when one is in the ecstasy of joy, he begins to dance, not consciously, so much so that his entire self, both mental and physical, is laid prostrate at the feet of the Lord. Such a state is brought about through the development of the intense faith, for which one has to be 'Nitya Yukta' i e constantly engaged in the contemplation of the Lord, either awake or asleep. Bhakti may be defined as one-pointed love accompanied by faith. A Bhakta worships the Lord through Kirtana,

offerings and Chintana while others worship HIM by offering uplo HIM the sacrifice through knowledge. He variously worships the Lord as one as distinct in particular form and as all-pervading in numerous forms as described in the following verse.

ज्ञानयज्ञेन चाप्यन्ये यजंतो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥१५॥

Prose order:—अन्ये च अपि एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् यजन्तः ज्ञानयज्ञेन माम् उपासते ॥

Grammar:—अन्ये Others; अपि too; च and; ज्ञानयज्ञेन with the Yagna of knowledge; यजन्तः sacrificing; माम Me; उपासते (they) worship; एकत्वेन as one; पृथक्त्वेन as different; विश्वतोमुखम् the All-formed बहुधा in various ways.

Verse;—Those others, too, who sacrifice,
With pure Self-Knowledge, come to Me,
The One, the Many, everywhere,
With countless Faces fronting all.

Explanation:—Others, too, sacrificing by the Yajna of knowledge (i.e., seeing the Self in all), worship Me the All-formed, as one, as distinct, as manifold.

(All-Formed He who has assumed all the manifold forms in the universe.

As one—identifying himself with the All-Formed, the Advaita view.

As distinct—making a distinction in essence between the Lord and himself, the Dualistic view.

As manifold—as the various divinities, Brahma, Rudra etc.)

Gita Gaurav:—O Arjuna, others again worship Me offering up the sacrifice through knowledge. They variously worship Me as one, as distinct and as all pervading in numerous forms. Sacrifice of knowledge viz: the knowledge that Vasudev is all; believing that all is one; that Sun, Moon, etc., are different manifestations of Me is also My worship. Whatever way people may worship Me, all these reach Me because I am 'Vishwatomukham' i.e. omnipresent witcess of all Yagna and worship

Discourse—Friends, here the Lord describes the worship of a Gnyani. This is to make it clear that at the basis of all worship, there is an understanding or knowledge of unity i.e the one-ness of His manifestation. The wise, by constant reflection and scripture reading, see the one manifested as many. For those who see Him manifested in every single object of the universe, it becomes His manifestation. Thus, the Gnyani who has the Adwaita Nishtha and sees one every-where sees the Lord and this concept of one-ness of existence itself connotes that whoever is worshipped, either from a duality standpoint or otherwise, the result is the same, because all roads lead to Rome i e the Brahman or the Parmatman. It is something like this. A sculptor who carves out from the same piece of marble the idol of

Rama, Krishna, Shankar, Hanuman or Parvati looks upon all these idols as marble, though he may name each one of them differently. If names and forms vanish, what remains is the one indivisible, all-pervading, and all-powerful Parmatman. Before however one can develop Adwaita Nishtha or the ideas of unity of existence, one has to make a beginning by concentrating either on Rama, Krishna, or Kali as the one and the only form of the Parmatman in the initial stage and at the same time, develop the conviction about the omnipresence, omnipotence, and omniscience of his Ishta Devta and the moment that is realised, whether he calls that Devatas, Rama or Krishna does not matter. The mistake which people make is that they consider either Krishna superior to Rama or Vishnu superior to Kali and half-heartedly make a beginning by putting faith in one god or goddess and then transferring it to someone else. Such people do not know and feel the one-ness of existence and hence their failure to achieve the desired goal. This is what is meant by 'Vishwatomukha Parmatma'.

Friends, the Lord wants to show the difference of the Sadhana adopted by a Gnyana Yogi as distinct from a Bhakta. Through Gnyana Yagna i e. through a discarding process whereby duality is replaced by idea of oneness conceiving Brahman as Formless and without attribute is the Upasana directed to 'MAM' (ME) referred to in this verse. This is to show that the Lord identifies Himself here with the Satchidanand Ghana (Formless Brahma) In the 3rd verse of the third discourse the Lord has told us that in this world, the state of equanimity is realised by two methods viz: by the Yoga of knowledge i,e the Sankhya method and the Yoga of action. It is this Gnyana which is referred to here as Gnyana Yagna. According to it, one must develop the consciousness that in every action performed either through the mind, senses, or the body, He i e. the self is the witness and that qualities born of Maya deal whith qualities. In other words, the ego i e. the actorship is discarded from it. He must look upon the world of senses a mirage or a dream transitory in nature, and firmly believe that all that is the manifestation of the Formless, Attributeless; Brahman, full of Sat, Chit, and Ananda and that there is no other power than He. He should gradually through Shravana (hearing), Manana (Meditation), and Nididhyasan practise realising the oneness with Brahman and this practice is the Gnyana Yagna and the process of realisation through Gnyana Yoga is the Upasana (worship) of the Lord. The words "Ekatwena Pruthaktwena" are really very important to understand the significance of the idea of 'Vishwatomukha' of the Lord. The entire universe in the one Virata Swarupa of the Lord and therefore, the moon, the sun, fire, Indra, Varuna and other gods are worshipped according to fixed method and their Upasana means the worship of the Virata Swarupa through 'Pruthak Bhava'. This idea is more clearly explained in the verses 16 to 19 of the present Discourse

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मंत्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥१६॥

Prose order:—क्रतु: अहम् यज्ञः अहम् स्वधा अहम् औषधम् अहम् आज्यम् अहम् अग्निः अहम् हुतम् अहम् एव ॥

Grammar:—अहं I क्रतु: the Kratu; अहम् I; यज्ञ: the Yagna; अहं I; स्वधा the Swadha; अहं I; औषधम् the Aushadham; अहं I; मन्त्र: the Mantra; आज्यम् the Ajyam; एव also; अहं I; अग्नि: the fire; अहं I; हुतम् the oblation.

Verse:—The Priest am I, the Sacrifice.
I, Food for Manes. I, kindling Herb;
I, Chant, I, Ghee that flares, outpoured,
I, Fire...and Offering burnt, in One.

Explanation:—I am the Kratu, I the Yagna, I the Svadha, I the Aushadham, I the Mantra, I the Ajyam, I fire, and I the oblation.

(Kratu is a particular Vadic rite.
Yagna : The worship enjoined in the Smriti.
Svadha, food offered to the manes (Pitris).
Aushadham : all vegetable food and medicinal herbs.
Mantra : the chant with which oblation is offered.
Ajyam : articles of oblation.
The fire—into which the offering is poured

पिताऽहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक् साम यजुरेव च ॥१७॥

Prose order:—अस्य जगत· पिता माता धाता पितामहः वेद्यम् पवित्रं ॐकारः ऋक् साम यजुः च अहं एव ॥

Grammar:—अहम् I; अस्य of this; जगत world; पिता Father; माता Mother; धाता the Sustainer; पितामह: the Grandfather; वेद्यम् the (one) thing to be known; पवित्रम् the purifier; ॐकार: (the syllable) 'OM' ऋक् the Rik; साम Saman; यजुः Yajus; एव also; च and.

Ve;se:—The Father of this Change-World, I,
Its Mother, Grandsir, sole Support
The ONE worth knowing, cleansing Fire
Sole 'OM'...and triple Veda too.

Explanation:—I am the Father of this world, the Mother, the Sustainer, the Grandfather, the Purifier, the (one) thing to be known, (the syllable) OM, and also the Rik, Saman and Yajus.

(Sustainer—by dispensing fruit of action).

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥१८॥

Prose order:—गतिः भर्ता प्रभुः साक्षी निवासः शरणम् सुहृत् प्रभव. प्रलयः स्थानम् निधानम् अव्ययम् बीजम् ॥

Grammar:—गतिः the Goal; भर्ता Support; प्रभुः Lord; साक्षी the Witness; निवासः Abode, शरणम् Refuge; सुहृत् friend; प्रभवः origin; प्रलयः Dissolution; स्थानम् Substratum; निधानम् Storehouse; बीजम् the Seed; अव्ययम् immutable.]

Verse—The Way am I, the Spouse the Lord,
Home, Witness, Shelter, Bosom-Friend;
Rise,, Setting-also Stay, between:

Explanation:—The Goal, the Supporter, the Lord, the Witness, the Abode, the Refuge, the Friend, the Origin, the Dissolution, the Substratum, the Storehouse, the Seed immutable

(Seed cause of the origin of all things.

(Immutable-because it endures so long as the Sanskara endures.

Gita Gaurav:—O Arjuna, I am Kratu (a Vedic sacrifice). I am the Yagna (a sacrifice laid down in Smritis) I am the Svadha (offering to the manes), I am the product of the herbs (food prepared from vegetables or medicines), I am the sacred verse, I too am the sacrificial butter, and I the Fire, I the offering I am the father of the universe, the mother, the creator, the grandsire, the thing to be known, the means of sanctification, the syllable 'OM'. OM is past, present, and future, OM is the closest designation of the Supreme Being. He is pleased when it is pronounced, as people are at the mention of a favourite name The Rik, Samana, and Yajus also; the Goal, the Sustainer the Lord, the Supervisor, the Source and that in which it merges, the Support of the receptacle i e. where things are preserved for future use and the inexhaustible seed.

Discourse:—Friends, Kratu here is a Vedic sacrifice in which a number of poles are fixed around a pit dug in the centre, where oblations are offered in the lighted fire, by reciting Vedic mantras. All the elements necessary to complete a Vedic sacrifice are to be treated as manifestation of the Supreme. He is their ultimate Cause. They are all evolved from His lower nature, Apara Prakrutti. Their particular forms are due to the bringing together of various elements into definite relations the establishment of a sy ten in equilibrium. This is the work of the Supreme Self, as explained in the 7th Discourse What functions: the father, the mother, grandsire perform for their human charge, the Supreme performs for all. This whole cycle has been set it motion for the good of sentient life as described in verses 10 to 16 in the Third Discourse. He is the Supreme self designated by the monosyllable 'OM'. He is the three Vedas, as they either treat of HIM, or of His manifestation viz the moving universe.

Friends, the Lord wants to show here that all Yagnas performed for propitiating either the ancestors or the gods are HIS forms. Not only that but the object used in

these Yagnas are also His forms. Nay even the Mantras used for offering oblations are His forms He is the oblation, and He is the recepient of that oblation. He is the performer of these Yagnas and He is the Fire in the Yagna which receives the oblations Thus, all actions performed either through mind, speech, body etc. in the performance of Yagna and the various forms of the play of the Lord. In short, Vasudeva is all is the idea conveyed here. The Lord is the Creator, the Principle Cause of creation. Naturally, He is the Father, Mother and the Grandsire, and holds the universe as the mother holds a babe. He is the Dhata because He is the giver of rewards for actions performed Since Brahma is His own creation, this universe which is the creation of Brahma is His own grand-child and He is the grandsire of the universe. He is the only thing worth knowing and the sum and substance of all knowledge in the vedas is the knowedge of the Essence viz the one and only Parmatman. He is the purest of the pure, so much so that any impurity that goes near HIM is purified. It is to show that by either the sight of the Lord, hearing His voice, or by mere remembrance of HIM, a man becomes purified. Japa, Tapa, Vrata, Tirtha etc, which are purifying are the forms of the Lord. In otherwords, the purifying capacity of these is the Lord-HIMSELF. 'OM' is the name of the LORD. It is known as Pranava, It is described as Brahma in the 13th verse of the 8th Discourse and the Lord has advised us to pronounce it loudly. With a view to establish the oneness between this name and the one-named, He calls Himself OMKARA. Vedas owe their origin to the Lord and therefore, vedas are the forms of the Lord. There is nothing else than HE. Gati is the state to be realised and that is the union with the Lord. He calls Himself this Gati as Para Gati, Parama Gati, Avinashi Pada etc. As the supporter of the universe, He is Bharta and as the great controller, punishing the wicked. He is the Lord Prabhu. He is the Parama Prabhu of the mightiest of the mighty. He is the greatest God among gods; the greatest Devata among the divinities He is the Parama Pati i e the Lord of all feminine elements He is the only Purusha and all beings are feminine. Bhakti denotes the necessity of the feminine elements to prostrate before the Great Lord. The distinction between the sexes is based on the predominance of either the male or the female instincts but there is no being who has the pure male instinct. The great male is the Lord to whom the female instincts worship, and try to please. He is the Lord of all the worlds and the fruit of actions performed He is the Sustainer, the Lord, the Witness of all actions performed and unperformed. He is the Abode of all beings. He is the Refuge of all the miserable. He is the Benevolent, Benefactor without aiming at return. He is the original cause of creation and the world disappears in Him at the time of Pralaya. Similarly, he is the Existence in whom the world exists. He is the Nidhana i. e. the store house of all enjoyments in the world He is the Bija, the seed of all good and bad intentions He is the Immutable and therefore the progeny i. e Santati may be defined as 'eternal' continuity' of existence.

Friends, the Lord is thus the Krutu i. e. the performer of Yagna as laid down by the Shruttis. He is the Yagna as directed by the Smruttis. he is the Swadha a kind of food offered to the pitris and He is the Aushadha the remedy by which all ailments are overcome. He is also the Dravya i. e. the materials used in oblations to the Pitris and the Devatas, as also Mantra with which it is offered. Nay He is even the Fire in which it is offered and the process of Yagna itself. He is the Father of all Akasha, the Void which is an illusion. He is the indescribable on account of the Apara Prakrutti. He is Akshara, revealing Himself as Lord Ishwara through His Maya. He is Purity Incarnate and reveals Himself through the Sun, Fire, Air etc He is the Pranava indicating Para and Apara Brahma The Vedas referred to here are four and not three and include the Atharva Veda also The Karma Fala referred to in the 18th verse is the attainment of heaven etc. and He is the Giver of all enjoyments. He is the Lord who owns the beings. He is the Controller of all actions, as well as the Eternal Witness. He is the Reservoir of all powers. Nay, He is the Abode of all enjoyments and the Refuge for removal of our miseries. He is the original cause of creation, its destruction and its existance. And yet He is the indestructible seed of existance. He is immutable and the storehouse of everything that exists.

Friends, a question might here arise as to at what time did the world begin. Since Time itself is the part and parcel of the world, we may be led to ask as to at what time did the Time begin, and where did the Space begin. Thus, when we come up and say why the world, whence the world, how the world-the very moment we begin to investigate the origin and wherefore of the world that very moment, we put in the world there i e. we create one world. How can then we know its origin? How can we know beyond it? or transcend it? Who then is the creator? And this creator in order to create the world must have stood somewhere. Where did He stand? If He stood some-where, he had a resting place and the world was already present before it was created, because this resting place must be in the world. When we begin to examine when the world began, we want to separate two ideas the idea of when, why and wherefore on one side, and the ideas of time, space and causation on the other. Time, space and causation are in the world and not beyond it. This trio viz: time, space and causation holds the phenomenon of the world but it cannot grasp what is behind it the Self. We cannot know the Infinite through the senses. If it could be done that way, the infinite would necessarily have to be smaller than the Finite. It is only through the cosmic consciousnesss, the God-consciousness that we know the Infinite and therefore, the senses cannot perceive that which is beyond them. We cannot depend upon anything outside of us to reveal the Self to us. We cannot depend upon any authority

outside ourselves, no matter whether it be Sri Krishna, Christ or Buddha. In order to know it, we must know it ourselves. Who can convince us of our oneness with God if we do not do it ourselves? It is through the cosmic consciousness alone that we know the Truth.

How is this God-consciousness to be developed? Let us take the instance of a child. It does not have cosmic consciousness, nor even local consciousness. It does not know anything and yet we do not wait until it knows about the object with which it is surrounded before we speak of the child. When the baby is very small, it is given name and the parents call the baby by that name. They talk to it and tell it about different things. They tell it about its mother and father. The child learns through the association of its surroundings and local consciousness developed by association with those in whom it is alive. Similarly, cosmic consciousness is developed by associating with those in whom grief is strong to feel heavily laden with grief. We need only associate with those who are full of sunshine and life to feel joyful. And so by association is this consciousness kindled. Whether association my be with Nature, with the Illumined or with the writings of the illumined–it is the association that kindles this within.

Friends, as discussed in these verses, the Lord wants to impress upon us that the One only is ALL. That is without a second. All the bodies are all the bodies of the Self. They are all ourselves and there is no difference. This body of ours is one continuous body. Just as the hand or the leg, or the mouth cannot have individual existence we, as a unit, cannot exist by ourselves. We belong to the whole and the whole works together. So is is that when we cut ourselves off from the whole, we suffer and suffer until we realise our universality. There can be no rest in this performance. When the universal consciousness is developed, we see that all bodies are interdependent.

How are we to realise this interdependence of ourselves with the Universe? It is the causal body in us which is the sub-conscious store house of all the impressions and latent energies of men through which we can make a beginning. All the actions, movements, behaviour, and circumstances of men are simply the working out of the hidden material in the Causal Body and the corresponding result is sure to follow. The Casual Body is the core of men, the very centre, king, or you may call it the subjective mind of man. Any act done by the physical body is immediately transformed into mental energy or thought and after dwelling for a time in the mental plane plane passes on into the Causal Body. And all ideas that spontaneously appear in the mental plane are simply the old stored up energy of the Causal Body making its appearance on the lower plane Thus, we see that the relation between the Causal, Subtle and the physical body is something like the relation between air, water, and vapour. or the snows, the mountain streams and the

water on the plains, in a relation of continuity. The energy does not die and what appears invisible is stored up in the Causal Body. It will thus be seen that all the world seen by a man is purely and simply sustained by his own self. And since all the world and are not dehyptonised which keeps them away from God-consciousness. The real waking up comes only when he is dehyptonised. That which is substantial and which underlies all the phenomena must be the Reality and all that which is imposed upon it must be the hypnotic phenomenon. Now the substratum of the Causal Body remaining the same under all states, the state of hypnotism, the state of wakefulness, the state of dreaming and keep sleep etc, is the real Self or One Reality. Everything else is imposed upon it and is a hypnotic phenomenon. Self-realisation means to get rid of the helplessness, the hypnotism, and merge the phenomenon into this final Reality. Through the suggestion of mother and father, borne out of the suggestions of the senses, was the hypnotic sleep of the world brought on and through the counter-suggestion in the right way, it is shaken off.

Friends, this counter suggestion has also to come from us, because the man is the master of his own destiny. The real man, the true man is the divinity GOD and nothing else but God. This real man is the Master, not only of one's destiny but of the whole universe, the wide world. Even in the limited and narrow sense of the desiring, willing and yearning man, he is the master of his own destiny. When a man is born, he can change the circumstances to a large extent and can control and become the master of the circumstances in which he is placed. He can rise above them and educate himself. We see many such instances in history where men, born under most ignonimous and lowest circumstances, have succeeded in raising themselvs high in the estimation of the world It is thus believable that one's being in this world, we can in our own lifetime change our circumstance. If we go a little ahead, even our birth and our parents are our own creation. The child is father to the man, nay it is father to the father. Look at the question from any side, you are the master of your own destiny. If you are born blind, it is because you have made yourself blind. If you are poor, it is because you have made yourself so. There is that continuity which links the past with the present and the present with the future. Though the physical bodies perish, the subtle bodies survive. These subtle bodies consist of your mental energy, the inner activity, or in other words, inner emotions, feelings and desires. Our modern science tells us that nothing in this world can be destroyed. Here is the law of the persistence of force, the law of the indestructibility of Matter, the law of the conservation of Energy. Thus, even the bodies which are apparently destroyed undergo change of state and if the divinity in us is not to be destroyed, but is permanent, immutable, will these mental desires mental energy, and inner life be destroyed? Certainly not. They may change their place, their state, but continue to live on. This is known as the operation of the Law of Karma

and according to it, all unfulfilled desires and unsatisfied energy bear fruit, whether in this birth or birth hereafter This raises another question If we were existence in some previous births and if after death, we reincarnate, how is it that we do not remember our past births ? This is a question of memory and this memory resides in the lake of your mentality. We can stir up the lake and bring up all things to the surface at a moment's notice. This is what is known as remembering. We know a great many things, but we are not conscious of all of them. We can become conscious of them this moment by stirring up the lake of our mentality–by bringing them to the surface into our minds or the brains. Thus, all our births and past lives are there in our inner lake of consciousness, the fountain head of all our knowledge. To recall one's past births is not a difficult task. We have only to stir up the very bottom of our lake of knowledge. But is that of any use to us ? According to the law of evolution, we have to go ahead and therefore we have to bury the past.

The Lord goes on in the next verse to show how he pervades all existance and is at the bottom of every phenomeman.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसचाहमर्जुन ॥१९॥

Prose order:—अर्जुन अहम् तपामि अहम् वर्षम् निगृह्णामि उत्सृजामि च अमृतम् च एव मृत्युः च सत् असत् च अहम् ॥

Grammar.—अर्जुन O Arjuna; अहम् I; तपामि give heat; अहम् I; वर्षं the rain; उत्सृजामि send forth; च and; निगृह्णामि withhold; अमृतम् immortality; च and; एव also; मृत्युः death; च and; अहम् I; सत् being; च and; असत् non-being.

Verse:—IT is I that blaze, 't is I, pour forth
the Rains and hold them back as well,
Both Deathlessness and Death itself,
what is–and what is not am I.

Explanation·—(As Sun) I give heat : I withhold and send forth the rain; I am immortality and also death, the being and non-being am I, O Arjuna

(Being : The means, the cause which is unmanifested only, and not non-existence; otherwise we have to conceive existence coming out of non-existence, which is absurd. The Sruti says, "How can existence come out of non-existence

Gita Gaurav —O Arjuna, assuming the form of the Sun, I give warmth to the world and through that warmth, I suck up the water, become the vapoury clouds and send forth rains. I am the nector of the gods and the death of the mortals. I am the sat viz: existence and Asat viz: the absence thereof

Discourse:—Friends, by Sat is meant what appears through name and form in ordinary parlance and what cannot be cognised through name and form and is Avyakta or unseen or unrevealed is Asat. The Lord is both of these. Right from Kratu in the

16th verse to Asat in the 19th verse, all things boil down to Brahman and every Upasana has to be performed from that angle possessed of Brahma Buddhi and it is on account of the existence of Brahman in all forms of Upasana which enables a Mumukshu to gain Chitta Shuddhi, purity of heart through it.

A doubt might here arise as to now Upasana performed in Brahman through Brahma Buddhi can be of any advantage and how all things seen can be Brahman The point is whether whatever is seen is a fact or fiction. We cannot say that thing seen or cognised do not exist. Because the world moves by them. The next question is whatever is seen is Sat or Asat. If it is Asat, it cannot have any existence. For instance, a horn to a hare. Whatever can be indicated is therefore real and Brahman is real and therefore nothing seen can be other than Brahman. And if everything is Brahman, Upasana performed through Brahma Buddhi is bound to result fruitful. The Phala Siddhi however lies in the Bhavana. The sum and substance of all these verses is that everyone worships Brahman from one's own point of view.

Friends, the Lord is Immutable and Mutable as well. He is in the change and the changeless. It is on this account that no man has any right to despise anything however ignomible, because the Lord exists as pairs of opposites, heat or cold, dry or wet, excellent or worst. These cannot exist without the Lord's power. Sages therefore remain unaffected, so much so that they neither love or get attached to things which are excellent and noble, nor do they despise and run away from worst and ignoble things, because they see Brahman everywhere and know 'that the various manifestations appear so on account of the play of the Guna viz: Rajas, Sat and Tamas.

On hearing this, Arjuna raises a doubt as to the propriety of what the Lord says in the 16th verse of the 8th. Discourse when he told Arjuna that those who worshipping other gods and goddesses are able to go upto Brahma region which involves rebirth, but those who worship the Lord attain the highest state and are not reborn. Here the Lord tells Arjuna that He is the Sun, Indra, Vishnu, and Yama Raj as the giver of warmth, the controller or rains, the distributor of immortality and God of Death, and naturally, and worship of these Gods is the worship of the Lord Himself. And it therefore follows that worship of any of these gods should entitle a Bhakta to attain the same state as is reached by one worshipping the Lord Him-self. To this the Lord replies in the following two verses.

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयंते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नंति दिव्यान्दिवि देवभोगान् ॥२०॥

Prose order:—त्रैविद्याः सोमपाः पूतपापाः यज्ञैः माम् इष्ट्वा स्वर्गतिम् प्रार्थयन्ते ते पुण्यम् सुरेन्द्रलोकम् आसाद्य दिवि दिव्यान् देवभोगान् अश्नन्ति ॥

Grammar:—त्रैविद्याः The knowers of the three Vedas; यज्ञैः by Yajnas; माम् Me; इष्ट्वा worshipping; सोमपाः the drinkers of Soma; पूतपापाः purified from sin; स्वर्गतिम् passage to heaven; प्रार्थयन्ते pray; ते they; पुण्यम् holy; सुरेन्द्रलोकम् the world of the Lord of the Devas; आसाद्य reaching; दिवि in heaven; दिव्यान् divine; देवभोगान् the pleasures of the Devas; अश्नन्ति enjoy.

Verse:—The know'rs of the 'Three' Soma-drinkers sin-purged
Their rites performed, beg of Me heavenly life
Their goal the pure world of the Lord of the Gods
They quaff in high Heaven God-reaptures divine.

Explanation:—The knowers of the three Vedas, worshipping Me by Yajna, drinking the Soma, and (thus) being purified from sin, pray for passage to heaven; reaching the holy world of the Lord of the Devas, they enjoy in heaven the divine pleasures of the devas.

(Lord of the Devas-Indra, who is called Satakratu, because he had performed a hundred secrifice.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशंति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभंते ॥२१॥

Prose order.—ते तम् विशालम् स्वर्गलोकम् भुक्त्वा क्षीणे पुण्ये मर्त्यलोकम् विशन्ति एवम् त्रयीधर्मम् अनुप्रपन्नाः कामकामाः गतागतम् लभन्ते ॥

Grammar:—ते They; तम् that; विशालम् vast; स्वर्गलोकम् the Swarga-world भुक्त्वा having enjoyed; पुण्ये merit; क्षीणे at the exhaustion of; मर्त्यलोकम् the mortal world; विशन्ति enter; एवम् thus; त्रयीधर्मम् injunctions; of the three (Vedas) अनुप्रपन्नाः abbiding by; कामकामाः desiring desires; गतागतम् state of going and that of coming; लभन्ते attain to.

Verse:—Once they've had their fill or that vast Heaven World
Their merit spent, Mortal-Sphere claims them once more
Thus, threefolded difference the sole path they tread
Led on by desire, they soar up...and fall back.

Explanation:—Having enjoyed the vast Swarga-word, they enter the mortal world, on the exhaustion of their merit Thus, abiding by the injunctions of the three (Vedas), desiring desires, they (constantly) come and go.

(Injunctions.--Ritualistic, the Karma-Kanda.)

Gita Gaurav:—O Arjuna, those who know the three branches of knowledge, who drink the Soma juice, whose sins are washed away, offer sacrifices and pray to Me for a passage into heaven; and reaching the holy world of the Lord of gods, they enjoy in the celestial region the celestial pleasures of the gods. And having enjoyed that great heavenly world, they enter the mortal world when their merit is exhausted. This is the path followed by those who are full of desires of gaining heaven and the pleasures attached to them.

Discourse.—Friends. here we enter upon the discussion on the difference between Sakama and Nishkama Upasana which lies at the root of what the Lord says in the previous verse. It is well known to us that those who perform Vedic sacrifice for fruit remain bound to the wheel of Nature and have to assume body forms to enjoy the fruit of their actions as discussed in verses 42 to 45 of the 2nd. Discourse.

There are two main divisions of Vedas viz, Karma Kanda (action) and Gnyana Kanda (knowledge). The former comprises of the Brahmanas and the Samhitas. They deal with rituals and prescribe manifold sacrifices and other modes of attainment of worldly enjoyment and power here and happiness and joy in heaven after body dissolution. The latter comprises of the Aranyakas and Upnishadas. They deal with Reality and nature of the Self and the Supreme. The Mimansas treat the 'action' i, e. the Karma Kanda Section as the true Vedas and regard the 'knowledge' i. e the Gnyana Kanda Section as of no value. They devote themselves to performance of Vedic sacrifices and follow the rules and procedure laid down for acquisition of pleasures and power here and heavenly enjoyments hereafter. This they regard as the ultimate object of human existence. Ordinary man fascinated by sense joys is attracted by their panegyrics The Lord therefore refers to this Section of the Vedas to which He assigns a comparatively inferior position to the Mimansic doctrine of performing Vedic sacrifice and observing other rules for obtaining desired fruit here and hereafter. As enjoyment of sense objects can never be an unmixed good and is in its very nature unenduring it leaves avoid behind which is the cause of pain and suffering. Then attachment to objects and dependence upon others is a necessary concomitant of all fruit regarding activity. It is impossible for individual man to obtain anything in the way of worldly enjoyments and possessions without the co-operation of others and without having in possession materials which are ultimately fashioned into desired objects. To enjoy these objects, the Self has to remain encased in a body from which involves rebirth This modelling of life on doctrines discussed in this portion of the Vedas operates as a hindrance to the attainment of liberation from the bondage of birth which of course is the true aim of life. The minds of those who are devoted to pleasure and power on the other hand are ever busy planning projects for their acquisition They of necessity become fascinated and absorbed in the bewildering flux of sense pehenomena which keeps them ever restless. Their understanding naturally gets lost in this maze and is unable to attain poise.

Friends, in the Karma Kanda portion of the Vedas, the constitution and structure of the entire phenomenal world has been explained in terms of three Gunas i. e. the qualities of nature viz: Satva, Tamas and Rajas, Satva stands for knowledge and balanced purity; Rajas for passion and activity; and Tamas for darkness and inertia. Every manifest obeject, or inanimate, has one of them as its predominant feature. As man's body

too is constituted of material drawn from Nature, it is also a playground of these three qualities. So long as the Self allows itself to be affected by them, he remains entangled in the changes of the world of sense objects. Satva i. e. goodness is the highest he can attain, but even that keeps him chained to the world by the tie of happiness and material balance which are its products. He still has to be on guard against the allurements of world of phenomena and keep his reason engaged in discriminating between the three classes of activity and to keep Rajas passion and Tamas inertiadown. His reason and mind play in the universe without. They are out directed and not indirected. This three-quality nature drags man into its ever revolving vortex giving rise to feelings of pleasure and pain and other pairs like success and failure, gain and loss, heat and cold etc. It is attachment to nature and sense objects which create variation in moods. When a man has attained self knowledge i. e. (i) knows himself and his relation to the body (ii) knows the world and his relation therein and (iii) the creative power behind both and its relation to both, he is lifted so high that the science of fruit regarding action becomes a part of his illumined mental content. He pockets it as a minor acquisition on his way above the three-quality nature. Here, we are faced with a very serious objection because so long as such a man remains in flesh, he cannot cease activity. The body can only live by constant assimilation of food and satisfaction of innumerable wants. He can only meet them by his activity and this activity has them with a purpose. This means that there is desire for fruit present in his activity. Activity with a purpose has an inherent necessity of human existence. How can then one rise above the three-quality nature and treat Sakama action as futile. Is it necessitated by human want which every one has so long as he is in flesh and blood and which can only be met by his own activity, properly directed. The realised man who knows the essence of things however knows that (i) every sentient being is active in this universe, bringing about a change, large or small. (ii) What in common parlance is called 'inanimate' is also in a state of vibration, affecting and being affected by the activity of all sentient lite. To him, the whole universe appears to be a symphony of music eternal, constantly changing tunes the component parts ever bringing about changes by their interactions. The whole is one organic unity of relations Now, if every activity whatsoever affects a change, it is obvious that the consequence or results of any individual activity in the shape of a desired fruit at any moment of time in the world outside will be a resultant of his own and others' activtties going on unknown to him and which were not duly accounted for or considered by him when he commenced his action. The result of his act therefore is not solely determined by his activity alone, but by the activity of the sentient beings and inanimate forces operating under unalterable laws. If his activity conflicts with the activity of others, or he acts in defiance or violation of the Law of Operation of any natural force, its effect will be modified and so in either case, the contemplated fruit would not be wholly gained.

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Friends, a little reflection would show that the result of a particular activity would not necessarily be what a man desires or wishes it to be. If it is sometimes so, it is a case of pure accidents or a result of foresight i. e. he had taken account of all outside factors likely to influence the attainment of the aim of object one way or the other. The more restricted the activity, in its effects on outside environments and of a nature not likely to be affected much by external forces, the greater is the probability of successful calculations of the result thereof and vice versa. So that having regard to the complex nature of human desires and their very character, a man would require to keep a complete knowledge of nature and its operation vividly present in consciousness at all times and would have to be ever on the alert to act on it, before he can act knowing that any particular activity of his would lead to the desired result. Such an omniscience however is only possible to GOD and yet this alone would not suffice, for there must be the power in Himself to manipulate all the forces necessary for the contemplated results. He should have authority over them and be all-pervading to be able to watch over the process. Nothing short of absolute dominion and authority over all that is sentient and non-sentient could give him freedom to achieve the anticipated result as a consequence of his activity during waking life

Friends, we thus see that a man has to possess all the attributes of God as mentioned above before he can fulfil his wishes. He in his present state is not God-like in his attributes and therefore the Lord has told us that one who has realised God scarcely bothers himself with Vedic sacrifices or with actions generally regarded as leading to specific fruit. He knows the limit and extent of human activity. It appears to him futile to engage in action for specific fruit, knowing as he does, the limited and finite capacity of man to mould action by contemplated fruit successfully.

Friends, we are now faced with another difficulty. If the Sakama Marga is not a desirable path, viewed from the attainment of the highest objective viz. self-realisation, why has it been indicated in the Vedas which have sprung from the Lord's own lips. These certainly have their purpose and aim at showing to men the limit of their activity and capacity and show the transitoriness of all existence viewed from the angle of the senses. It teaches him that whatever is done by him and achieved through these efforts has a base, not outside himself but within him and direct his attention to the fact that whatever he desires, he shall have and as God-attainment is the highest attainment, it leads him ultimately to that end. This needs enormous, patience and an ordinary man cannot wait. If a man were not to perform actions without the desire for fruit, how are his various needs going to be fulfilled and how is he going to be protected from all sorts of dangers that surround him. The Lord gives here the reply that when He gives whatever a man wants even though he worships other gods and goddesses considering him as His own devotee though misdirected, it is very easy to understand that those who worship the Lord with one-pointed devotion, not caring for

any fruit, are automatically provided for; but here the test lies of his faith in HIM. The method is indicated in the following verse.

अनन्याश्चितयंतो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

Prose order:—ये जना अनन्याः चिन्तयन्त माम पर्युपासते तेषाम् नित्याभियुक्तानाम् योगक्षेमम् अहम् वहामि ॥

Grammar:—अनन्याः Non-Separate; माम् Me; चिन्तयन्तः meditating; ये who; जनाः persons; पर्युपासते worship (Me) in all things; नित्याभियुक्तानाम् steadfast wholly and constantly; तेषां to them; अहम् I; योगक्षेमम् the supply of what is lacking and the preservation of what is already possessed; वहामि carry.

Verse:—But they who, cleansed of 'other'-ness,
where'er they turn, see ME hail Me,
At-One for aye in ME are they:
I gain for them, I hold for them.

Explanation —Persons who, mditating on Me as nonseparate, worship Me in all beings, to them thus steadfast wholly and constantly, I carry, what they lack and preserve what they already have

(Ananyah —as non-separate i. e. looking upon the Supreme Being as .not separate from their own self. Or Ananyah may mean, without any other (through) Then the translation of the Sloka should be-persons who worship Me in all beings, never harbouring any other thought, to them etc.

I carry etc Because while other devotees work for their own gain and safety, those who see nothing as separate from themselves do not do so, even they do not cherish a desire for life or death, so the Lord secures to them gain and safety.

Gita Gaurav:—O Arjuna, those though living in this world and not worshipping other gods and goddesses with a view to gaining some end for the fulfilment of their desires but worship Me unswervingly mediating upon Me alone not desiring anything and remain so constantly devoted to Me are looked after by Me. I give them new gifts and preserve what is acqired by them viz: attainment to the Brahman and not returning from it

Discourse:—Friends, the universe is His. Their body is His. It is His instrument for the self individual contribution to the total activity which result in the production of objects to maintain all sentient life. All that is required for participation in this beneficient feast is self-less activity on behalf of God for world harmony. This makes him a partner in the entire riches of the world The real Actor-the Almighty-makes Himself responsible for the where-withal of the body engine. He who needs it, keeps it. Such men are ever harmonised with the world. The world is ever in need of such souls. It becomes His agent to honour itself by looking after them. They have nothing to lose, because there is nothing they call their own Indeed, the very

body becomes God's. They have no desire for acquisition because they hold in their grip the Lord of all. Their body is left to its ordained play in the universe They work with universal energy which guides their body and determines the entire play according to His requirements for world harmony.

Friends, the unswerving meditation here means that in the world, both animate and inanimate, there is nothing else but the Lord manifested everywhere in one form or the other. And therefore, one should learn to overlook the seeming world and its activity and see through all this the will of the Lord of lords, sacting and interacting. One therefore who is able to merge his individual will in the Divine will and lead a selfless existence is the recepient of His protection and His beneficient grace. In other words, the responsibility lies with the Lord to look after him in every respect Yoga and Kshema mean 'union with that from which he is separated and Kshema means' the retention of what he has achieved.' This applies both to Laukik and Parlaukik i. e. things belonging to this world and that meant in the spiritual sense. For a devotee of this type, there is no wealth which is not his own and it is always available for his use ever required. Here wealth includes power, fame etc. etc. Simalarly, there is no danger of being deprived of anything because he does not consider anything that is exclusively his and looks upon everything that he possesses as belonging to the Lord who has the power to give and take As the Lord has already said that even little merit does not go in vain and whatever little is done in the right direction stands in good stead at the right moment.

Looking from another angle, for a devotee unswervingly meditating upon the Lord and abiding in Him, nothing remains to be done either in attaining union with the Parmatman or endeavouring to protect anything that is his. To put it plainly, even the ordinary bodily needs are provided for through some agency or the other and in the hour of difficulty and danger, help comes from an unknown source without his seeking for it.

Friends, this is a very important verse which gives an assurance to all devotees that barring one pointed devotion and faith, nothing more is required to be done. All desires are automatically fulfilled and all difficulties and dangers are warded off. This does not mean that devotees do not need to fulfil their bodily reqirements or similar requirements by way of social obligations. But it means that even these requirements are attended to at the right moment for which they need not be anxious.

Yoga here may also be defined as acquisition of that thing which is not acquired. And Khshema means the safe guarding of that which has been acquired. The self-surrender to the Lord is not complete until one does not surrender his mind, senses, and even the breath When such self-surrender comes, the devotee becomes entirely dependent upon the Lord as a child 'is dependent upon the mother; and just as the child has not to worry about any of his requirements because the mother sees to it at

the right place and time, the devotee who has surrendered himself to the Lord has not to worry about anything in this world. This is more true in the sptritual sense in as much as it is the Lord who maintains the union between the devotee and Himself.

Friends, we may once again revert to the doubt raised by Arjuna which may be summarised thus. Those who worship other gods and goddesses actually worship the Lord though without knowing it and this unawareness on their part keeps them away from realising those gods and goddesses whom they actually worship. The main point at issue is that Parmatman is not realised by those who are not aware of His true nature and therefore the highest state is denied to them. Since Brahman pervades everywhere, why are there different results in one and the same operation. For instance, supposing if a man were to eat a piece of sugar thinking it to be salt, it would taste sweet and not sour. Similarly, if one were to worship the Parmatman, not knowing Him as such, why should there be this difference in results as pointed out above. The Lord replies: Parmatman is Omnipresent To Him, none is dear and none is otherwise. He is really impartial He envelopes within Himself the virtuous and the sinful, men of Daivi and Asuri prakruti, Jad and Chetana evenly. He is neither away from those who either worship Him or who do not worship Him. It is He who fulfils the desires who worship particular gods or goddesses. And He is the same Parmatman who snatches away all desires from those who aim at the highest state through selfless devotion to Him The reason why those devotees who worship other gods and goddesses do not attain the highest state and gain eternal peace of mind is firstly, these devotees are yet attached to enjoyments of the senses and therefore their intellect cannot transcend the sense and desire for the highest state. Even if one were to offer that state then they would decline it. If a man is thirsty, it would not do to offer him milk instead of water. One requiring salt is not pleased when he is given sugar. A drunkard would be annoyed if he were offered nectar instead of liquor. It is therefore that the Lord gives to everyone that which he desires because everyone wants to fulfil his own desires. Here comes the difference and the distinction between what is known as Preyas and Shreyas. The Lord does not force Shreyas upon those who need Preyas but He gives only that which is desired

There is another reason why Sakama Bhaktas cannot reach the highest state. It is an illusion to imagine that the Parama Pada is something far away from one's own self. One has not to travel any distance to reach that state In reality, every one of us is seated in the highest. What exists is in him and cannot go anywhere else. There is neither going nor coming, achieving or not achieving, far or near. The Parmatman is nearer to us than our own mind. If a man has got precious treasure buried in his own house does not know about it, cannot naturally enjoy it. Similarly, a miser who has untold wealth stored up in the treasury cannot enjoy it The same is true in case

of Parmatman. Either one who is aware of the Parmatman and does not want Him or one who is not aware of the Parmatman cannot attain Him and cannot enjoy eternal peace what is there to wonder at then ? That he alone realises the Parmatman who meditates on Him with one-pointed devotion and no other

येऽप्यन्यदेवताभक्ता यजंते श्रद्धयान्विता ।
तेऽपि मामेव कौन्तेय यजंत्यविधिपूर्वकम् ॥ २३ ॥

Prose order —कौन्तेय ये अन्यदेवता भक्ता अपि श्रद्धया अन्विता यजन्ते ते अपि अविधिपूर्वकम् माम् एव यजन्ति ॥

Grammar:—कौन्तेय O son of Kunti, श्रद्धया with Shraddha; अन्विता endued (with) भक्ता devotees, ये who, अन्यदेवता other gods, अपि even, यजन्ते worship ते they, अपि too, अविधिपूर्वकम् by the wrong method, माम् me एव alone, यजन्ति worship.

Verse:—E'en they who, vowed to 'other' gods
make sacrifice with faith sincere,
These souls as well, O Kunti's son
ill unawares, yet worship Me

Explanation —Even those devotees who endued with Shraddha, worship other gods, they too worship Me alone, O son of Kunti, (but) by the wrong method

(Wrong method- ignorantly, not in the way by which they can get Moksha)

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानंति तत्त्वेनातश्च्यवंति ते ॥ २४ ॥

Prose order·—सर्वयज्ञाना हि भोक्ता च प्रभुः च अहम् एव ते तु माम् तत्वेन अभिजानन्ति अत च्यवन्ति ॥

Grammar:—हि in deed, सर्वयज्ञानाम of all Yajnas, अहम् I, एव alone, भोक्ता enjoyer,, च and, प्रभु Lord, च and, ते they, तु but, माम् Me, तत्वेन in reality; न अभिजानन्ति do not know, अत hence च्यवन्ति (they) fall (return)

Verse —For I am of all Sacrifice
Receiver and Prime Mover both,
But they know Me not as I am,
that is the reason why they fall

Explanation —For I alone am the Enjoyer, and Lord of all Yajnas but because they do not know Me in reality, they retern (to the mortal world)

(They return—by worshipping other gods they attain no doubt to th spheres of their sacrifice, but after the exhaustion of their results they fall from those spheres and return to the mortal world)

Gita Gaurav —O Arjuna, I have been telling you from the beginning that this animate and inanimate world is my own form and I enjoy it as the original owner. Therefore eventhough people worship various gods and goddesses through faith

desiring to gain something, I fulfil their desires because they unknowingly worship Me. It is their unawareness of Me which forces them again and again to come into this world and they continue to do so until they realise Me Until they know Me as the essence of all existence, they will not be able to see Me pervading everywhere. When they see a particular god in some idol in stead of Me, they cannot reach Me and have therefore to remain in bondage of birth and death.

Discourse:—Friends, let us take the instance of our own body. We may imagine for a time being that the various limbs of our body, such as the head, mouth, belly, hands, legs etc., are different gods and goddesses and that our Atman i. e. the indwelling soul or Chaitanya within is the Parmatman. Think carefully how far our pleasing either our head, mouth, belly or our hands and legs is going to please our Atman. The things that please our limbs do not necessarily please our Atman. Our taking care of these limbs may be soothing and may nourish the various limbs, but it will not in any way benefit the Atman. No doubt on the other hand that all the care given to the body and limbs is possible so long as the Atman indwells the body and therefore Atman is the recepient of all the care and attention given to the limbs ultimately. This however should be carefully understood in as much as every limb has its place in the body but its activity is limited. The Atman on the other hand is unlimited in the scope or its activities and powers Therefore, one gains limitless powers only if one knows and realises the Atman The strengthening and perfecting any of the limbs is not going to make a man immortal from the bodily point of view unless he realises and experiences the immortality of the soul, shining in his full splendour, not only within himself but without all over.

Friends, Lord alone is beyond nature All else it abounds subjecting it to the play of the three Gunas. So whenever a man devotes himself to any other entity, it is alone some manifest object, sentient or non-sentient, within the orbit of the universe which is pervaded by the Lord The Lord abides even within that entity. That entity if not-sentient, is subject to unalterable laws as regards its functions and man's devotion cannot have any effect one way or the other, it will go its even space under His orders. Therefore, in expecting results from it, he has to so harmonise his activities with the activity of that entity that even while following its own course, it may become partner in a system along with other factors provided and brought into relation by the devotee himself, producing the desired result Any other mode of satisfaction having regard to the entity's assigned place in the cycle is out of question.

Friends, let us carefully analyse this If the worshipped is a sentient entity, then his activity is self directed. It is either Sakami or Nishkami If the one worshipped is Nishkami and aims at the benefit and welfare of all, then in order to get benefit therefrom, the devotee would have to make his desire harmonised with the desire of all His individual welfare would then merge in the

universal welfare. But if the worshipper is Sakami, he can gain nothing from the activity of such an entity. If on the other hand, the activity of the worshipped is Sakami i. e. not always with a view to the welfare of all, then the fruition of the worshipper's desire cannot be entirely in his hands, because he is himself bound. All he can do is to act in the hope of realising his expectation, but the result would, in fact, depend on how far other factors over which he has no control are so set in the world without as to cooperate with his activity in securing it for him. So taking any point of view, fulfilment of his desire does not proceed from the activity of that limited entity, but from the Supreme under whose control he operates and as worshipped is only a minor manifestation of the Supreme, worship of him for fruit is really worshiping Him through a screen-an erroneous mode which keeps the devotee tied down to imperfection. He cannot rise above the play of Gunas and the Supreme is beyond the Gunas. So he cannot know Him. He keeps whirling round and round on the potter's wheel (Sansara). He forgets that the Lord who is the Supreme Self is the enjoyer of all offerings, of devotion and worship and not His particular manifestation in nature.

The meaning of this verse is that the Lord Vasudeva is the enjoyer of all sacrifices and offerings either Shrauta or Smarta and that He is the giver of fruits. The Karma Kandi not knowing this reaches a state through several sacrifices from which he has to return to earth, after enjoying the fruits thereof. But those who see the Parmatman as pervading everywhere in the various gods and goddesses and offer their sacrifice to them reach the Brahma Loka where after achieving knowledge reach the highest state.

Arjuna on hearing this, raises another issue. The various manifestations such as the Sun, the Moon, Indra, Vayu, Agni, Yama, Varuna, Kuber and others are worshipped as gods. So far it is alright that the worship offered to them reaches the Parmatman, but there are others who are worshipped as Rishis, Pitris, Yakshas, Nagas, Bhuta, Preta etc. which are supposed to give speedy results of devotion offered to them and there are people who offer their whole life in their devotion to them. What happens to these ? The Lord replies that what applies in case of gods and goddesses applies equally to these mentioned above. This made clear in the following verse.

यांति देवव्रता देवान् पितृन्यांति पितृव्रताः ।
भूतानि यांति भूतेज्या यांति मद्याजिनोऽपि माम् ॥२५॥

Prose order:—देवव्रता देवान् यान्ति पितृव्रताः पितृन् यान्ति भूतेज्याः भूतानि यान्ति मद्याजिनः अपि माम् यान्ति ॥

Grammar.—देवव्रता Votaries of the Devas; देवान् the Devas; यान्ति go to; पितृव्रता. the votaries of the Pitris, पितृन् the Pitris; यान्ति go to; भूतेज्या the worshipper of Bhutas; भूतानि Bhutas; यान्ति go to; मद्याजिनः My votaries; अपि too; माम् Me; यान्ति go to.

Verse:—The God-vowed to their Gods ascend;
Those vowed to manes rejoin their manes;
Fiend-worshippers are turned to fiends;
My devotees merge into Me.

Explanation:—Votaries of the Devas go to the Devas, to the Pitris, go their votories; to the Bhutas, go the Bhuta worshippers; My votaries too come upto Me.

(Bhutas being lower than the Devas, but higher than human beings.

Me: The Imperishable.

Gita Gaurav:—O Arjuna, the devotees of Devas go the way of Devas; of ancestors go the way of ancestors; worshippers of elements go the way of elements; and My worshippers come to Me.

Discourse:—Friends, the sum and substance of this verse is: as you think, so you shall become. Because the essence of all true devotion is self-surrender to the ideal. The devotee by making the worshipped object his ideal contemplates it has possessing attributes. He opens his being to the influence of this ideal, thereby gradually permeating it with the same. The devotee gradually transforms himself into the nature of the ideal as he sees it. His being gradually adopts an outlook on life in accood with it. Because his sub-conscious constantly receives the impressions surcharged with the meaning given to them by the ideal. If the ideal has a nature essentially Tamasic, (elements) then he too becomes Tamasic, self-blind and inert. If the ideal is Rajasic (ancestors), he follows their foot-steps and subjects himself to alternate currents of joy and sorrow and a a feeling of dissatisfaction and void. If the ideal is Satvic (Deva), then he imbibes the Satvic disposition. His activity is directed towards securing those objects which are essentially good and lead to moral and mental upliftment here and hereafter. But all the three classes of worshippers remain chained to the world of sense. It is only by tearing off the curain of the three qualities by withdrawing the mind from the world and rooting it in the Supreme beyond the qualities that man can attain HIM. Those who withdrawing thus exclusively devote themselves to the Supreme beyond attain Him on the same principle, for by opening their being to His influence, they gradually imbibe His nature.

Friends, what kind of ideal a particular individual would be satisfied with depends upon his mental and moral make-up. It gives him a distinct disposition with definite yearnings and desires and tendencies to be tempted or fascinated by sense objects of a particluar description. He instinctively finds himself in quest of and agency by the aid of which he would satiate them and enjoy true happiness and becomes his God. It is Tamasic, Rajasic, Satvic or Gunateet in accordance with his own nature and tendency. The short comings of the ideal reproduce themselves in the being of the devotee as no one can lift himself beyond his ideal.

Arjuna on hearing this questioned the Lord that if the devotee in worshipping various gods and goddesses have to spend large amount of money in gathering gold, silver, clothing, ornament, food etc., etc., it would be much more so in case of the Parmatman and wanted to know if it was so The Lord gives the reply in the following verse.

पत्रं पुष्प फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६॥

Prose order:—यः पत्रं पुष्पं फलं तोयं भक्त्या मे प्रयच्छति प्रयतात्मनः भक्त्या तत् भक्त्युपहृत अहं अश्नामि ॥

Grammar:—य. Whoever; मे to Me; भक्त्या with devotion; पत्रम् a leaf पुष्पम् a flower; फलम् a fruit; तोयम् water; प्रयच्छति offers; अहम् I; प्रयतात्मन. of the pureminded; भक्त्युपहृतम् the devout gift; तत् that; अश्नामि accept.

Verse—Leaf, bloom, fruit, water, vowed to Me
By one with heart of selfless Love,
As priceless Love-Gift I accept
From Soul that ventures forth at-One.

Explanation—Whoever with devotion offers Me a leaf, a flower, a fruit, or water, that I accept—the devout gift of the pure-minded.

(Not only the single devotion to the Supreme leads to imperishable result, but it is also so easy and simple to perform,-says Krishna in the Sloka.

Gita Gaurav:—O Arjuna, whoever offers Me with devotion, a *leaf*, flower, fruit, or water, if offered by the purehearted, I accept it. I am not realisable through wealth but through devotion only. I am the lover of true devotion. My devotee has got to be of pure intellect, free from deceit and full of devotion of Me. When such a devotee offers me anything, I accept it gladly, no matter whether it may be offered to an idol representing Me or to My formless state.

Discourse:—Friends, apparently this is the cheapest method and probably the easiest to please the Lord and to attain the highest state and gain the eternal peace of mind. But one has to have a pure heart and offer all that one owns and calls his to the Lord without reservation and with true devotion. Here, neither value nor volume matters, because poverty is no crime. No matter if it be even a leaf, let alone fruit or flower, nay let it be an article possessed by all viz. water. Even that is enough to endow a devotee with the self-illuming virtue of Aparigraha i. e. non-possession. Offered in that attitude if the devotee possesses nothing, will be accepted. Not until this attitude is attained should the devotee devote unswervingly to the Supreme. Desire for possession on the contrary would distract his mind, because that desire will claim his devotion. It will force him to worship the world of sense. Desire of possession creates a wide gulf between the devotee and the Lord even though the two are so

near each other. Therefore, whatever a devotee has, he has to look upon all his possessions as belonging to the Lord and offer unto HIM and himself the custodian thereof. Thinking thus, he should use all his possessions for the benefit of all the Lord's creatures. Then even though possessed of all kinds of wealth, he possesses nothing and then there will be no danger of distracting the devotee's mind away from the Lord.

Friends, what is true in case of making an offering to the Lord mentally applies equally to all bodily activities. The sum and substance of this verse is that the Lord values true and selfless love devoid of all impurities more than wealth, power or possession. How is a devotee to conduct himself in his day to day life and practise self-surrender to the Lord?

Friends, our oriental custom of treating the guest has sprung out of this idea, so much so that every householder offers the best of all he possesses to the guest, believing him to be the very Lord in human form. The Lord thus tells us that He enjoys all the offerings thus made to the guest as offered unto Him This is discussed in the following verse.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौंतेय तत्कुरुष्व मदर्पणम् ॥२७॥

Prose order:—कौन्तेय यत् करोषि यत् अश्नासि यत जुहोषि यत ददासि यत तपस्यसि तत् मदर्पणम् कुरुष्व ॥

Grammar: कौन्तेय O son of Kunti; यत् whatever; करोषि thou doest: यत् whatever; अश्नासि thou eatest; यत् whatever; जुहोषि thou offerest in sacrifice; यत् whatever; ददासि thou givest away; यत whatever; तपस्यसि thou practisicest as austerity; तत that; मदर्पणम् offering upto me; कुरुष्व do

Verse:—Whate'er the deed, whate'er thy food,
Whate'er thy sacrifice, thy alms,
Whate'er thy Mystic Toil, O Friend,
Make that a gift of Love to Me.

Explanation:—Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me

Gita Gaurav:—O Arjuna whatever you do, eat, offer or give and whatever body suffering you endure—dedicate all that to Me. In fact, every single body activity whatever its nature should be dedicated to He. Body should be treated as My gift given to you to enable you to experience the truest of joys viz: the joy of serving Me. If you do that, you are a true conqueror. You will then have nothing left to strive for.

Discourse:—Friends, the aforesaid verses would give one an impression that the Parmatman is easily contented and can be received without much effort. He can

be pleased by the offering of water, fruits and flowers. This should be properly understood. The Lord does not value material wealth or Sadhana. What He wants is Bhavana behind every offering. As such, even the poorest of the poor can make Him his own by steady Bhavana. Moreover, this Bhavana or Bhakti is only possible where there is complete surrender and naturally, when one dispossesses himself of everything, he cannot offer anything more valuable than a fruit or a flower out of the common store. One-pointed devotion presumes that nothing should be more dear to a devotee than the Lord Himself. If a miser were to invite his friends to his home and offer them ordinary food in quite cheap dishes and himself partake of rich food in silver or golden vessels, it would not be a demonstration of friendship, similarly if a devotee were to offer only a part of his belongings to the Lord retaining a major portion of these for his own use, it cannot be called devotion or Bhakti. It is on this account that devotion to the Lord means in other words complete self-surrender and dispossession in His favour of all that he calls his own

Friends, the verse under discussion can now be better understood when we presume that the devotee has real devotion for the Lord, it would mean that his entire life is dedicated to Him and therefore, whatever he does, eats, enjoys, sacrifices, or offers and suffers is all for the sake of the Lord and thus, whatever actions performed through mind, speech or body are performed selflessly without any desire for reward. If at all, there is a desire for reward, it should be in attaining a Nishtha unshakeable and immutable in the Parmatman through the purification of the Chitta. Beyond that, he can have no desire either in this world or the world beyond The idea or offering the fruit of every action to the Lord has to be properly understood While performing every action, it must not be forgotten that the Lord is Omnipresent and abides in Devas, men, animals, birds, insects etc. etc. Therefore, one has to live a life for the sake of others and not for himself in a selfish manner. It is this sort of life that is really dedicated to the Lord.

At the same time, it is not possible to lose consciousness of one's own individuality. Every one is a manifestation of the Parmatman, but such consciousness is likely to lead one astray, because in experiencing identity with the Parmatman, the individual 'I-ness' does not exist. The devotee therefore has to wear out this 'I-ness' of the individual self through Gnyana and Bhakti and where-ever he feels 'I-ness' and 'My-ness', he replaces that Bhavana by that for world welfare, believing all the time that nothing belongs to him and that he does not exist as an individual apart from the world. It is something like a man who does not want to collect refuge in one's body but always tries to shake it off. Similarly, a devotee shakes himself off the idea of 'I-ness' and 'My-ness' and uses all that remains for the welfare of others. Such a devotee is in no way different from Sarva Sankalpa Sanyasi i. e. one *who has renunciated all desires* as well as the fruit of action, good or evil. Such a man is free from bondage, his

Chitta is purified and knowledge is washed of all impurities, so much so that he ultimately abides in the Parmatman.

The true meaning of attaining the Lord is through the control of one's intelligence. Whatever activities one is engaged in, whatever engagements he secures, whatever offer he makes in the form of Yagnas, whatever gifts he gives to deserving parties, whatever wages he offers to his employees, whatever rites he is engaged in, whatever attainment he secures through his austerities all these are offered to the Lord as they arise in the natural course of events accompanied by true devotion When you have lost the consciousness in your mind of having done them, you will have held before the Lord pure action disassociated from all motives. Then you will not be liable for any of the consequences, either of the good or bad actions. When actions are dedicated to the Lord, there is no rebirth.

Friends, let us examine the process of dedication of actions to the Lord. In the beginning, actions are performed with a purpose or object in view and then consciousness arises that one is not himself the doer of these actions and therefore, one should leave it to GOD to give whatever results He chooses to give. This is more true in case of those who have used every means in their power and are frustrated in their designs at every turn, so much so, that sense of dispair or helplessness is born in them which instinctively induces him to leave things to GOD and thus, though the beginning of action is not dedicated to the Lord, he offers it to the Lord when he is in the middle of it. There are occasions when man plans actions and executes the same himself; but at the finish, he offers them to the Lord with a thanksgiving to HIM. These are mere stages through which every beginner has to pass through A real devotee however neither plans ahead nor experiences his 'I-ness' in the midst of it, nor does he take pride when the action is successfully terminated He takes every action as it comes, performs it, and forgets all about it, all the while, living in GOD at every stage We have devotees like Vidura, Sudama, Draupadi, Gajendra, Shabari and Rantidev whose common-place offerings were prized by the Lord and gladly accepted in token of His recognition of their devotion for HIM. In the present verse, there is a synchronisation of action in every field of life. It includes Yagna, of the Karma Kanda, Dana including charity and Tapa and even includes ordinary means of earning one's livelihood. It applies to all castes, creeds and colour or to stage of life. It is there in Bhajan, Dhyana etc. These are all included in the phrase 'Yat Karoshi'. Similary, all that is eaten or drunk for meeting bodily needs is described as 'Yad Ashnasi'. All sacrifices are described through the phrase 'Yad Juhoshi'. Similarly is the case for Dana and Tapa. Ordinary persons feel attachment of actions and look forward to the enjoyment of fruits of these Here, there is renunciation of all attachment to actions or the feeling of 'My-ness' in actions as well as discarding of the fruit thereof understanding that one is only an agent of the Lord and that the entire world belongs to HIM, so much

so that even his mind, intellect, body and the senses belong to the Lord and that even he himself is the Lord's. Thus feeling, he believes that whatever he does is for the Lord. He draws all inspiration from HIM and thinks that as a stage director directs every piece of acting done by an actor. The Lord directs him to perform every act to take up all sorts of disguises, to enjoy all things, as if on a stage. Just as the actor takes no pride for the part that he is playing or the acting that he does, and just as the credit for all performances goes to the stage director considering that he has got greater knowledge and foresight than the poor actors who execute the show, we mortals cannot pride ourselves on our doings which are actually directed by the great Controller.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबंधनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥

Prose order:—एवम् शुभाशुभफलैः कर्मबन्धनैः मोक्ष्यसे संन्यासयोगयुक्तात्मा विमुक्तः माम् उपैष्यसि ॥

Grammar:—एवम् thus; शुभाशुभफलैः from good and evil results; कर्मबन्धनैः from the bondages of actions; मोक्ष्यसे (thou) shalt be freed; विमुक्तः liberated; संन्यासयोगयुक्तात्मा with the heart steadfast in the Yoga of renunciation; माम् unto Me; उपैष्यसि (thou) shalt come.

Verse:—Thus shalt thou cease to be the slave
of deed-wrought bonds, or good, or ill;
By selfless Labour SELF-at-Oned,
set free, thou'lt be transformed to ME.

Explanation:—Thus shalt thou be freed from the bondages of actions, bearing good and evil results, with the heart steadfast in the Yoga of renunciation, and liberated, thou shalt come unto Me.

(The Yoga of renunciation:—This way of purification of the heart by offering everything to the Lord.

Liberated etc. Thou shalt be liberated while in the body, and at its death, become Me.)

Gita Gaurav:—O Arjuna, were you to offer Me all of your actions in the manner I have described above, you will not be bound by these actions, no matter how good or evil, because it amounts to Yoga of renunciation which releases the soul i. e. the Jivatma from the bondage of actions and on the discarding of the body merges in the Parmatman.

Discourse:—Friends, the body of a true worshipper is totally surrendered to the Supreme. He therefore does neither good nor evil for Him but acts for the Supreme. When all activities whatsoever are dedicated to the Lord, there is no desire left for fruit and it ultimately leads him to release from the trouble of enduring good and bad

fruit. The devotee merges in Him. Such a man, though acting with the body has really renounced all actions mentally, he does not treat himself the doer. Dedicating all actions to the Supreme, he acts without attachment and remains untainted by sin like water on lotus leaf.

Here Arjuna raises a query. If a devotee who is devoted to the highest diety goes to the highest world and if he is a devotee of ghosts, he goes to the nether world and once again returns to earth after enjoying the fruits, how is it that a devotee of the Parmatman dedicating all his actions to Him is freed from bondage of action i. e. rebirth This proves that he alone is liberated who worships the Parmatman and no one else. This further proves that the Parmatman is not above Raga and Dwesha i. e likes and dislikes and that He favours only those who flatter Him and leaves others to their fate who do not. The Lord gives the reply in the following verse.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजंति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

Prose order:—अहम् सर्वभूतेषु समः मे द्वेष्य. न अस्ति न प्रिय ये तु माम् भक्त्या भजन्ति ते मयि अहम् च अपि तेषु।

Grammar.—अहम् I; सर्वभुतेषु to all beings सम. the same, मे to Me; न not; द्वेष्य: hateful; न not; प्रिय: dear, अस्ति is. ये those, तु but; माम् Me; भक्त्या with devotion, भजन्ति worship, ते they, मयि in Me, च and; अहम् I, अपि Too; तेषु in them.

Verse:—The Same to all that lives am I.
none do I hate, I favour none,
Yet ..they who worship ME with Love
they live in me, in them I dwell

Explanation —I am the same to all beings to Me there is none hateful nor dear. But those who worship Me with devotion, are in Me, and I too am in them

(I am like fire As fire gives heat to those who draw near to it, and not to those who move away from it, even so do I My grace falls upon My devotees, but not owing to any attachment on My part As the sun's light, though pervading everywhere, is reflected in a clean mirror, so also the Supreme Lord, present as a matter of course everywhere, manifests Himself in those persons only, from whose minds all the dirt of ignorance has been removed by devotion

Gita Gaurav.—O Arjuna, I pervade the entire universe and abide in all Jivas alike i. e. I am alike to all beings To Me, none is hateful, none dear. But those who worship Me with devotion dwell in Me and I too in them Those who realise Me are attached to Me with a bond of love. This does not mean that those who are not devoted to Me are in any way hateful to Me.

Discourse —Friends, the Lord in reality is nobody's friend or an enemy. In essence, He lends His essence to all, be he an elephant or an ant. It is not therefore

to be understood that because elephant is a more powerful animal and is useful than an ant that He favours the former and dislikes the other, even though the latter are more a nuisance and are disliked by others. Those who make such a distinction do so from selfish standpoint. The Lord is above such an understanding. The Lord is like the sun who shines and lends lustre to a piece of steel and glass and it is not the Sun's fault that a piece of iron cannot reflect back the light as brightly as the piece of glass The same is the case with fire. People welcome it during the cool weather and shun it during the hot weather Fire cannot be called partial because it comforts those in cold weather and tormets others during the hot weather. The Lord is like fire who removes the bondage of birth and death of those who go near HIM.

Arjuna now raises another important issue. Supposing, he says, a man has spent all his life away from the path of virtue and has remained away from the influence of the Lord through his own ignorance, were to realise his own mistake and desire to worship the Lord, is he entitled to do so ? and Will he be well received by the saints ? It must not be forgotten whether one is devoted to God or not. He abides unconcerned in all. The Lord is seated in the heart regions of all. He has an even outlook towards all, no favour of some and frown on others. Fascinated by temptations and pleasure of sense, people are oblivious of His presence within. But even though ignored, He is ever by their side as their friend and companion, as if they were His devotees. He supports and sustains all–caviller and devotee. If any distance seems to separate Him from man, it is the man himself who is responsible. One given over to sensual enjoyments, who has no time for reflection within, is not aware of His presence or proximity. While he who has turned away from the fleeting joys of the ever changing world and is illumined within seeks refuge in Him, abiding within. He knows Him to be nearer to himself than his own body. It is the non–devotee who creates wide gulf between *himself and the Lord by* his erroneous attitude and not that the Lord forsakes him, annoyed at his sins. He who devotes himself exclusively to the Lord soon realises His presence within himself. In the fourth and fifth verses of this Discourse, the Lord has already told us that the whole cosmos is pervaded by His unmanifest form and that all manifestation rests in HIM and not He therein. He is not the seat of the manifest either and yet bringing forth beings and sustaining them. His self not dwelling therein. And yet He tells us that on account of a devotee's devotion to the Lord, the Lord calls a devotee His own heart and tells us that He becomes the heart of His devotee And just as He knows no one other than the Lord, the Lord in turn knows no other than His devotee. And yet the greatness of the Lord lies in the fact that even if the greatest evil doer worships Him as His unswerving devotee, he is to be regarded a good man because he has rightly resolved. This is what is discussed in the next verse.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मंतव्यः सम्यग्व्यवसिता हि सः ॥३०॥

Prose order:—सुदुराचरः अपि अनन्यभाक् माम् भजते चेत स साधुः एव मन्तव्यः सः हि सम्यग्व्यवसितः ॥

Grammar:—सुदुराचरः The very wicked; अपि even; चेत् if; अनन्यभाक् with devotion to nonelse; माम Me; भजते worship; सः He; साधुः good; एव verily: मन्तव्यः should be regarded; हि Indeed; सः He; सम्यक् rightly; व्यवसित. resolved.

Verse:—Yes, e'en if one deep-sunk in sin
but turns with single heart to me.
A very Saint must he be deemed,
for he has set his Will aright.

Explanation:—Even if the very wicked worship Me with devotion to none else, he should be regarded as good, for he has rightly resolved.

(He has rightly resolved—He is one who has formed a holy resolution to abandon the evil ways of his life.

Gita Gaurav:—O Arjuna, if a very ill-conducted man worships Me, not worshipping any one else, he must certainly be deemed to be good, for he has well resolved. This resolve is his conviction that the Supreme being alone should be reverenced and thus, has shedded the sinful path and taken to the right path prescribed in the Shastras.

Discourse:—Friends, mark the definite statement of the Lord which puts even the greatest af sinners on the same level as the meritorious and receives the same benefit as the latter does, provided of course that the sinner realises his mistake and takes to the right path. In other words, he cannot remain sinful and yet worship the Lord. He has to change the course and line of action hitherto adopted. This however does not mean that he has to change his outer surroundings all at once. This may not be possible due to his inherent Prakrutti, but the first sign of change comes with the real heart-felt repentance for his past deeds and the resolve to reform himself gradually on account of his conviction that the Lord is the only refuge. With such a faith and devotion born of the love of god, he starts to meditate on Him. This is known as becoming Ananya Bhak By sadhu is meant one who has rightly resolved. Of course, the action follows it and even though the resolve is not put in action, he is not to be belittled or despised. The Lord is the purifier of the sinful, the friend and well wisher of all, All-powerful to convert even the wicked, merciful, all-knowing, the Lord of all and the best of all existence. Knowing Him thus and putting faith in Him, the resolve is gradually translated into action, so much so that like the great sage Valmiki, he is able to convert himself from a great sinner to the greatest devotee of the Lord.

In the 15th. verse of the Seventh Discourse, the Lord has descibed the evil doer who on account of his illusion does not take to the Lord and pins faith in demoniacal disposition. Here, the evil doer described not only comnits sin but he has no faith in the Lord. does not even know Him and does not wish to be saved from the wicked path It is on this account that he is termed a non-believer and all sorts of epithets are given to him. Now we come to a stage in the life of the sinner when on account of his inherent prakrutti, sins are committed inspite of himself, and the sinner becomes anxious to be rid of that path This anxiety alone presupposes that he has resolved that the great merciful Lord is his only refuge on account of his conviction that He alone is the Omnipresent, Omniscient and Omnipotent Lord. This faith that through His grace all his sins will be washed off and that he will be able to realise Him ultimately becomes his sustaining force and leads him on to the right path, Thus, we see that faith alone is more potent than out-ward actions and even though, there may be apparent diversity between the thought and the deed, the sinner is not to be despised for it.

Arjuna here wants to know whether there is a time limit for the destruction of the sins of a sinner and for practising of devotion to entitle a sinner to be called a Punyatma. This is because supposing a sinner were to cleanse himslf of all sins and meets with death before god-realisation comes to him, is the sinner consigned to a low birth on account of his previous sins inspite of his repentance? The Lord replies in the negative in the following verse.

क्षिप्रं भवति धर्मात्मा शश्वच्छांतिं निगच्छति ।
कौंतेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥

Prose order—क्षिप्रम् धर्मात्मा भवति शश्वत् शान्तिम निगच्छति कौन्तेय प्रतिजानिहि मे भक्त न प्रणश्यति ॥

Grammar—क्षिप्रं Soon, धर्मात्मा righteous; भवति (he) becomes; शश्वत् eternal; शान्तिम् peace, निगच्छति attains to; कौन्तेय O son of Kunti; मे My; भक्त· devotee; न प्रणश्यति is never destroyed; (इति this) प्रतिजानीहि know (do thou proclaim boldly)

Verse:—Soon he becomes the soul of Good
and wends his Way to Final Peace.
O son of Kunti, be thou sure.
My Lover cannot come to grief.

Explanation—Soon does he become righteous, and attain to eternal Peace, O son of Kunti, boldly canst thou proclaim that My devotee is never destroyed

Gita Gaurav—O Arjuna, the moment the greatest of sinners seeks My refuge and developes faith in Me, he becomes a Punyatma and enjoys such supreme peace which acts as an anodyne to all past ills. Remember always that once My

devotee, he always remains a devotee to Me and therefore, he never perishes In short, the moment one takes up the path of devotion, there is no delay in the final consumation and at the same time, there is no going back on the old path.

Discourse:—Friends, all are entitled from the most sinful to the most righteous to the Lord's grace. There is is no exclusion from it on grounds of caste, colour or creed, but the proper method of approach has to be adopted. Exclusive, unswerving devotion to the Lord is the paramount requisite. This transformation takes place when there is a change of attitude towards the body and the sense world. When it dawns upon the self that the body is his chariot and that the world of phenomena exists only to minister to its needs alone, he turns away from it in quest of a quarter of himself which he finds within. Then he surrenders the self to the changeless Supreme and totally unconcerned with his charge viz: the body, treats it as the Lord's instrument, gifted to him for His own purpose. In this attitude, the body giving up all self-regarding activity exists for the service of all. The self becomes Dharmatma as he acts only according to Dharmas which is preservation of world harmony. He attains peace because desire for sense objects, the enemy of peace within, has yielded place to desire for union with the Parmatman. There is then nothing left to distract or destroy his peace. True it is that the course of life for him is not a bed of roses. It is both rough and smooth. But all this affects only the body which he has already dedicated to its Maker. So intent on Him, he does not lose his balance, but acts in the spirit as described in the 14th. verse of the Second Discourse, believing that the sense objects and sense contacts viz: cold, heat, pleasure, pain etc., are ever changing and transient and have to be put up with. This realisation of body standing apart from the self and the indwelling witness realising the one-ness of all existence brings about an experience of internal peace. He then becomes unconcerned to body activity, either good or evil and pins his faith in the Lord. Such a Bhakta can never perish, no matter whatever his outward actions may be.

Arjuna on hearing this raises another question. Hitherto, the discussion was in connection with those who may be born high but may have taken the evil path and want to reform themselves after realising their mistake. The Lord's assurance is that their past deeds in this life would be redeemed once real repentance comes in and that there will be no falling off from their high birth But what about evil wombs women, traders and menials i. e. those who are born low an account of their past evil deeds in this life ? The Lord gives the reply in the next verse that even they are entitled to attain the highest state and that there is no barrier to it, provided that the main requisite viz: unswerving faith and one-pointed devotion in the Lord is there The Lord's doors are open to all and sundry who subscribe to this path as pointed out by Him in the following verse

मा हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिं ॥३२॥

Prose order — पार्थ स्त्रिय वैश्या तथा शूद्रा अपि ये पापयोनय स्यु ते अपि माम् हि व्यपाश्रित्य पराम् गतिम् यान्ति ॥

Grammar — पार्थ O son of Pritha, ये who, अपि also, पापयोनय of inferior birth स्यु might be स्त्रिय women वैश्या Vaishyas, तथा as well as, शूद्रा Sudras ते they, अपि even माम् Me व्यपाश्रित्य taking refuge in; पराम् the supreme गतिम् goal, हि indeed यान्ति attain

Verse — Sooth, they who shelter seek in Me
Though they be born–for past sin's meed
As women, traders lowly serfs
They also reach the Goal past all

Explanation — For taking refuge in Me they also O son of Pritha, who might be of inferior birth women Vaishyas as well as Sudra—even they attain to the Supreme Goal (Of inferior birth Sudras–Because by birth the Vaishyas are engaged only in agriculture etc and the women and Sudras are debarred from the study of the Vedas)

Gita Gaurav — O Arjuna, even those who are of sinful birth i e birth resulting from sins women Vaishyas, Sudras and likewise resorting to Me attain the Supreme Goal In otherwords, even they are given the same high state which the Mahatmas reach ultimately provided they take refuge in Me No power on earth can come in the way of their attaining the highest state, provided of course that there is the requisite one–pointed devotion to which I have referred to in the previous verse

Discourse — Friends let one thing be made clear and it is when effort has been exhausted, the spirit attains through anguish that which is not possible through Purushartha It is the dispair that crushes the old self and opens out the door leading to the new It is on this account that it is said that the Lord s doors are always open for all and that He is never partial to any one seeking His refuge in the right spirit When one is well–intentioned, even though his efforts may fail to achieve the desired result and which gives rise to anguish and a sense of dispair in himself, the Lord comes to his rescue and takes him unawares by pouring down and flooding in his interior with that flow of eternal peace which can only be experienced but cannot be adequately described Remember always that even the greatest evil doer is not so bad as to influence the Lord to deny him shelter and his body not so polluting as to provoke Him into not abiding therein Nay so great His glory that He has promised His companionship the highest gift one to which the vainest of the Brahmins aspires and in fain search for which He protects the mud–case viz the body from the Pariash brothers' polluting touch through ignorance and slavery to body–consciousness

Friends, can we be wiser than our Maker and deny the path of self-realisation and god-realisation through the process and means indicated in the Shastras ? Does the mortal body prevent one from aspiring to a high state simply on account of a low birth or sect ? Our orthodox mental outlook certainly calls for a change Do we not come across persons of high birth who are socially well-placed are Krupana i. e. self-blind, thief, eater of sin, ignorant, doomed, proud of their wealth and caste labels, ever engaged in selfish pursuits, out to exploit whomsoever they catch hold of, in the service of their Supreme Master and Lord ? They are tolerated and respected in society, but those whose inner motive is unselfish, whose mind is pure, and who lead a pious life are shunned simply on the ground of low birth and prevented from worshipping the Holy feet of the Lord, lest they pollute them. It is to them is the message that no matter whatever the circumstance, the Lord's devotee will never perish.

Friends, a word about the controversy among the orthodox and unorthodox believers of our Shastras in connection with the right of Vaishyas, sudras and women to study scriptures and gain knowledge and guidance in their spiritual endeavours. The orthodox believe that they are not entitled to read the scriptures and that the chanting of 'OM' and 'SWAHA' is even forbidden in their presence. They are only allowed to hear the reading of certain scriptures from Brahmins who alone are entitled to study the scriptures and act as preceptors. Theirs is only the right to hear and not to read scriptures for themselves. They argue that it is on account of Purva Sanskaras based on acquisition of knowledge and maritorious deeds that the Jivatmas take birth in bodies of high births i. e. the Brahmins and the Khshatriyas. We may take it for granted that it may be true in case of real Brahmins, but how is that the Khshatriyas whose actions and conduct can not be considered praiseworthy from all points of view are kept immune from the ban against the reading and study of the scriptures. It appears that such a view may not be acceptable. Moreover, the Lord has clearly said that the formation of ous castes is based on Gaun and Karma, not only of the lives that have passed but of the present life also; because, these divisions are not irrevocable and the actions in the present life inflence the nobility or otherwise in the next birth. The Lord's message in the Gita is not for Brahmins and Khshatriyas alone, but for all mankind and it is on account of its universal application that it has still survived and spread. No doubt, the Lord says in the next verse that the Brahmins and Khshatriyas are entitled to a higher place in the evolution on account of their meritorious actions in the past birth and what applies to past births applies equally to the present and the future.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥३३॥

Prose order —भक्ताः पुण्याः ब्राह्मणाः तथा राजर्षयः किम् पुन इमम् अनित्यम् असुखम् लोकम् प्राप्य माम भजस्व ॥

Grammar.—पुण्यः Holy; ब्राह्मणाः Brahmanas; तथा Also, भक्ताः devoted; राजर्षयः Rajarshis; किम् पुन. how much more; अनित्यम् transient, असुखम् joyless; इमम् this; लोकम् world, प्राप्य having attained; भजस्व do thou worship; माम Me;

Verse:—What then of pure-born Brahman Souls.
or Royal Saints, Devotion-fired?
This peaceless, joyless world they shine.
learn thou to worship Me alone,

Explanation —What need to mention holy Brahmanas, and devoted Rajarshis Having obtained this transient, joyless world, worship thou Me.

(Rajarshis —kings who had attained to saint-hood (Rishihood

What need etc How much more easily then do the holy Brahmanas and the devoted royal saints attain that Goal Having ..world Being born in this human body which is hard to get, one should exert oneself immediately for perfection, without depending on the future, as everything in this world is transient, and without seeking for happiness, as it is joyless

Gita Gaurav·—O Arjuna, when I told you in the previous verse that even those taking birth in low caste on account of their past evil deeds are released from the bondage of Sansara on account of their taking refuge in Me and realise Me, it is much more so in case of pious Brahmins and Khshatriyas. Theirs is the right to realise Me but even in their case, I do not relax the one condition viz: one-pointed devotion to Me Since you are born in the best family of Khshatriyas, you are an Adhikari for it and therefore, remember well that in the transient world, human body is the only means of practising the highest Purushartha to reach the highest state and realise the Parmatman.

Discourse :— Friends, as the Lord has told us this human body is a very valuable asset. It is only through great merit and the Lord' grace that one acquires it. Human body is the highest Karma Bhumi to which even the Devas aspire. It is meant supremely for self-realisation and through it God-realisation and therefore, he alone has really lived his life who has used his body as a Sadhna for the realisation of the Parmatman. One who seeks sense enjoyments through it misses the opportunity given to him to achieve the highest good because one can never realise the supreme happiness through sense enjoyment as the happiness does not lie in the body. These sense enjoyments are responsible for whirling the Jivatmas round the cycle of births and deaths. Time is short and one does not know when death will overtake him and cut short his attempts. In practising the real Purushartha, every moment is important Awake, arise and start this very moment to realise the highest state and reach the Supreme goal making a resolve to do or die in the attempt. Even the Shruti support

this view and say that if Parmatman is not realised when one is in human body, the opportunity will be lost for ever.

How then is one to make a beginning and what is the mode of the worship of the Parmatman ? This is indicated in the next verse.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥३४॥

Prose order:—मन्मना मद्भक्तः मद्याजी भव माम् नमस्कुरु एवम् आत्मानम् युक्त्वा मत्परायणः माम् एव एष्यसि ॥

Grammar:—मन्मना. With mind filled with Me; मद्भक्तः My devotee; मद्याजी sacrificer unto Me, भव be thou; माम् to Me; नमस्कुरु bow down; एवम् thus; मत्परायणः taking Me as the supreme goal; आत्मानम् heart; युक्त्वा having made steadfast; माम् Me; एव alone; एष्यसि thou shalt come to.

Verse:—Thy mind be Mine, thy love be Mine
Thy sacrifice thy homage Mine
Thou'lt come to none but Me if thou
Wilt thus at-One thyself in Me.

Explanation —Fill thy mind with Me, by My devotee, scrifice unto Me bow down to Me thus having made thy heart steadfast in Me, taking Me as the Supreme Goal thou shalt come to Me.

Gita Gaurav:—O Arjuna, when you will concentrate your mind with unshakeable faith and devotion in me and worship me, you will be able to unite yourself with Me. Be thou my devotee and I assure you that in this manner, you will be able to realise the Parmatman and free yourself from the bondage of Sansara

Discourse:—The mode of worship prescribed here presumes to start with that the mind is to become the Lord's property. This means that one's feelings should be exclusively at His disposal because He alone is the object of devoton All activity should be for him as He alone is to be worshipped and given obeisance. The whole being of man in fact should be surrendered to him without any reservation whatsoever.

The Lord is all-powerful, all-knowing, the lord of all, transcending everything, emmanant everywhere formless as well as with form, with and without attributes, full of all beauty, sweetness and power and in fact the ocean of love. Once a devotee sees the Lord as such, he sees on other than Him and there is nothing left to which his mind may be directed Naturally, therefore, no worldly, enjoyment attracts him. In such a state, loving meditation of Him is the only stay and support of one's life he can not remain even for a second without His remembrance. Such a man may be called God-minded.

Friends, in this Discourse, the Lord started with a description of the importance of Gnyana Yoga as Raja-Vidya-Raja Guhya, the most secret doctrine ever propoun-

ded. He goes on to say that without this Gnyana Yoga, it is not possible for an aspirant to release himself from the cycle of birth and death. He has told us how Jivatma in bondage of Prakrutti takes one life after another from body to body and how the world cycle goes on through the operation of Lord's Prakrutti which is His Maya.

Jivatma has been deluded on account of Avidya and on account of this delusion, he believes that he is the body, he is a Brahmin, Vaishya or Khshatriya etc. In fact, he is the seer of his body, the witness and Sachchi-danand form of Brahman. This is only the result of delusion. How is one to be freed from it? The Shastras prescribe that one should have a Guru to direct him to the right path. In these days, there are Gurus who aim at robbing the disciples of their wealth, but there are few who free him from the three-fold miseries of the world. There are Gurus who only want to be worshipped, but there are very few who can remove the nescience or Avidya of the disciples. It is on this account that one has to seek the refuge of a learned and Brahma Nistha Sadguru. The Guru who is himself bound by the shackles of Sansara can hardly be of any use. There is an apt story to describe what this means. There was a king who used to take instructions from a pandit. In spite of years' association with him, the king could derive no benefit from the study of scriptures. Once however, a Brahma Nishtha Sanyasi happened to visit the palace. The king welcomed him and complained to him that inspite of prolonged study of the scriptures, he was not able to get rid of attachment and aversion and he wanted to know the reason. The Sanyasi promised to enlighten the king on that subject. He sent for two ropes and tied the king and the Pandit separately to two different posts, and asked the king to free the Pandit. The king could not do so whereupon, the Sanyasi told the king that even though he was all-powerful as a king, he could not himself free the Pandit. Similarly, Pandit who was himself bound by the bondage of Sansara could hardly free the king. A blind cannot show the path to the blind and therefore, it has been told in the Guru Gita that a Guru without Gnyana is a hypocrite and must be abandoned.

What does a Guru do and how does he proceed with his instructions? The first question that a Guru asks the disciple is: Who are you? The usual reply is that he is a man, a Brahmin. He then points out to him that he himself is not man but he possesses a human body. Atma is not human. It is something separate from the body. The indweller of the body is Brahma Swarupa. When the disciple cannot understand this, the Guru explains to him that the trouble is that a man identifies his 'I-ness' with the body and therefore, he calls himself miserable when his body is subjected to torments. He calls himself white only from the colour of the skin of the body. Similarly he believes himself to be one-eyed because his body is deficient of one eye, deaf because the ears of his body have lost the power of hearing, young when his body is young and old when his body is old. All this happens on account of Ahankara in the body and remains himself bound in it. The process described in

this verse of becoming god-minded presupposes that the devotee should get rid of *his* Dehabhimana i. e. *his consciousness of himself being the body.* One who transcends this consciousness becomes Jivan Mukta i e. free from the bondage that separates him from the Parmatman. One should therefore endeavour to see his Atma as existing apart from the body. Thus, he thinks that his birth and death are *for the body and what is seen is the body and that he is the seer of that body* The body is the result of the physical union of the mother and the father through the mingling of the semen in the foetus. A little thought will convince us that the body is seen and the Atma is the seer. Body is Jada, Atma is Chaitanya. It is full of miseries whereas *these do not dwell in the Atma. The body is produced out of Paacha Bhuta* and therefore cannot know itself, whereas Atma is self-luminous and all-knowing. The body has six mutations, whereas Atma is immutable. Body is transitory and parishable; Atma is eternal and immportal. Thinking in this way, one is convinced that Atma *stands out quite distinct from the* body, and possesses the attributes of *Brahman i. e* Sat, Chit, and Anand. Joy and sorrow fear, anger, greed, infatuation, desire, birth, death etc. are experienced in the Ahankara of the body and not in the Atma. It is this 'Aham' in the body that causes all these experiences, and acts as a bondage. This is so because in sleep and Samadhi, this Ahankara of the body disappears and *therefore one does not experience happiness or misery.*

In this body, there is a life. There are also the senses, Prana, mind and Buddhi. These are active and become the cause of all activity. Atma stands apart from these as an witness of this activity. It is on this account that chida-Atma, the light shines that and lends energy to all activity, is the seer as well as the witness. The witness is he who is an impartial onlooker alive and *near i. e. present. Jivatma having identified himself with* the body since time immemorial *through ignorance has forgotten his original and eternal state* and goes round the cycle of birth and death The Shastras prescribe satsanga to wake up the Jivatma from this ignorance and therefore it is said that so long as man spends his time in useless thoughts he wastes his life and the only thing that is of real help to him is the thought pertaining to God or the Parmatman. It is said that four things do not return once *they are gone:* these are the *spoken word,* the discharged arrow the *life* passed, and spent up *reserve. Every minute is important.* This very birth in which we have the human body is invaluable No time has to be lost in making resolve for the realisation of the Atman. it is because Atma Gnyana is not possible if the Jivatma is born in bodies other than human. Jivatma has to go round 84 lase of different kinds of body. These bodies may be summarised into four *divisions: Jara yuja i, e. born in a* womb, Andaja i. e. born from an egg, Shwedaja i. e. i. e. produced out of perspiration and *Udbhija* i. *e. produced* out of earth. The travails of birth through these Yonis is the *hardest to bear. Just imagine that a Jivatma has to* spend nine months hanging on his head in the midst of *stools, urine, blood, flesh* etc,

and is surrounded by worms of all kinds. In such a state, he prays to the Lord to free him from this unbearable agony and promises to walk on the right path and remember Him every minute of his life. But once he is born, all this is forgotten And once again, he gets enmeshed in the Maya of Sansara. Because the Jivatma does not utilise the human body for self-realisation. he has to go from one body to another suffering the results of his past actions

Friends, what then is the way of escape from the travails of birth? The first and foremost requirement is that he must have the association of the good. Through this association, he should gradually develop self-introspection. and find out WHO AM I?' Here Sadhu (GOOD) is a person who is truthful, follows his own path of duty, well-behaves and gives instructions for the welfare of others. He always wishes well, means well, and is endowed with all good qualities. He is one who has developed renunciation, mental balance, merciful, peaceful, patient, forgiving and is devoid of desire, anger, avarice, infatuation, pride, hope, greed, self-praise, hypocrisy etc., etc. Above all, he must be a great devotee of God and is devoted to his Guru, To such a Guru, Shastras reveal themselves automatically. The state of the mind of the Mahatma is four-fold: They are friendly to all, experience happiness in the happiness of others and are merciful in others' miseries. In case of the sinful, they are tolerant. It is only on account of collective merits in the past births that one is inclined to Satsanga or associate with the good and developes Satva Guna to the exclusion of Rajas and Tamas. It is this Satva Guna which reveals knowledge and through this knowledge eternal happiness.

Friends, in the 34th. verse of the Fourth Discource, we have been directed by the Lord to learn by practice and knowledge to grow into God-state. This is the state which is the final aim of all human actions and until this is reached, there is continuous striving and when it is reached, all striving stops and body activity becomes an expression of divine will and there is no more an erring self-regarding human performance. The individual action then comes to an end once the state of realised knowledge is reached. Gnyana state is a state of consciousness, gradually unfolded as a living reality by the constant performance of selfless actions. It is a state of existence in waking life made possible by training of the faculties to conform in their actions to the theoretical teaching referred to in the 34th. verse of the Fourth Discourse. When one begins to live in this state, he sees basic unity beneath the diversity of external actions. He sees the self of each one which is regulating the body activity, having properties similar to his own. Whether as soul or as body, there is permanant relation with the universe.

The body is part of the same Nature (Prakrutti) which builds the other body and so taken collectively, individual bodies are simply eddies in the ocean of matter and energy. The whole is really one. All eddies are in it as part of the whole; the

part is in the whole and the whole manifests itself in the part. The self also judging from external activity and its relation to the soul in our individual experience seems to be but an eddy in the ocean of consciousness, part in the whole and the whole manifested in the part. Because there can be no self-consciousness in the absence of other selves. At the same time, there is intimate connection in seeming separation. Every thing in the ultimate appears to be endowed with consciousness however slight or undeveloped it be. In the 7th. Verse of the 15th. Discourse,, we find the self described as an eternal spark from the divine., mixing up with nature and assuming a body form. If this is the origin of the embodied selves, then the Selves in their purity apart from the body are in the same position to the Divine as body is to Nature viz: rooted in one. Just as a Mahatma regards the activies of his body as the play of the Divine, he views the activies of all sentient life also as the same. This makes the activity of all as one Divine Activity in the ultimate, assuming seeming diversity and so in the state, he sees indentity with all beings and with the Parmatman. When one meets such a Mahatma, the usual questions are: What is Atma,, Who is Parmatma, what is bondage, what is liberation, Who am I and What is my from ? If such a Mahatma is pleased by the services rendered to him, he instructs him as regards the method of liberation. 'KNOW THYSELF' is the instruction given to him. In trying to know one's own self, one has to have a very sharp intellect. For instance, even though Brahma with the help of Rajo Guna creates the whole Brahmanda, he says that the creation of the world is by Rajo Guna He is not the creator. He is the enternal form of Brahman. Since Brahma is so resolved, he has neither birth nor death. Vishnu says that with the help of Satva Guna, the world is protected and nourished. But he is not the protector. Similarly, Shiva says that the destruction of the world is through the process of Tamo Guna. He is not the destroyer because he is Brahama Swarupa. One has to know one's self and realise one's self as Sachchidananda. He is not the body, senses, Pranas, mind and intellect. He is the witness of all these. Varnashrama is for the body. Blindness or deafness pertains to the senses. These have nothing to do with the Atma The disciple is confused and wants to know the reason why Japa, Tapa, Yagna, Upasana, and Yoga Kriya have been prescribed in the Shastras if one can gain liberation from the bondage of birth and death by the knowledge of one's own self. He also wants to know why Vedas have been divided into Karma Kanda, Upasana Kand and Gnyana Kanda. The Guru then explains to him that Japa, Tapa, Homa, Havana etc., are meant for the purification of Antahkarana. Through Upasana, one achieves fruits for worldly enjoyment and through Yogic activity, one develops one-pointed state of Chitta. Gnyana is not possible without pure and one-pointed Chitta and for this Karma Upasana and Yoga Kriya are only the means.

Our body is a result of past sinful actions and therefore in this life, one has to practise Shama, Dama Niyama etc. and forsaking evil company, one has to resort to

Satsanga, He has then to dedicate all actions performed to the Lord to gain Gnyāna. This Gnyana or knowledge means the conviction that he is not the body but he is only the seer thereof. He is not going to be destroyed with the destruction of the body. He is not the enjoyer of the fruit of action but he is only a witness thereto. He is over full and all pervading and just as there is no coming and going of the sky (Akasha) and remains untouched by the winds and the clouds appearing to form therein, the enjoyer of fruit of action is a subtle body which is Chida Bhasa Rupa. It is this subtle body which enjoys the fruit of action and enjoys happiness or suffers miseries. Once however this Jivatma realises the oneness with the Sachchidanand Atman, the subtle body vanishes and all actions are burnt in the fire of knowledge. Once actions are consumed in the fire of knowledge, the enjoyer thereof does not remain. In the 16th. verse of Fifth Discourse, the Lord has told us that one whose ignorance is destroyed by the knowledge of the Self, for him knowledge, like the sun, illumines the Parmatman And therefore, the Lord Himself has said that Gnyani is his own Atman. Just as without waking from dream, the dream does not disappear, without this Gnyana, of the essence of Brahman, there is no liberation.

Friends, a difficulty might here arise when we argue that the bondage of action is the cause of rebirth and our actions have been in existence since probably the beginning of time. Moreover, our ignorance and 'I-ness' in the body has been equally of long standing. To get out from it. we practise Japa, .Tapa, Vrata, Dana etc., as Sadhana and yet ignorance does not vanish. And it becomes difficult to think of oneself apart from the body. How is it then that by Brahma Gnyana, our ignorance is removed and salvation is obtained. This can be explained thus: Of the twelve Shaktis of Parmeshwar, one is Maya. Maya is two-fold: Vidya and Avidya are the two components. Avidya is the result of the forgetfulness of one's own self. This forgetfulness is five fold: Through the influence of this five-fold Avidya, Jivatma becomes bound and is infatuated and to get out of this, Brahma Gnyaya is the only remedy. For instance, earth has been in existence since the beginning of time. The mountains on earth have been in existence for a long time, with caves therein, These caves are engulfed in darknass, and the darkness therein is also of long standing. But to destroy this darkness, one cannot successfully use shovels and baskets to empty the caves of darkness, nor can this darkness be cut asunder by a sword. The remedy for removal of darkness is the light and the moment we strike a match, the darkness cannot persist on the plea that it has been there for a long time, Similarly, our Jivatma is like the mountain on earth and Avidya is like the darkness in a cave This Avidya cannot be removed by Japa, Tapa, Bhekha or Vruta. It can ouly be removed by Brahma Gnyana as the lord has told ar in 17 th. verse of Fifth Discourse, sins are washed away by k owledge in case of those whose reason abides in Brahman, whose mind is absorbed and rooted in it. and is beyoted to it and they never return from it. Having withdrawn

their affection from the *world of sense objects as aforesaid*, they give their whole being to contemplation of the Eternal, their activity be comes His and they acquire God-state as described in the 24 th. verse of the Fourth Discourse where God is the ast of offering, God is the oblation offered in God-fire, and *thus Brahman is verily* reached by those who meditate upon the activity of the Brahman. This is the true view of human activity. All is God's, *the body, its functioning* parts, their actitivities and the outside universe which is the field of its activities and is itself ever active. Behind the *entire visible activity is the Eternal creative energy, the Imperishable* Brahman. He who contemplates his activity thus as Brahman activity attains the supreme knowledge. Thus, having given up contact with the world, they never return to it because what for are they to raturn to it? To enjoy the pleasure of life ? But they look for on pleasures in the objects of senses. they find joy in contact with Brahman. So for this very reason, we return to the word, because we have not yet established contact with God. The object of enjoyment creates the difference. If God, there is God-contact; if phenomenal world, there is sense-contact; in case of latter, we go through a cycle of birth and death; whereas in case of the former, there is salvation.

Granted that through Brahma Gnyans, one can obtain salvation; but what is the method by which this Brahma Gnyana can be obtained?

Pancha Maha Bhuta: viz: earth, water, light, air, Akasha and the three states of the body viz: Sthula (gross) Sukshma (subtle), and Karana (causal) have to be carefully studied. Your Atma stands apart from these and is their Seer and a Witness. This subtle difference which separates the Atma from the Pancha Mahabhuta and the three states of the body can only be understood through the help of a real Guru and one has not only to hear what the Guru says but meditate upon it and merge the spirit of the *instructions in oneself* through Nididhyasana. Shravana or hearing is defined thus: with a view to experience the highest happiness of Brahma Gnyana, one has to discard the fickleness of the mind and concentrate it in the discourse and create a belief that through the hearing, he is liberating himself and living into *God-consciousness*. When one -pointed concentration is established, he transcends the influence of the body and experiences neither cold nor heat, *hunger or thirst, honour or dishonour, so much so that the* the mind is not distracted from the discourse. In ordinary life, our attention does become one-pointed when we hear a thing in which *we are intensely interested*, so much so that for a time being, we lose all bodily consciousness. Manana is a further stage of *shrowana*. Whatever is heard is recalled to mind over and over again and meditated upon Nididhyasana presupposes discarding of Vijatiya (adverse) flow of thoughts and maintaining a Sajatiya of low of thoughts. Sajatiya thought means the affirmation that one is Sachchidanand Atma, immortal, perfect, eternal,, free, immutable, pure, and Kutastha. Just as Akasha is one whole and yet there can be Ghat-Akasha, Maha Alesha, Jala-Akasha and

Megha Akasha. Chaitanya is one mass of energy and yet it is Kutastha, Brahma, Jiva and Ishawara. There is no difference between Kutastha and Brahma because Kutastha is Parmarthic Jiva. He constantly affirms to himself that he is the non-deer, the non-enjoyer, Gnyani and free. Thus the Vruttis of the mind become Gnyana Swarupa On the other hand, the discarding process of the Vijatiya Pravaha means that one is not Brhama, Khshatriya or Shudra, that he is neither a celebate, householder, Vanpraastha or a Sanyasi.

What then is bondage! 'I' and 'Mine' create a bondage in the Sansara and the denial of 'I' and 'Mine' is salvation. Attachment is a bondage. In this, Abhimana is tha key; Ahankara is the origin, When one thinks that he is rich, civilised, wise etc, he cannot see knowledge. Through 'I-ness', even the great demon like Ravana and the Khshatriyas like the Kauravas and Pandavas perished.

When we talk about Sadhana, we come across Ahankara in a great degree. A Tapaswi is proud of his Tapa, a Japaswi of his Japa, and a Yogi of his Yoga Siddhi. To get over this Ahankara, one has to take the help of Viveka aad Vichara. Without these, one does more harm to himself than good. It is said that the Lord laughs twice. Once when people say that things belong to them and another time when a doctor or a Vaidya promises to cure a patient. To rid one's self 'I-ness' and my-ness one has to start with the initial thought " WHO AM I " The obvious reply is that ' I am a man ' and ' my name is Devadatta '. Who is Devadatta and wherd does he live? Neither is the legs, hands, belly, chest, eyes, nose, ears, etc., etc., is Devadatta. Devadatta is not in his body. In this manner, Atma Vichara has got to be discriminated from Anatma Vichara and realised that one is not the body. Neither does the body belong to him. Whose is the body then? The man who feeds and clothes it calls it his own. The parents call it their own because it is produced out of their blood and semen from the mother's womb. The employer calls it his own, the fire similarly calls it his own because the light in the body belongs to the firy element. The earth claims it as its own because it is dust and to dust it returns. The crows dogs and jackals claim the body as their property, because after the body falls, they utilise it as their food. Under these circumstances, how can one call the body one's own. The fact is that body belongs to the Pancha Maha Bhutt. If it is one's own, Jiva cannot be separated from Deha.

Now to return to Pancha Maha Bhutt. Pancha Maha Bhutt consists of five elements each of which is further divided into five sub-elements. In the body there are five elements belonging to earth viz: bones, flesh, skin, veins, and hairs. Of the watery elements are the semen, blood, saliva, urine and perspiration. Of the Teja element, hunger, thirst, lethargy, sleep, and beauty. Of Vayu, walking, bending, standing, running, expanding and contracting. Of the Akasha, passion or desire, anger, sorrow, infatuation and fear. Of all these, Kama, Krodha and Lobha are three great enemies

of man which have to be vanquished through Viveka and Atma Vichara. In all these, there is permutation and combination of each of the twenty-five elements.

Coming now to three states of the body viz: the waking, dream and sleep states, we find that waking state is in the eyes, Vaikhari speech, enjoyment of happiness and misery in capacity to peform actions and the consciousness of 'I-ness', Rajo Guna is the chief quality of the waking state through which Kama, Krodha, Lobha, Yatna, Raga, Dwesha, arise and create the conscioness of 'I am the doer, enjoyer etc.' If we examine it we find that Atma stands out apart. There are six mutations of the body viz: birth, existence, growth, transformation, deterioration and ultimate destruction. These mutations apply to the body and not to the Atma The gross, subtle, and causal bodies reveal that Atma is not in these. In the subtle body, the element of Akasha consists of Antahakarana Panchaka. i. e. Antahakarana, mind, intellect, chitta and ahankara. Of the Vayu element are the five Pranas known as Vyana, Samana, Udan, Prana and Apana. Of the light element, there are five senses; ear, sense of touch, eyes, tongue and sense of smell. Of the watery element: speech, hands, legs, the generating organ and the anus. Of the earthly element, sound, touch, Rupa (form), Rasa (taste) and smell. All these are not in the Atma. Antahakaran Panchak is the doer and the enjoyer. Prana Panchak is the vehicle. Karmendriya Panchak is the executor and Prithvi Panchak is the enjoyment itself. Thus, the five Gnyanendriyas, the five Karmendriyas, the five Pranas, mind and Buddhi, form the subtle body which cannot be cognised by the senses The body can be divided into five Koshas of which the first belongs to the gross body, the next three belong to the subtle body, and the last to the causal body. These are Annamaya Kosha, Pranamaya Kosha, Manomaya Koshas, Vignyan Maya Kosha and Ananda Maya Kosha. These five Koshas cover up the Atma and just as an insect comes out of a 'Koshita' the Atma has to shine gradually piercing Annamaya, Pranamaya, Manomaya, Vignyanamaya and Anandmaya koshas and therefore these koshas are not the Atman. In the dream state, the consciousness lies in the throat where the Jivatma is conscious of enjoyment. In the throat, there is very subtle Nadi in which Udana Vayu is located. Due to this Vayu, the man recalls whatever he has seen or heard in the waking state while in a dream. Udana Vayu is the vehicle which enables the Jivatma to enjoy various kinds of experiences. The dream state belongs to subtle body and the knower of it is the Atman who is the witness. The enjoyments are all subtle. It has no effect on the body when one awakes from it. For instance, a man might see his head cut off while in a dream and he is conscious of the experience of fear and misery and yet when he awakes from it, he finds the head on his shoulder. It is something like this. A bottle even after it is emptied of some scent or camphor retains the fragrance of it; similarly, the dream state does not enable one to enjoy physically various kinds of experiences. Even then, there is a capacity of knowledge and

this is on account of the operation of the Satva Guna. The third state of the body is known as the causal body Ignorance is the other name ol the causal body and it only cognises sleep It is only in the casuse body that one experiences. deep sleep. Atma is not the causal body but is the seer thereof. The causal body i. e. ignorance is the cause of the subtle and gross bodies. The question here arises that one can cognise the gross and subtle bodies but how is the causal body to be cognised ? Supposing one is asleep and another person goes to wake him up and inquires whether he is a asleep. In reply to this, he tells him that he is lying in sleep i. e. he is not awake. He is indeed a fool to say so because if he is asleep, how can he reply? Similarly, one who says that he is ignorant meaning thereby that he is aware of ignorance, how can one be the knower of ignorance if he is ignorant himself ? In fact, Atma is self-luminous like the Sun and quite different from ignorance.

Remember, friends, that one is not dear to oneself but for himself For instance, a wife is not dear to the husband for the sake of the wife but for the husband's own sake So is the case of desire for children, wealth and all things of the world. Everything is dear to one from one's own point of view and not from another's point of view. Thus Atma is the nearest and therefore the dearest to oneself and is the embodiment of highest Ananda. Atma is eternal and therefore truth itself. Atma exists in the past, present and the future as well as in the waking, dream and sleep states. It is never destroyed. There is no duality about Atman because there is no difference between Para Brahma and Atman and as nothing exists other than Brahman, it is equally true that nothing exists excepting the Atman. Even then, the Annamaya Kosha operates in the gross body and Pranama Maya, Manomaya and Vignyana Maya Kosha in the subtle body. The Ananda Maya Kosha which is the fifth, resides in the causal body. In the causal body Satva Guna is polluted by Rajo and Tamo Gunas which give rise to three kinds of Vruttis known as Priya, Moda and Pramoda, Priya is that thing which causes Ananda by sight. The acquisition of this causes Anada which is known as Moda and the enjoyment thereof gives rise to Ananda which is known as Pramoda. Even then, Atman transcends all these five Koshas and therefore, even Ananda Maya Kosha is not the Atman, because Ananda Maya Kosha consists of Avidya, Priya, Moda and Pramoda. Here Avidya is destroyed but Atma is etnernal. The three kinds of Vruttis viz Priya, Moda and Pramoda arise and disappear and therefore these are transitory, whereas Atma is unborn and eternal. When one transcends the gross, subtle and causal states of the body, one experiences the fourth state of the body which is known as Mahakarana Deha of the great causal body. In other words, with the disappearance of Avidya, and body consciousness, one is aware of knowledge only i. e one only remains as the witness and this knowledge is reflected from the Atman. Through the listening to discourses by a Brahma Nishtha Guru, one becomes cogni-

sant that he is a witness and a seer. This is a special type of knowledge which arises in a Vrutti of the mind. The Maha Karana Deha can be devided by discriminating the knowledge which it embodies viz: Samanya Gnyana and Vishesha Gnyana. Atma is the embodiment of Samanya Gnyana which is incomparable and the Vishesha Gnyana is the knowledge which enables one to discard ignorance and Deha-dhyasa i. e. experience of one-ness with the body. And after this is done, it disappears, leaving only Samanya Gnyana which is Atman itself. Just as dirty water can be cleaned by processing it through the mixture of charcoal dust or some crystals and while these clean the water of dirt and sink down to the bottom along with the dirt leaving the water clear, in the same way, Vishesha Gnyana is caused through the Guru and the Shastras and it is only useful in helping one to discard ignorance and when this is done, it disappears, leaving Samanya Gnyana i. e the pure Atman to itself. This Vishesha Gnyana which is of help in discardiug ignorance exists only in the waking state but not in the sleep state, and it is transitory, while Atma is eternal. And therefore Mahakarana Deha of the great causal body is not the Atman but is the reflection of the Atman. This Maha Karana Deha is also known as the Turya state and Atma is Turyatita.

Friends, when consciousnesss of one's eternity and the changing nature of external phenomena which are constantly giving rise to different moods in the personality is vivid, that man does not get involved in them but retains an even outlook throughout, treating the whole process as inherent in nature itself, his body being but a part thereof. He loses attachment in body affections, treating them as something apart from the soul the eternal, the indestructible dwelling within the destructible. Thus, the world is Mithya (unreal) whereas Atma is real because not in the unreal in the performance nor is the change in the real and those who know this difference alone know the truth. This takes us to the discussion viz. that the world experience is not real but only an appearance. The distinction between reality and experience is a very old one in philosophy. Even common sense makes this distinction. Mere objectivity or practical efficiency is no test of reality. The test of reality is eternal persistence or changeless continuity. There cannot be a beginning or end to that which is real. Nothing that begins to exist and comes to an end can be called real. And that which is not thus real is unreal in the true sense, no matter if it appears. Reality and truth mean the same thing. Again, how can that be real in the present which was not in the past and will not be in the future? For that which was not in the past and which will not be in the future cannot be real in the present even That which is, can never come to end at any time.

Friends, what would be the character of those contents of our experience which have a beginning and an end and endure only in the present? We cannot call them absolutely unreal, because an absolutely unreal thing can never exist. They cannot be

Universe. The concept of destruction or the opposite can have meaning only with regard to real things, but that which is not real cannot be destroyed.

Friends, philosophy is not only an intellectual investigation into the nature of the ultimate reality, nor is it a disinterested pursuit of knowledge or a mere love of wisdom. Philosophy comes in at a stage when one comes face to face with suffering and begins to inquire how the same can be allayed. It is doubtful whether man would have philosophised at all if he were absolutely happy. Everyone wants something that one can enjoy, some joy in which everyone can participate. Everything is dear to us for our own sake and therefore, philosophy is useful only to the extent it allays human misery. How can final satisfaction be attained by man with the help of philosophy and how can his philosophy be lived by ? Friends, the Lord tells us in this verse to be of the Lord's mind. This means in other words the merging of the individual mind with the cosmic mind and by becoming His devotee and worshipper, to to merge the individual will in the Divine will and thus, through the process of annihilation of ego-sense abiding in the self reach the goal of God-realisation. What use is this advice of the Lord to us ? On the other hand, it raises a query as to what do we actually strive to get. The answer is obvious. All creatures strive for happiness. They seek happiness, want to be happy and to remain so To find happiness is the desire, the craving of every human creature, whether expressed in words or only vaguely felt as a something that is lacking. But our difficulty is that we seek happiness in wrong places. We think we can be happy by bing prosperous. All this is a chimerical belief. There cannot be any abiding happiness found in the sense enjoyment, because these are pleasing only at their commencement and their pleasure has an inevitable end. In fact, all kinds of worldly pleasures have their painful aspects. All worldly pleasures and joys have within them hidden the seeds of pain and sorow. Every sweet has its sour and therefore, the Lord has already told us in the 22nd. verse of the Fifth Discourse that the delights that are contact-born are verily wombs of pain. All pleasures terminate in pain as all bright flames terminate in the darkness of smoke. On the head of all beings, there is ever a hanging sword of Death. Within all beauties is hid ugliness and all pleasures terminate in pain. We are disgusted when we realise that all beautiful things turn ugly, all stability is unstable, and all our truths are false. The objects of pleasure have poisonous affect. Sex-pleasures make us dull. All agreeable feelings turn disagreeable. All prosperity brings added misery. This ultimately reminds us that life is only for death. A wise man can never take shelter under a life that ends in death. The enjoyments of youth are like the shade of an unstable cloud. The objects of senses are only apparently pleasant but leave a painful effect. Thus, the world is said to be the source of misery. How can one then expect happiness here ? Everyone wants happiness and it is the life purpose of everyone of us. And when we want to put the programme of happiness into

effect, we find it in conflict with the whole world. Even a small ant rises against ing to obstruct the path of happiness. In fact, the whole constitution of things runs counteat to our programme of happiness, so much so that the intention that man should be happy is not included in the scheme of creation. Thus, the goal towards which our craving for happiness impels us is not attainable. There are many paths by which the happiness impels us is not attainable. There are many paths by which the happiness attainable for man can be reached, but none which is certain to take him to it. What is called happiness in its narrowest sense comes from the satisfaction of pent-up needs which have reached great intensity and by its very nature can only be a transitory experience in a feeling of mild comfort. The possibility of happiness is thus limited from the very start by its very constitution. The sum total of all plains and pleasures of the world is no positive addition to the self when one things what one actually is gaining in the world, he will probably find that he has gained nothing. The entire activity of life will be revealed to be without any substantial essence on reflection. No increase in our wealth, possessions, and enjoyments ever increases the chances of our thirst for happiness being satisfied. For, everything you gain, you lose something There is always some levelling circumstance that puts down the over-bearing the strong, the rich, the fortunate substantially on the same ground with all others. True life and satisfaction of man seem to allude the utmost rigours or felicities of condition. Punishment is the fruit that ripens within the flower of the pleasures that concealed it. Man seeks to be great. He would have offices, wealth, power and fame. He thinks that to be great is to possess one side of nature viz. the sweat without the other side viz. the bitter. Everything has two sides; a good and an evil. Every advantage has its tax. When one realises this, he begins to learn contentment. Life seems ill-adapted for happiness to be found in worldly success in the enjoyments of pleasure or even in the joys of home life, if we were to stake our all in finding happiness and holding it there.

If we were to examine the psychology of pleasure and pain, we shall find that things as such are neither pleasant nor painful, aggreeable or disagreeable. It is our attitude towards them that makes them so. The same object may be pleasant, painful, or indifferent to different persons at the same time and to the same person at different times. This depends upon our hankering. As our hankering diminishes in intensity for a thing, it ceases to give us pleasure in proportion, In fact, the object is not so pleasant at other times as it is at the time when we are desiring. The moment that desire vanishes, it becomes a source of pain. Pleasure is the smooth and prosperous progress towards attainment. With ultimate attainment, the mental tendency ceases to operate and the pleasure ceases also. But if an impulse for pleasure is arrested by some outside force, a great feeling of uneasiness is produced. And in proportion as the arresting force is then overcome, relief occurs. Here, the relief is pleasure and uneasiness is pain. The rise of a desire in the widest sense in us for something is itself

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decays. Our senses change and our empirical egos are built up before our eyes. None of these is ultimately real. The abstract expression of this phenomenon of the world is MAYA 'not that'. Judged from the absolute standard of reality, all forms are equally unreal. There may be degrees of reality and unreality in the realm of appearances and for those who have not yet attained to the philosophical consciousness and have not realised that the world is only an appearance, it is intensely real. Every concept, every object, everything in the world is considered real by them and therefore the world is as real as a thunderbolt for those who have not yet extended their vision to the Absolute reality and so do not know the Truth.

Friends, hitherto we were discussing the Absolute reality from our standpoint i. e. Drashti; in otherwords from the stand point of individuality, objective world, creation etc. What is the Absolute itself then ? It is impossible for finite beings to fully realise the Absolute. Nor is it possible to give a description of it in any human language and therefore, Mauna i. e. silence would be inevitable. The world of appearance is experienced as long as there is ignorance of the Absolute, as long as there is trust in the forms of the world, as long one believes himself to be other than the Absolute, as long as the body is believed to be the Self and the objective things are identified with the Self, as long as the idea of 'mine' exists, as long as the higher stand point has not been realised through association with the wise, as long as ignorance has not vanished, as long as the idea of the world has not become weaker by right vision, as long as spiritual blindness and desire for the objects of senses continue and the poison of hopes and expectation lasts in the personality. In other words, it is something like waves being stirred up by the wind, but water remaining the same. When the wind ceases, the motion of the waves subsides but the water remains the same. Likewise, when the mind is stirred up by the wind of ignorance (Avidya), the waves of mentality make their appearance. The mind, ignorance and mentally have, however, no absolute existence. When ignorance is destroyed, the awakened meantality is quieted, while the essence of wisdom remains unmolested. Thus, the objective world in Space and Time would represent merely a state of condition of our mind which need not exist at all except for a being in that condition Ignoronce seems to be endlessly existing only so long as one does not know it to be so, like an illusory river in a desert. As on the rise of the Sun, the night vanishes somewhere, so also at the rise of discriminative consciousness, ignorance vanishes. What is needed is right thinking and the world illusion ceases to be experienced by one when there is no interest in sense enjoyments; when the fetters of expectation are cut; when one is at peace by giving up all hankering; when the vision of the Absolute has arisen; when the individuality is annihilated or merged in the Absolute as Ghee in fire. It is a contradiction in term to say that appearance is destroyed. We cannot destroy the real and to destroy the unreal is meaningless. There is therefore no destruction in this

home itself is a quiet forest for one with a peaceful mind, whereas a forest is like a city full of man and activities for one who is not at peace within. As long as one lives, the body will continue to be active. Why not then dedicate the mind and body in the service of the Lord and continue to do without murmering about those duties which fall to one's lot. The real liberation comes to those who merge the individual mind in the cosmic mind and perform actions for the welfare of all regardless of one's own comforts or convenience. Right action is superior to inaction.

In the following Discourse the Lord describes how whatever being of glory, prosperity and power that exists is a product of a part of His energy by which He abides within and sustains the whole universe with but a part of Himself. He asks Arjuna to know that whatever thing in the world has got some superior quality or power is formed of a part of Himself. Once one knows this, there is no necessity for any one to acquire any more knowledge and this knowledge in short is the consciousness that the whole world is pervaded by only a small fraction of the Lord and that His greatness transcends the greatest of the great in existence.

Thus ends the ninth Discourse styled Raj Vidya Raj Guhya Yoga or the Yoga of Sovereign Science and Sovereign Secret as preached by Shrimad Param Hans Pari Vrajka-acharya, Gita Vyas, Lok Sangrahi, Jagad Guru, Maha Mandaleshwa Shri 108 Swami Shree Vidyanandaji Maharaj.

